

# Advent Review

AND SABBATH HERALD.

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

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## THE RESURRECTION.

Out of the dust and the darkness,  
Up from the gloom and the cold,  
Bourgeon the lilies of Easter,  
Lamps with a taper of gold;  
Whiter than snow in the sunlight,  
Purer than altar-fed flame,  
They bloom round the feet of the Master,  
And shine to the praise of his name.

Weak were our hearts when they laid him  
Away in the tomb of the rock,  
Veiled were our faces in sorrow;  
The Shepherd was gone from the flock.  
Low bent the sad sky o'er the prison  
That earth, without Jesus, became;—  
Alleluia! The Lord hath arisen,  
Be glory and thanks to his name.

Three days did the grave-silence hold him,  
Three days was he hidden from sight,  
While the scorner was proud in his scorning,  
And the faithless was lost in the night.  
Three days! but all Heaven for joyance!  
While the hosts of the ransomed proclaim  
The grace of the love that redeems them,  
And gathers them home in his name.

Sweet lilies of Easter, ye chide us,  
That still for our cherished ones gone  
We weep in the shadow of midnight,  
And not in the break of the dawn.  
Our passionate pleading and yearning,  
The hope of the exile would shame;  
For we know not our Lord in the garden,  
Nor turn though he calleth by name.

In the light of the Lord's resurrection,  
His people should conquerors be;  
In the battle with evil triumphant,  
From the terror of death ever free.  
We shall sleep in the dust and the darkness;  
We shall waken and sing to His name  
Who will bring us to life everlasting  
By the path that, a victor, he came.

—Mrs. Margaret E. Sangster, in S. S. Times.

## Our Contributors.

### OUR PUBLICATIONS.

BY MRS. E. G. WHITE.

SOME things of grave importance have not been receiving due attention at our Offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated, and not lie on the shelves, falling dead from the press. Our people are behind the times, and are not following the opening providence of God.

Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain the Office and keep a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek and at

Oakland, do not become informed in regard to the wants of the cause, and the capital required to keep the business moving. They do not understand the liability to losses, and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the lowest figures on our publications, thus leaving scarcely any margin. And after the prices have been reduced to almost ruinous figures, they manifest but a feeble interest in increasing the sales of the very books on which they have asked such low prices. The object gained, their burden ceases, when they ought to have an earnest interest and a real care to press the sale of the publications, thereby sowing the seeds of truth, and bringing means into the Offices to invest in other publications.

There has been, on the part of ministers, a very great neglect of duty in not interesting the churches in the localities where they labor, in regard to this matter. When once the prices of books are reduced, it is a very difficult matter to get them again upon a paying basis, as men of narrow minds will cry speculation, not discerning that no one man is benefited, and that God's instrumentalities must not be crippled for want of capital. Books that ought to be widely circulated are lying useless in our Offices of publication, because there is not interest enough manifested to get them circulated.

The press is a power; but if its products fall dead for want of men who will execute plans to widely circulate them, its power is lost. While there has been a quick foresight to discern the necessity of laying out means in facilities to multiply books and tracts, plans to bring back the means invested, so as to reproduce other publications, have been neglected. The power of the press with all its advantages is in their hands, and they can use it to the very best account, or they can be half asleep, and through inaction, lose the advantages which they might gain. They can extend the light, by judicious calculation, in the sale of books and pamphlets. They can send them into thousands of families who now sit in the darkness of error.

With other publishers, there are regular systems of introducing into the market books of no vital interest. "The children of this world are wiser in their generations than the children of light." Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. Living preachers are few. There is only one where there should be a hundred. Many are making a great mistake in not putting their talents to use in seeking to save the souls of their fellow-men. Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness.

Missionaries are wanted everywhere. In all parts of the field canvassers should be selected, not from the floating element in society, not from men and women who are good for nothing else, and have made a success of nothing; but they should be persons of good address, of tact, keen foresight and ability. Such are needed to

make a success as colporters, canvassers, and agents. Men suited to this work undertake it; but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply working as colporters. Thus the work of the colporter is belittled. They are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, and talk and pray with them, are caught up to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The efficient colporter, if his work is faithfully done, should have a sufficient remuneration for his services as well as the minister.

If there is one work more important than another, it is that of getting before the public our publications, which will lead men to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor.

Every one is not fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work.

The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them. It was not the wisest plan to place these books at a low figure, and have only one set in a church. They should be in the library of every family, and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors.

There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much time and labor spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family. Parents, your children are in danger of going contrary to the light given of Heaven, and you should both purchase and read the books, for they will be a blessing to you and yours.

You should lend Spirit of Prophecy to your neighbors, and prevail upon them to buy copies for themselves. Missionaries for God, you should be earnest, active, vigorous workers.

Many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion, have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Sleep-

ticism and infidelity are increasing everywhere. Light, so precious, coming from the throne of God, is hid under a bushel. God will make his people responsible for this neglect. An account must be rendered to him for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination.

We now have great facilities for spreading the truth, but our people are not coming up to the privileges given them. They do not see and realize the necessity in every church of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals, including our health journal, and to introduce our books and pamphlets. Men should be at work who are willing to be taught as to the best way of approaching individuals and families. Their dress should be neat, but not foppish, and their manners such as not to disgust the people. There is a great want of true politeness among us as a people. This should be cultivated by all those who take hold of the missionary work.

Our publishing houses should show marked prosperity. Our people can sustain them, if they will show a decided interest to work our publications into the market. But, should as little interest be manifested in the year to come as has been shown in the year past, there will be but small margin to work upon.

The wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of truth. Many are becoming disgusted with the inconsistencies, errors, and the apostasy of the churches, and with the festivals, fairs, lotteries, and numerous inventions to extort money for church purposes. There are many who are seeking for light in the darkness. If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. But many of our brethren act as if the people were to come to them or send to our Offices to obtain publications, when thousands do not know that they exist.

God calls upon his people to act like living men, and not be indolent, sluggish, and indifferent. We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly.

Ministers are not doing one-half what they might do to educate the people for whom they labor upon all points of truth and duty; and as a consequence, the people are spiritless and inactive. The stake and scaffold are not appointed for this time to test the people of God, and for this very reason the love of many has waxed cold. When trials arise, grace is proportioned for the emergency. We must individually consecrate ourselves on the very spot where God has said he would meet us.—*From Testimony No 29.*

### THE TWO WITNESSES.

BY ELD. J. N. LOUGHBOROUGH.

(Republished by request.)

THE first question that properly comes before us in examining this matter is, Who are the two witnesses? It cannot be any two men, for the two witnesses exist, according to Rev. 11:2, 3, during the whole time of the Papal beast. "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." The forty and two months and the thousand two hundred and three-score days are the same period as the time, times, and a half, the forty-two months, and the 1260 days of Rev. 12 and 13, and all refer to the time of the civil rule of the Papal church. As no two individuals lived during the whole period of that civil rule, it is clearly evident that the two

witnesses cannot refer to two individuals. If it referred to two persons, what propriety could there be in selecting two men, when there are thousands who have borne witness to God's truth, and even sealed their testimony with their blood?

What, then, shall we understand by the expression, "my two witnesses"—not two of my witnesses, as though there were more, but "my two," speaking of them as though they were all the witnesses there were of that class? On the subject of witnesses I quote the following from Miller's Lectures:—

"A witness is a person or legal instrument testifying to the truth, the whole truth, and nothing but the truth, on matters of fact which are supposed to be known no way but through testimony either oral or written. Oral testimony is given by a person who is sworn to tell the whole truth, as above, and relate what he actually knows by the medium of his own senses, and no more nor less. The apostles were such witnesses; for they testified to the things which Christ did in public. And when Judas fell by transgression, Peter informed his brethren that 'of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning at the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' We learn from this testimony what a witness must be. He must go in and out, he must know by actual observation, or he could not testify anything concerning Christ."

We see from the above that to be Christ's witnesses in the sense here claimed requires more than any man or set of men now have. Mr. Miller says further on this point:—

"Written testimony is considered in all courts, under all laws, to be stronger than any oral testimony whatever. For instance, take the last will and testament of any man; if it was written or indited by himself, signed by his own hand, sealed with his own seal in presence of witnesses chosen by himself, and ratified by his death, no oral testimony can stand against it; unless the instrument itself shows some contradiction or discrepancy, it cannot be destroyed. So it is with these two testaments, revealed, indited, confirmed, witnessed, and ratified, by the death of the testator, the Lord Jesus Christ. . . . By these witnesses we shall be justified or condemned."

The above agrees with the Scriptures. Christ says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. This language, addressed to the disciples, must of course refer to the Old Testament, for the New was not then written. The Old Testament testifies of Christ, and is therefore one of his two witnesses. But what is the other? Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me." John 5:36, 37. Here, then, we have the two witnesses. First, the Father hath borne witness of Christ; but, as is seen from verse 39, he has done this in the Scriptures of the Old Testament. Second, the works of Christ are a witness. But these works are the burden of the testimony of the New Testament; therefore Christ says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24:14. The New Testament, then, is the other witness.

We read (Rev. 11:4) of these two witnesses: "These are the two olive trees, and the two candlesticks standing before the God of the earth." Reference is had here, doubtless, to the testimony of Zech. 4:3: "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." These olive trees are symbolic, and in verse 14 (margin) they are called "sons of oil." This refers to the two large cherubim which were placed in the temple by Solomon, which cherubim were graven from olive (oil) trees. Of these it is said, "And within the oracle he made two cherubim of olive tree

[margin, trees of oil], each ten cubits high." "And he set the cherubim within the inner house; and they stretched forth the wings of the cherubim so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house." 1 Kings 6:27. Of these cherubim Mr. Miller says:—

"These cherubim are a lively type of the Old and New Testaments. The signification of cherub is 'fullness of knowledge;' so is the word of God 'perfect, thoroughly furnishing' us 'to every good work.' They have the whole truth all we can know about Jesus Christ in this state. They stand on either hand of Christ, one before he came in the flesh, pointing by all its types and shadows to a Messiah to come; and as the wings of one cherub touched the outer wall of the room, and reached to the center over the mercy-seat, so did the Old Testament reach from the creation of the world down to John's preaching in the wilderness; and as the cherub looked down on the mercy-seat, it testified of the Messiah. The other cherub's wings reached from the center over the mercy-seat, and touched the other wall of the room, while his face was turned back upon the mercy-seat; so does the New Testament begin at the preaching of John, and carry us down to the end of the world. And all the ordinances of the New-Testament house look back to the sufferings, death, and resurrection of Jesus Christ, and are to continue until his second coming and the end of the world."

"Again, the angel tells Zechariah what the two olive trees are. Zech. 4:4-6: 'So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel.' Here we are plainly told that the two olive trees are the word of the Lord, and the angel tells John (Rev. 11:4) that 'the two witnesses are the two olive trees and the two candlesticks.' As candlesticks are a means of light, so is the word of God. *Candlesticks* are used in Scripture in the same sense as *lamps*. And David says, 'Thy word is a lamp to my feet and a light to my path.'—*Miller's Lectures*, Lecture 13.

These two witnesses are said to prophesy "a thousand two hundred and three-score days, clothed in sackcloth." From this expression we understand that the light of the Bible was to be obscured for 1260 years, which was the case during the Papal persecution. At the time of the commencement of the 1260 years, the Bible, in the Roman kingdom, was in the Greek and Latin tongues, and these ceased to be spoken in that kingdom about this point of time. Then the Bible was prohibited from the common people, and left only in the hands of the priests, and what they had occasion to quote from it was in a language that the common people could not understand; so but little of the true light of God's word shone in the minds of those where this darkness prevailed. There were some, however, who retained the Scriptures and read them, but had to hide themselves away from the rage of the Papal church. The Waldenses, Abyssinians, Syrian Christians, and some other sects that would not submit to their teachings, had the light of God's word among them, but it was obscured from the rest of the world by the persecuting power of the church. Thus the Bible ("two witnesses") prophesied like light obscured with sackcloth.

It is said still further of these witnesses, "any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them he must in this manner be killed." Verse 5. The word of God is hurt by unbelief in its testimonies, and also by taking a course to create unbelief in its testimony in others. It was hurt by the course the Papists took with it in keeping it away from the common people. But the fate of such as injure and withstand the word of God is marked out in that word. It threatens them with fire. See Rev. 21:8, etc.

"These have power to shut heaven, that it rain not in the days of their prophecy." Verse 6. This was the case in the days of Elijah, "the man of God," who prayed that it might not rain on the earth, and it rained not by the space of three years and six months.

"And have power over waters to turn them to blood," as was the case in the time of the plagues on Egypt. See Ex. 7:19-25. This is to occur again under the seven last plagues. See Rev. 16:3, 4.

"And to smite the earth with all plagues, as often as they will" (verse 6), as we see in the cases of Egypt and the seven last plagues. Ex. 7-9; Rev. 16.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Verse 7. The question now arises, When is it that these two witnesses are slain? It is stated above that it is "when they shall have finished their testimony." This refers to finishing their testimony in the sackcloth state. Their testimony in that state ends when the Bible is again translated into a language that the common people can read, and must be before the end of the Papal rule; for at the end of that period the sackcloth is removed from them. The war must then be made on them in the time that the Bible is coming into notice from its obscure position.

Again, the slaying of the witnesses is before the sounding of the seventh trumpet; for after describing this whole scene, he says, "The second woe is past, and behold the third woe cometh quickly." Then the scenes here described must belong to the sixth trumpet; for if they were a part of the scenes of the seventh trumpet, the third woe would be commenced before the seventh trumpet sounds. But as these scenes connected with the slaying of the witnesses belong to the second woe, they must transpire before the sounding of the seventh trumpet. The seventh trumpet sounds at the time the temple of God in Heaven is opened to cleanse it from the sins of God's people, which is at the end of the 2300 days—1844. This being the case, the slaying of the witnesses would be prior to that date. We understand that the slaying of these witnesses was accomplished during the reign of terror in France, when infidelity (a child of the pit) stalked abroad, and a reign of terror ensued, as we shall presently see.

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." It is in a spiritual sense that France is called Sodom and Egypt; in the sense that it is guilty of the same crimes. To the nature of the sin of Sodom you may get a clue by reading Gen. 19:8. See also Deut. 23:17, compared with the margin. They were great violators of the seventh commandment. The following will give some idea of the condition of things in Paris at the time of the fulfillment of this prediction:—

"The most sacred relations of life were at the same time placed on a new footing, suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Divorce immediately became general; and the corruption of manners reached a height unknown during the worst days of the monarchy. So indiscriminate did concubinage become, that, by a decree of the convention, bastards were declared entitled to an equal share of the succession [property] with legitimate children. The divorces in Paris in the first three months of 1792 were 562, while the marriages were only 1,785—a proportion probably unexampled among mankind! The consequences soon became apparent. Before the era of the Consulate [that is, before the end of the reign of terror] one-half of the whole births in Paris were illegitimate."—*Thier's French Revolution*, vol. 2, p. 380, note.

Thiers, in his history, calls Rousseau the apostle of the French Revolution, and says it was the fashion of that day publicly to praise him as such. We may judge something of the Sodomitic character of the followers of this man, when

we learn, as Thiers states, that he lived in avowed adultery with a woman old enough to be his mother." Again he says, "The most important functions of government were carried on in the boudoirs of mistresses; the petticoat decided the questions of war or peace; and he would have been deemed a most incompetent minister indeed who would have dared to controvert the opinions of a Pompadour or a Du Barri. He quotes Pope as giving an excellent idea of how these crimes were tolerated and sanctioned by the majority of the people:—

"See all our nobles begging to be slaves!  
See all our fools aspiring to be knaves!  
All, all look up with reverential awe  
At crimes that 'scape or triumph o'er the law,  
While truth, worth, wisdom, daily they decry,  
Nothing is sacred now but villainy!"

—*Thiers' French Revolution*, Introduction, pp. 7, 8.

To see still further the Sodomitic character of this people, it would only be necessary to read the account of the massacres of Aug. 10, 1792, and those of Sept. 2, 1793, and see how the day was carried by the cries for blood raised by vast mobs of corrupt women, whose wills the people dare not cross.

But the place where these witnesses were slain was also "spiritually called Egypt." This may be on account of the spiritual bondage that was brought on all those who loved the word of God by this spread of infidelity, which resulted in a war on the Bible and their faith. The French at one time put to death in the city of Paris and vicinity about fifty thousand pious Huguenots. "They invited them into the city on St. Bartholomew's eve [Aug. 24], 1572, under pretense of their doing honor to the king of Naples' Marriage to the French king's daughter."—*History of Puritans*, p. 303. The blood of these people flowed ankle deep in Paris, and colored the waters of the Rhone for miles below the city. As we come up to the times of the slaying of these witnesses, vast numbers fled from France like the Israelites from Egypt. "More than fifty thousand families, nay, it has been said eight hundred thousand individuals, fled the kingdom. . . . They were the people who pleaded for the Scriptures or possessed them; and prizing them from principle, above life itself, left all behind."—*Anderson's Annals of the English Bible*, p. 492.

Again, they may be spiritually called Egypt from the fact that like Egypt they were sunk in idolatry. If Egypt had her gods of wood and stone, Paris was deifying the passions of man. In professing to adore reason, they virtually worshiped self, the grossest of idols. And finally they claimed that whatever a man thought to be right was right. J. B. DeCloatz, one of the principal orators during the French Revolution, in the year 1792, published a work entitled, "The Universal Republic." In this work he laid down as a principle that "the people were the sovereign of the world; that they were God! That fools alone believe in the existence of a supreme being." This, indeed, seems some like Pharaoh when he inquired of Moses and Aaron, "Who is God, that I should let Israel go?" As the literature of DeCloatz was popular in France, we get the public sentiment on this subject. So this may be one of the ways in which France was spiritually like Egypt.

When the spirit of war against the Bible began fully to manifest itself in the year 1793, the views of the people were such that even theatrical performers were loudly cheered for their blasphemous railery against God and the Bible. "The comedian Monert in the church of St. Roche (Paris), carried impiety to its height. 'God, if you exist,' said he, 'avenge your injured name! I bid you defiance. You remain silent. You dare not launch your thunders. Who, after this, will believe in your existence?'"—*Thiers' French Revolution*, vol. 2, p. 371.

(To be continued.)

—"The Lord is thy keeper," but not thy jailer. His keeping is not confinement, it is protection. When you commit your ways to him, he does not abridge your liberty; he only defends you against the evil.—*J. M. Ludlow*.

#### MUSINGS.

BY EMMA M. FRENCH.

O VAGUE, unsatisfying life!  
O hopes born but to die!  
O hearts with painful longings rife!  
O souls that yearn and sigh!

O phantom joys that lure with songs  
And promises of bliss!  
O ceaseless chase of weary ones  
In search of happiness!

O thirsting hearts that feel their dearth!  
O burdened souls and full!  
O vain, illusive joys of earth,  
That do but mock the soul!

O fleeting, changing scenes of life,  
Unsatisfying all!  
How vain our hopes and vain our strife—  
Joy heedeth not our call!

Alas! and shall the human mind  
Ne'er know bliss full, complete,  
But "broken cisterns" only find,  
And o'er them sadly weep?

'T was thus in bitterness I mourned,  
When came a low, sweet voice,—  
"For heavenly pleasures man was formed;  
In God thou may'st rejoice."

Ah soul! look up, beyond, above,  
In faith lift up a prayer,  
And feel a Heavenly Father's love,  
And know his tender care.

Our Saviour did not die in vain,  
In vain not now he lives;  
Then higher, higher lift your aim,  
And know the joy he gives.

Battle Creek, Mich.

#### THE SEPARATION OF THE ORDINANCES.

BY ELD. W. H. LITTLEJOHN.

It is unquestionably true that there were three ordinances in the early church; namely, baptism, the Lord's supper, and the ordinance of feet-washing. John 13:14. The first of these ordinances has been practically changed by the church from immersion to sprinkling, among the larger number of denominations. The last of them is ignored entirely in the practice of modern Christendom, with the exception of a very small number of denominations. The ordinance of the Lord's supper on the other hand, though having been tampered with somewhat by the Papacy, is administered in a proper manner by Protestants generally. A glance will show why baptism and feet-washing have suffered so much more than the Lord's supper at the hands of a backslidden church.

Baptism, which was originally administered in the form of immersion, was, when thus administered, both inconvenient and humiliating. It was found to be much more easy, and much more in harmony with the inclinations and tastes of proud and unregenerate hearts, to submit to be sprinkled with a few drops of water gracefully removed by a practiced hand from a silver urn to the brow of the jewel-bedizened and extravagantly dressed candidate, than it was for such a candidate to remove the costly apparel, substituting therefor something less pretentious, and go down into the river or lake to be plunged therein in the likeness of the death and resurrection of Christ. As a consequence, in process of time, conscience was stifled, and the easier and more acceptable method adopted.

Of feet-washing, too, the same general facts are true. It was well enough for Christ and the apostles to engage in such an ordinance, but how was it possible to successfully commend the practice to the favor of the haughty votaries of fashion and pride? The very thought of engaging in such an ordinance was repugnant to all their notions of delicate taste and refinement. What! They be seen washing the feet of the poor and the ignorant? No! never!! Some plan must be devised to escape the humiliating necessity on the one hand, and on the other hand to remove out of the way of those who would give character to the church and contribute largely to its support, those obstacles which were in the way of their entering into church fellowship. Besides, it is not a little inconvenient to



provide water and prepare the necessary appliances for the administration of this ordinance on all occasions. Why, therefore, will it not answer the purpose just as well, to separate the two occasionally, participating frequently in the Lord's supper alone, and once a year, or such a matter, in the ordinance of feet-washing? Such a plan commended itself to both the proud and the indolent. In process of time, therefore, it was put in practice. The necessary consequence was the final disappearance entirely of that ordinance which humbled the pride and taxed the efforts of believers. Instead of following the example of Christ, who carefully united the two on one and the same occasion, a backsliding church finally ventured to conclude that, after all, the state of society was such that they would be excused for dropping out the ordinance of feet-washing altogether, and celebrating the less objectionable ordinance which commemorates the breaking of the body and the spilling of the blood of Christ.

The words of the Saviour, however, still stand upon the record: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:14. The duty enjoined is as imperative as it ever was. There are a few who are trying conscientiously to carry it out. In doing so, they meet with the same difficulties and objections with which the early church met. The ordinance of feet-washing still requires humility of heart, and is still somewhat inconvenient in its administration. It is therefore both natural and easy to neglect the same, and to seek for opportunities for the separation of the Lord's supper from the ordinance of his humility. Even among S. D. Adventists we think we have seen this disposition cropping out somewhat of late.

Are we, then, going to repeat the mistake of the ages? or would it be better to avoid the rock of separation on which has been wrecked altogether one of the most solemn and impressive ordinances which God ever gave to his people? We wait the issue of this matter with intense anxiety. In the meantime, while we admit that there might have been occasions anciently when urgent necessity justified the partaking of the Lord's supper independently of the administration of the ordinance of humility, and while we can conceive that like circumstances may justify a like course at the present time, we nevertheless insist that it is safer and better every way to make special effort to make our surroundings such that it will be possible to follow the example of Christ on the occasion of the passover supper, rather than from sensational and sentimental reasons to allow ourselves to be diverted from the original plan.

#### LOVERS OF PLEASURE MORE THAN LOVERS OF GOD.

BY ELD. GEO. I. BUTLER.

BELOW we give an extract from the *Christian Advocate* of New York, perhaps the leading Methodist paper of our country. It shows the changes in the direction of pleasure-seeking and irreverence for sacred things which have occurred in the city of Boston within fifty years. It is a marked evidence of the tendency of the present age. It is from the pen of Mark Trafton, D. D. :—

"Boston *tastes* are greatly changed in the last half century. Forty years ago one saw no smoking in the streets, the law forbidding it; now ladies must inhale the nauseous fumes from a score of black dudeens. One then seldom encountered a drunken person in the streets; now men and women are seen swarming from the doors of the three thousand rum shops licensed by the city *guardians*. Then Boston was a Sabbath-keeping, church-going city; now it is a 'Roman holiday' and a Jewish scorn. One Sabbath morning last summer I counted six large steamers, with steam up, waiting to commence their Sabbath desecration; and, in addition, one of the large steamers of the Bangor line, instead of giving their officers and crews a rest-day, makes an excursion to the Isle of Shoals.

Shame on them! Hundreds, if not thousands, of all classes are drawn in from the surrounding country for these excursions; and as all the railways run Sunday trains, in direct violation of law, these boats are richly patronized.

"Then there were no theaters in this Puritan city; now—well, I don't know how many there are, but from looking over my daily paper I infer there are many, and crowded every night in the week, Sabbath not excepted. I do not say that theatrical performances are given on Sunday night, but what are called *sacred concerts*, when, by a wave of the director's baton, what is secular and sensual on a week-day night is transformed to sacred, and so hundreds of people, who formerly filled our churches on the Sabbath, are drawn to the theater.

"Boston was slow to fall in with the theatrical taste of other cities in our land; the first experiment was an utter failure, and the Tremont, after a brief run, was sold for a Baptist church, now Tremont Temple. I sat on the stage of that theater one summer afternoon in 1843 and listened to a rattling sermon by that old hero, Lyman Beecher, on the opening of that first Boston play-house as a place of worship. And there it stood just as it was left after the last performance; all the glitter and tinsel attendant upon the 'sock and buskin' was there still; drop-curtain, rich scenes, pit, boxes, and gallery were there still—and Lyman Beecher proudly and grandly trod the stage. He read his text, 'Lovers of pleasure more than lovers of God;' then lifting up his voice he shouted, 'I told you so when this theater was opened; I told you Boston would never support a theater!' I thought of this last Monday night as I trudged along through Essex street about 10 o'clock, on my way to the depot, and saw a stream of young men pouring out of the back entrance to the Globe Theater and entering a brilliantly-lighted drinking-saloon on the opposite side of the street. Ah me! if the good old Doctor were permitted to 'revisit the glimpses of the moon,' I wonder what he would think of his darling city, Boston! Now, I have thus run rapidly over these changes in the character of the population of this city, not to excuse neglect or indifference on the part of the clergy of Boston, but to indicate some of the advantages enjoyed by the ministers who filled the pulpits of this city a half century since, and to show that the same efforts made now would not be likely to produce the same results.

"But our members still sing lustily, 'Hold the Fort,' forgetting that Methodism was not organized for garrison duty, but for campaign work; not to stand behind breast-works; but the order is, 'Close up, fix bayonets, charge!' Aggressive, not alone conservative, was Mr. Wesley's policy. Hence, in the olden time all Methodist preachers were missionaries, and went out to find the people and urge them to 'look and live.'"

What would Lyman Beecher think if he should rise from the grave to-day? The difference, however, in regard to pleasure-loving then and now, is not near so marked among worldlings as among professors of religion. This spirit is entrenched in the church itself. Its members vie with the world in eagerness for vain pleasures which lead the mind away from God, and destroy all love for serious things. Satan gilds these pleasures so nicely that they are thought to be innocent at first, and the mind is gradually captivated with them, thereby losing its relish for prayer and the study of God's word. We stand in the greatest danger from this very thing ourselves. Many among us are leaning in the same direction. All they want is a good excuse to drink into this pleasure-loving spirit. This is truly a dangerous condition. Loving pleasure more than loving God, the apostle sets down as a special sign of the last days, and a damning sin among God's professed people. Let us take warning from the sad condition of others before we lose our love for God's service.

—Thanksgiving to God for his continued mercies should be perennial, dwelling in the soul and finding expression at all times, not waiting for set days and official proclamations.

#### THE MIDNIGHT SUN.

WHILE we do not know that it has ever occurred to Sunday-keepers to doubt the practicability of keeping sacred the first-day in the Arctic regions, should one's lot be cast amid those desolate fields of ice and snow, they have been led to inquire whether the point where one day begins and another ends is marked with sufficient distinctness to identify the seventh-day, when the sun remains above the horizon for a number of days, weeks, or months. Like the round-world theory, the obstacles are all in the way of keeping the seventh-day, but have no bearing on the first.

But we think the transition from one day to another is marked in these high latitudes by Him who ordained the Sabbath as the memorial of his creative work. Cornell, in his *Physical Geography*, states that "there is a mountain near the head of the Gulf of Bothnia, from which, on the 21st of June, the sun can be seen for twenty-four hours. It descends to the horizon, but its entire disk remains visible, and in a few moments it begins to rise. Many go from Stockholm to witness this interesting phenomenon."

The following from the *Christian Weekly*, condensed from Paul B. Du Chaillu's new work, "The Land of the Midnight Sun," is more definite on this point:—

"To see the sun shining at midnight is indeed a strange phenomenon. But in the far northern region there are months during which the sun does not set at all. The number of days of constant sunshine depends on the latitude of the observer. The farther north, the greater the number of the days. At the pole the sun is seen for six months; at the Arctic Circle, for one day; at the base of the North Cape, from the 15th of May to the 1st of August. Then, in these latitudes, there will be corresponding times when the nights lengthen themselves out—one day, a month, six months!

"Our traveler made his way to get his first sight of this wonder, going by steamer from Stockholm to Haparanda, at the mouth of the Torne river. Thence, in the native carts with girls for drivers, or in a boat pushed by poles against the rapid stream; a part of the way on foot, cordially received and kindly treated by the people, he pursued his way to Bosekop; thence by steamer to Hammerfest [the northernmost city of Europe] and the North Cape.

"The midnight sun was seen on crossing the Arctic Circle, where that luminary shines for an entire day on the 22d of June. Traveling thence northward an average of about ten miles a day, one would continue to see the midnight sun till he reached the pole. Our author, as he journeyed onward, having rightly timed his visit, beheld this great wonder to unaccustomed eyes, all the way on his route to the North Cape. 'The brilliancy of the splendid orb,' he says, 'varies in intensity, like that of sunset and sunrise, according to the state of moisture of the atmosphere. One day it will be of a deep red color, tingeing everything with a roseate hue, and producing a drowsy effect. There are times when the changes in the color between the sunset and sunrise might be compared to the variations of a charcoal fire, now burning with a fierce red glow, then fading away, and rekindling with greater brightness. There are days when the sun has a pale, whitish appearance, and when, even, it can be looked at for six or seven hours before midnight. As this hour approaches, the sun becomes less glaring, gradually changing into more brilliant shades as it dips toward the lowest point of its course. Its motion is very slow, and for quite a while it apparently follows the line of the horizon, during which there seems to be a pause, as when the sun reaches noon. This is midnight. For a few minutes the glow of sunset mingles with that of sunrise, and

one cannot tell which prevails; but the light becomes slowly and gradually more brilliant, announcing the birth of another day."

We design to present further testimony on this subject hereafter.

### THE SABBATH AT TROAS. ACTS 20:17-14.

BY A. M. MANN.

As much stress is generally laid upon this text by Sunday-keepers, I will notice the following plain facts in regard to it:—

1. In this text the first day of the week is not called the Sabbath, a Sabbath, the Lord's day, or a sacred day. *Why not*, if it had become such?

2. The text does not speak of the observance of any day.

3. It does not speak of any duty to observe a day.

4. It does not say that they observed the day.

5. It does not say that they ever met upon this day before this time, nor after this time.

6. It does not say that it was their custom to meet upon this day, though it is a remarkable fact that Luke is always very particular to mention anything that had been done according to custom. Luke 1:9; 2:27, 42; 4:16; Acts 16:13; 17:2; 18:3, etc.

7. This is the only religious meeting which is mentioned to have occurred upon the first day of the week in the entire history of the Christian church.

8. It was only an evening meeting, as we frequently have a meeting or prayer-meeting.

9. This meeting at Troas was not an ordinary one; it was a special farewell meeting. The apostle would probably never see them again. Verse 25. It lasted all night; a dead man was raised. This is what gave prominence to the meeting.

10. This meeting was held on Saturday night, not on Sunday night. In the Bible mode of reckoning time, the day begins at evening and ends at evening. See Gen. 1:5, 8, 13, 19, 23, 31; Lev. 23:32.

The evening, or night, is the first part of the day. As the meeting was held in the night (verses 7, 8), and upon the first day of the week, it must have occurred on what we now call Saturday night.

11. Paul did not regard the first day of the week as the Sabbath or a sacred day, for he and his company started up to Jerusalem early Sunday morning. That he started off for Jerusalem Sunday morning is admitted by several able commentators. In conclusion I ask, Does that *one* act of that *one* church bind *all* the churches in all time, to do the same without even an intimation that such was the custom or practice of that church?

### THE WONDERS OF A CENTURY.—No. 7.

BY A. SMITH.

#### STOVES.

THE stove is not a very recent invention. They were at first made chiefly of brick tiles, sometimes faced with porcelain and ornamented. The face, or front, of the stove not infrequently occupied the whole side of a room, the body, or furnace, being concealed behind it.

The first account of an iron stove was published about 1709. In 1716 it was modified for the use of coal. In about 1745 Dr. Franklin invented an improved box stove, and in 1771, he made still further improvements in that useful article. About 1785, or soon after, the first cook-stove was invented by Benjamin Thompson.

Previous to 1825 stoves were used almost entirely in public places, offices, etc. Up to 1835, the stoves used in the United States were heavy, rude, and loose jointed. Cook-stoves came gradually into use from the time of Thompson's invention.

According to Johnson's Universal Cyclopedia,

there were in the United States in 1876 two hundred stove foundries, employing 28,000 men.

#### INDIA RUBBER.

India rubber, or *caoutchouc*, is a product of the *siphoni elastica*, a beautiful native tree of Brazil. About the first use made of it was by the savages of that country, in the form of bottles. The Portuguese who settled in Para were the first known to use it in the making of boots and shoes. It was first carried to Europe about the beginning of the eighteenth century, and was, for a long time principally used for erasing pencil marks. Hence, no doubt, the term "rubber."

The first establishment for the making of water-proof clothing from the gum was founded at Glasgow in 1823. The first known importation from Para of pure gum overshoes was in 1825. The writer well remembers seeing such shoes less than forty years ago, and how they were employed by children, in the interim of their legitimate use, as pop-guns, by indenting and charging the toe with meal or more condensed projectiles, which as the rubber quickly recovered its equilibrium, would be thrown with considerable force, to the discomfort of those whom they delighted to tease.

The most important invention in the manufacture of rubber boots and shoes dates from the patent of Goodyear, Jan. 15, 1844. The manufacture of hard rubber, or vulcanite, was secured to the inventor, Mr Goodyear, in 1851. But a much better quality of vulcanite (for the manufacture of combs, buttons, etc.), was produced by Austin G. Day, whose patent bears date of Aug. 10, 1858. The uses for which this important article is employed, which a few years ago were comparatively unknown, have greatly multiplied, until it has become indispensable to the comfort and convenience of mankind.

#### TRACT SOCIETIES.

The London Religious Tract Society, probably the first of its kind that ever existed, was organized in 1799. Previous to that time a few individuals had published a very limited number of tracts, which they had circulated with happy results.

The first American Tract Society was formed at Boston in 1814, and another was organized at New York in 1825.

The publication and distribution of religious tracts by the English and American societies since their organization has been immense; and the final day will, no doubt, reveal the fact that the good accomplished thereby has assumed vast proportions.

### GOD IS GOOD.

BY MRS. M. D. AMADON.

A SHORT time since, as I sat alone, revolving over and over the unsolved problem of life, allowing sadness and doubt to almost eclipse my hope of Heaven, I took up a little book, "Daily Manna" (one I always keep at hand), and opened to these lines:—

"His way was much rougher  
And darker than mine;  
Did Jesus thus suffer,  
And shall I repine?"

A panorama of my life seemed spread before me. I recalled the time, so long ago, when it was so hard for me to yield to the truth; the strength I thought God gave me to leave youthful associations, and submit my will to him; convictions of duty that came to me, and blessings which followed obedience. I remembered how I thought the coming of Jesus was near, and felt that I must leave even my studies to prepare for it; then afterward the years of trial, when I laid down my watch, and the terrible consequences of backsliding that followed; and the steps to retrace,—the conflicts with self and Satan, the victories I gained, and the fruit as a result. From time to time I obtained help from God, and yet a painful uncertainty like a mist overspread the whole. I said, Have I come all along this rough way in vain? Shall I turn away from it, as only a mirage of the desert? Oh! where should I

turn? Where! Only to Jesus, where I had always found comfort.

I read those lines over and over, and burst into tears as I realized the love and mercy of my Saviour. I felt reproved for my sadness and doubt. I bowed before God and wept. I confessed my sins to him, and peace and happiness filled my heart. I had so often thought if he were where I could see him, then I would know if he accepted me, but how could I trust the assurance of my own heart? But he helped me to believe, though I had not seen. It seemed to me that he had spoken to me. Everything was changed, trials disappeared.

The intervening days before Jesus should come had looked so cold and dark, but now all was light and peace. I could trust all to him. Promise after promise came to me with richest sweetness. I longed to be kept from the terrible pitfalls and dangers which lie before us. I felt if I did keep close to him, he would keep me, and all those interests which often burdened my heart he would make his own. Oh! the love, and mercy, and compassion of God! I want more of Jesus. I have tried so often to do my work without him, and it has become marred. It is so much easier to work with him, as we cope with the spirit of evil in these last days.

As I have read one after another of sister White's articles, I have had a deep feeling of gratitude that she was spared to God's people. I pray that I may adopt the sentiments in my daily life while probation lingers. The atmosphere we breathe seems contaminated with evil, but if Jesus is with us we can do right.

"Be dead, my heart, to worldly charms,  
Be dead to every sin,  
And show to all the world without  
That Jesus reigns within."  
Battle Creek, Mich.

### WHOM DOES THIS HIT?

I ONCE heard a conversation between a church member and an infidel. After arguments had been urged at some length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation; "for," said he, "I do not believe a single word you say, and, more than this, I am satisfied that you do not really believe it yourself; for, to my certain knowledge, you have not given for the last twenty years as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed the one-half of what you say *you* believe, I would make the church my rule for giving, and my farm the *exception*."

### PINS IN A BIBLE.

IT was an old Bible, a family Bible, a well-worn Bible—the Bible of an old lady who had read it, and walked by it, and fed on it, and prayed over it for a long lifetime. As she grew older and older, her sight began to fail, and she found it hard to find her favorite verses. But she could not live without them, so what did she do? She stuck a pin in them one by one, and after her death they counted 168. When the people went to see her, she would open her Bible, and feeling over the page after her pin would say, "Read there," or, "Read here;" and she knew pretty well what verse was stuck by that pin, and what by this pin. She could indeed say of her precious Bible, "I love thy commandments above gold; yea, above fine gold: they are sweeter than honey and the honey-comb."

SECOND-HAND PROFANITY.—He befools himself completely who supposes he violates no moral law when, in the course of a story he tells, he repeats with due credit the oaths that were uttered. Respectable print and self-respecting speakers do not, by the device of suggestive letters and dashes, least of all by repeating the words of the profane, put profanity before their readers and hearers. The great Name may be taken in vain quite as effectually and sinfully by quotation as at first hand.—*Christian Herald*.

## The Family Circle.

### THE WORK OF THE ANGELS.

THE weary day with its cares had passed,  
And the shades of evening come at last—  
The setting sun, with a brilliant dye,  
Had painted the clouds of the western sky;  
And the shadows fell over sea and land,  
As if spread out by a fairy's hand.

I sat and mused, in the twilight dim,  
And I thought of the beautiful seraphim,  
And, oh, how I wished I might always know  
That they followed my wanderings to and fro!  
And oft had I questioned, the whole day through,  
"What do the beautiful angels do?"

And I asked myself, with a silent tear,  
Are the beautiful angels ever near?  
My mortal grief do they ever see?  
Do they love, and pity, and care for me?  
And I laid me down on my couch and wept,  
And soon, like a weary child, I slept.

I thought, in my dream, that I stood beside  
The banks of a river, deep and wide,  
And methought from the beautiful, star-lit sky,  
Thousands of angels seemed to fly;  
And the world was bathed in a flood of light,  
Which flashed from the wings of the angels bright.

Rapturous music, rich and rare,  
Sounds of melody filled the air;  
But the heavenly beings seemed to fly  
Far, far away, till they passed me by;  
In sorrow and anguish I murmured, "Pray,  
Beautiful angels, come this way."

Then a voice from the darkness said to me,  
Open thine eyes, and thou shalt see."  
I looked—and lo! in my wondering sight,  
Stood a beautiful being, clothed in white;  
With a smile of love on the glorious face,  
He folds me close in a warm embrace.

I laid my head on his gentle breast,  
Where, many a time, I had longed to rest,  
And a voice from the radiance said to me,  
"Lo! this shall thy guardian angel be;  
In days of sorrow and nights of fear,  
Thy gracious friend shall be ever near;

"And when in the closet you kneel to pray,  
And the beautiful angels seem far away,  
And you almost dream, in your weak despair,  
That the pitying Master scorns your prayer,  
Though the angels seem to have passed you by,  
Then know, my child, they are very nigh."

Wiping the tear from the eye of grief,  
Bringing the sorrowful heart relief,  
Leading the wretched wanderer back,  
Placing his feet in the narrow track,  
Keeping a record, just and true,—  
This is the work that the angels do.

And by and by, in that coming day,  
They shall gather the wheat from the tares away,  
They shall bear the saints, in their array of love,  
To that glorious city of rest above,  
And the pearly gates shall they enter through—  
Lo, this will the beautiful angels do!

—Mrs. L. D. A. Stuttle, in *Mother's Magazine*.

### HOW JIM'S WIFE BECAME MOST TOO DRESSY, ANYWAY!

THE RECHABITE tells a good story of a plain, common-sense merchant of that town, who had voted for license for years. He was a good, honest-hearted fellow, and, like many other business men, thought one or two licensed hotels were really necessary for the prosperity of the village. He never did anything by halves, and accordingly the hotel-keepers found in him an ardent supporter.

A year or two ago an incident occurred that opened his eyes. It happened in this wise: He sold a stove for \$18 to a drinking man; the drinker was not worth anything, but agreed to pay for the stove in installments of \$1 per month. At the end of the year the merchant had not received even the first payment. He was easy with his debtor; for he knew that although he had been earning good wages the whole year, the money had not been expended for clothes, as the family of his drinking customer were poorly clad, and the man himself had only one suit, and that almost in rags. He concluded to watch, and see what the trouble was.

Two weeks before the time in question, the drinking man had gone five miles out of town to do a job of work at \$3 per day. The merchant

knew this, and was waiting for his return, thinking he might get a part payment on the stove sold a year before, if not the whole amount. Just before dark his debtor made his appearance. The merchant knew that the man who had employed him was a man of means, and that it was his custom to pay down for all work done for him.

"Hold on, J—, I want to speak to you. You remember the stove? You were to pay \$1 each month; over a year has gone by, and you have not made the first payment yet; you have been at work for W—; can't you pay me half—\$5 any way?"

"I am sorry I can't; but I have not got the money to do it. I have only enough to pay one little bill, which is a positive necessity, and which I cannot put off."

The merchant was not satisfied. He looked up from his perplexity just in time to see his debtor go into a hotel (one of the necessary (?) places for the prosperity of the village).

His going into that hotel aroused the curiosity of our merchant. He said to himself,

"I will just walk over to the hotel and see what is going on."

He entered the hall, where he could get a good view of the bar, and heard the following:—

The debtor said,

"Well, landlord, what is my bill? I can pay you up now."

"Your bill may be larger than you think; you have not paid up for some time. Ah! it is a little more than I thought—\$21.50."

"As much as that? It can't be. I don't know what my wife will say. I had promised to buy a new bonnet for her and the girl. Twenty-one fifty! Well, well, I suppose you have kept it right. You would n't wrong a poor man who works hard for his money."

"No, no. I would n't do that. It's all right. I never take a poor man's money without an equivalent."

(Oh, no! they never do, these sweet lambs who sell rum.)

The landlord added: "Your wife and daughter must not expect to dress as well as those who have a larger income. I think your wife is most too dressy, anyway, Jim. Have another drink."

The merchant saw the man who had "only enough to pay one little bill, which was a positive necessity," take out of his pocket the money he had earned, count out the \$21.50, and hand it regretfully to the landlord.

The merchant went out of the hotel a wiser and a sadder man. He forthwith went to his desk, took down a bundle of unpaid accounts, and commenced to figure up the worthless accounts that had accumulated in the ten years of his business life.

He found the sum total to be \$1,324.78. Of this sum he found that all but \$114.10 was against men who had been ruined by drink. His eyes were opened.

Three months after this came the usual town meeting. The hotel-keeper was busy at the polls, working for the election of an excise commissioner who would continue his legal right to sell.

He approached our merchant, whose eyes had been opened, and offered him a ticket.

"Can't vote that ticket," said the merchant.

"Why? I always supposed you were one of my strong supporters."

"So I was until three months ago, when I was shown very plainly what you were doing. You are no better than a thief."

"What do you mean by this?"

"Do you remember the night Jim paid you \$21.50 for whisky he had drank at your bar?"

"Yes, I remember it; and what of it?"

"I will tell you what of it. Nearly two years ago I trusted him for a stove worth \$18. He agreed to pay \$1 per month. I have not received a cent. The night he paid you \$21.50 I asked him for a part payment on the stove. He said he had no money for me. I saw him go to your hotel, and I followed him. I saw him pay you that amount. It was my money. I sold him the stove to keep him and his family warm;

to cook their meals, and if it had not been for your bar, I would have got my pay. I find in ten years I have paid your bar more than \$1,200. Men can't pay me, because they throw away all they earn at your bar. Now you ask me to vote to continue you in your business of robbery. Sir, in the future I shall fight your business as strongly as I have defended it in the past."

This conversation at the polls drew a large crowd, who eagerly listened. The merchant went on to explain the matter to them in dead earnest, as he always was known to be about everything; and the result was the almost unanimous election of a no-license commission.

Of course the hotel-keeper and his friends raved over their defeat. But they afterward were obliged to admit that the argument given by the merchant was irresistible, and, as sensible men, they yielded to the inevitable; and the bar at that town was from that time abandoned. Our merchant soon after got his money for the stove, together with a note from Jim's wife, stating that they had so much money nowadays that she feared she was getting to be "most too dressy, anyway!"

### FRIVOLITY AND WASTE.

THE following article from the *Christian Woman*, while it applies more directly to worldly and fashionable circles, contains a lesson and a warning for all Christian women, and Seventh-day Adventists may read it with profit. For while we trust that few of our people are in the strong, deep current, many are farther down in the eddies of worldliness and frivolity than they realize. We quote as follows:—

A fashion craze is at its height. Surely women were never so extravagant and reckless in their expenditures as now. The mania spreads to all classes. Rebounding from the forced economy that the financial crisis brought upon all, they seem to throw off all restraint. It is not the young women alone, or the idle, frivolous class, who do nothing but read novels and fashion books and costume themselves, but the aged, and the mothers and the little children; not the rich alone, but the working classes and the poor. Go where you will, you find a grand dress parade; women bent with the weight of years, bedecked in the latest style; mothers arrayed in all the vanities that fashion-mongers can heap up; and little tots who can hardly read, dressed like little princesses, indeed more expensively than the prospective queen of England, Alexandra, dresses her daughters. Thousands of these women are not able to afford it. They are living up to their entire income, and a reverse in the wheel of fortune would at once prostrate them. A temporary check in any one branch of business would bring them to face the question of getting their daily bread. And their children are growing up with false notions of life; with false ideas of the value of money, with prejudices against economy and labor. They are trained, not to do, but to *shine*. One is reminded of De Guncy's picture of a woman sailing over the sea. She is asleep. Her necklace of pearls is broken, and the jewels are dropping one by one into the sea. She wakes at last to see her jewels dropping away from her; she clutches after them, but while she is trying to recover a falling pearl, another drops away. These jewels of the home are dropping away while the mother sleeps. What kind of wives and mothers will the pampered girls of fashion make? They have not been educated for the practical duties of life. They go to meet the solemn responsibilities of wifehood and motherhood weak and ignorant. They blunder from the first. They shine a little while if kept in a sheltered nook, but the first storm beats them down and leaves them wrecked.

The morgues of our great cities tell the sad story of the tragic ending of many of this useless frivolous class. Many are already in the black seething floods of vice that sweep down to death; so many, that if one girl is brought from



the river or the street and laid out in the morgue for identification by friends, at once there is a long procession of anxious weeping fathers and mothers, whose darlings have drifted away from them out into the slums of vice, who stand by the dead, and with stormy grief try to find some trace of the lost one they mourn.

What we need now, most of all, is strong heroic mothers, who have the will and strength to conscientiously breast these waves of vanity and fashionable frivolity, and hold, like a sheet anchor, their children to economy through culture and practical hard work. Oh for true, sensible, practical, conscientious Christian mothers!

#### BRIGHTENING.

If you are sad, conceal it;  
If mad, do not reveal it;  
Choke off the fear, dry up the tear,  
Lest weary hearts may feel it.

If you are glad, express it;  
If aught you love, confess it;  
If one does well, the matter tell,  
Let envy not repress it.

—H. C. Crane, in *Church Mirror*.

#### JUST KEEP STILL ABOUT IT.

YES, keep it to yourself. It will do no possible good to publish it. Publish what? Why, that you have trouble, your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your friends do not treat you fairly, and things in general move unpleasantly. What of it! Keep it to yourself. A smouldering fire can be found and extinguished, but when coals are scattered you can't pick them up. Bury your sorrow. The place for sad and disgusting things is under ground. A cut finger is not benefited by pulling off the plaster and exposing the wound to somebody's eye. Charity covereth a multitude of sins. Things thus covered are cured without a scar; but once published and confided to meddling friends, there is no end to the trouble they may cause. Keep it to yourself. Troubles are transient; and when sorrow is healed and passed, what a comfort it is to say, "No one knew it till it was over."

—People who have been bolstered up all their lives are seldom good for anything in a crisis. When misfortune comes, they look around for somebody to cling to or lean upon. Once down, they are as helpless as a capsized turtle, and they cannot find their feet again without assistance. Such persons no more resemble men who have fought their way to position, making difficulties their stepping-stones and deriving determination from their defeat, than vines resemble oaks, or spluttering rushlights the stars of heaven. Efforts persisted into achievements, train a man into self-reliance; and when he has proven to the world that he can trust himself, the world will trust him. One of the best lessons a father can give to a son is this: Work; strengthen moral and mental faculties, as your muscle, by vigorous exercise. Learn to conquer your circumstances; you are then independent of fortune. The men of athletic minds, who left their mark on the years in which they lived, were all trained in a rough school. They did not mount to their high position by the help of leverage; they leaped the chasm, grappled with the opposing rocks, avoided avalanches, and when the goal was reached, felt that but for the toil that had strengthened them as they strove, it could never have been obtained.

IN DANGER.—It is true you may not become profane by associating with those who take the name of God in vain, but you familiarize yourself with the evil, and it seems less hideous; you lower the standard of your own character, and do yourself a lasting injury. No person can frequent the company of the low and debased, the intemperate and dishonest, without being thus in danger, without losing a taste for the things that belong to a better life.

## The Sabbath School.

"Feed my lambs."—John 21:15.

#### PRACTICAL TOPICS.\*

(1.) *He whom thou lovest is sick.*—The tender, loving nature of Christ is beautifully shown throughout the entire story of the raising of Lazarus, but nowhere more delicately yet more strikingly than in the above words.

Let us bear in mind the fact that nowhere else in his history do we find Jesus in the society of a private family, seeking repose from his wearing labors, and freedom from the glare of publicity that usually attended him, except in this household, "which consisted of a busy, bustling, elder sister, a gentle, thoughtful, younger sister, and a quiet brother, probably the youngest of the three." Wearied with the contentions of the great metropolis, it would seem that Jesus sometimes wended his way to Bethany, seeking rest in the bosom of this quiet family. A respectful intimacy had grown up between our Lord and these three amiable persons, "insomuch that Martha came to him with her petty household cares, and the gentle Mary became his companion." Luke 10:38, 39. "Now Jesus loved Martha and her sister and Lazarus." This is the simple, touching statement of John.

While Jesus was in Perea beyond the Jordan, his cherished friend, Lazarus, sickened. Immediately the sisters dispatched a messenger to Jesus, saying simply, "Lord, behold him whom thou lovest is sick." "It was a request, delicately imbedded in an expression of trustfulness," and, breathing, as it does, their confidence in the Saviour, it undesignedly presents him as a tender, sympathizing friend, who had won their confidence and love by the warmth and depth of his affections, and the beauty and purity of his life, as witnessed by them in their own family circle.

(2.) *Whosoever liveth and believeth in me shall never die.*—"Every one who lives and believes in me shall not ultimately die. He removes from the plane of natural causes both life and the resurrection, and declares that the power of both resides in him; that without him no one who is dead could possibly be restored; and that those who are alive and have connection with him cannot finally perish. He represents himself as the fountain of soul-life and of the animal life that is in man. He is the life. If he bring himself to bear upon the dead, they live. If he bring himself to bear upon the living, so long through the ages as this remains, they are not able to die."—*Deems*.

"Shall not die forever. Though he die a temporal death, he shall not continue under its power forever; but shall have a resurrection to life eternal."—*Clarke*.

(3.) *Jesus wept.*—I have tried to picture to myself that scene. Jesus had inquired, "Where have ye laid him?" "Come and see," was the reply; and the company led the way to the tomb, Jesus himself with bowed head walking in their midst. Though he knew he was going to raise Lazarus, yet the remembrance of the dead, together with his sympathy for the mourning sisters, touched his heart, and brought tears to his eyes. Beautifully has it been said, "Tears cannot profit the dead, but they embalm their memory."

Such is the tender heart, the sympathizing nature of our dear Redeemer. Here is humanity in its perfection, and we find it generous and sympathetic. It is not unmanly to have warm affections, and to feel for others in sorrow. On the contrary, many of the bravest and noblest men have been gentle and warm-hearted, and, with the Saviour whose manliness was of the highest type, were able to "weep with those that mourn."

"Behold, how he loved him," said the Jews; but how much greater proof of his love for the

entire human family has he given in offering himself as a sacrifice for the sins of the world!

This is the Saviour who invites you to himself, dear reader. Do not say your sins are "as scarlet;" though such be the case, yet shall they be "as white as wool." Infinite love now tarries to win you; infinite strength is pledged to support you. Accept this love, put on this strength, and perfect peace shall reign in your heart.

C. C. L.

## Educational.

#### THE STRENGTH OF PLAIN STATEMENT.

MR. EMERSON'S essay in the *Midwinter Century* contrasts, as follows, the strength of plain and under-statements with the common weakness of "The Superlative:"—

The first valuable power in a reasonable mind, one would say, was the power of plain statement, or the power to receive things as they befall, and to transfer the picture of them to another mind unaltered. This is a good rule of rhetoric which Schlegel gives, "In good prose, every word is underscored;" which, I suppose, means never italicize.

Spartans, stoics, heroes, saints, and gods use a short and positive speech. They are never off their centers. As soon as they swell and paint and find truth not enough for them, softening of the brain has already begun.—*Golden Censer*.

#### SUCCESS THE RESULT OF PERSISTENT EFFORT.

LET me cite an example of a man I recently saw in the little village of Norwich, N. Y. If you wish to know his name, go into any hardware store and ask for the best hammer in the world; and if the salesman be an intelligent man, he will bring you a hammer bearing the name of D. Maydole. Young gentlemen, take that hammer in your hands, drive nails with it, and draw inspiration from it.

Thirty years ago a boy was struggling through the snows of Chenango Valley, trying to hire himself to a blacksmith. He succeeded, and learned his trade; but he did more. He took it into his head that he could make a better hammer than any other man had made. He devoted himself to the task for more than a quarter of a century. He studied the chemistry of metals, the strength of materials, the philosophy of form. He studied failures. Each broken hammer taught him a lesson. There was no part of the process that he did not master. He taxed his wit to invent machines to perfect and cheapen his processes. No improvement in working steel or iron escaped his notice. What may not twenty-five years of effort accomplish when concentrated on a single object? He earned success; and now, when his name is stamped upon a steel hammer, it is his note, his bond, his integrity embodied in steel. The spirit of the man is in each hammer, and the work, like the workman, is unrivaled. Mr. Maydole is now acknowledged to have made the best hammer in the world. Even the sons of Thor, across the sea, admit it.

While I was there, looking through his shop, with all its admirable arrangement of tools and machinery, there came to him a large order from China. The merchants of the Celestial Kingdom had sent down to the little town, where the persistent blacksmith now lives in affluence, to get the best that Anglo-Saxon skill had accomplished in the hammer business. It is no small achievement to do one thing better than any other man in the world has done it.—*Jas. A. Garfield*.

—If a man determines to do the best he can, whether he drives a cart, conducts a business of a million dollars, or preaches the gospel, his life cannot be a failure.

\* See Lesson on N. T. History in *Instructor* of March 22.

# The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 4, 1882.

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

## THE MICHIGAN MINISTERIAL ASSOCIATION.

THE first meeting of this Association was held, according to appointment, at Otsego, March 21-28. It was a complete success, with the exception that some who were appointed to certain duties failed to attend, which made it necessary to change the program, or impose their duties on others who had made no special preparation to perform them. We would suggest that in future meetings of this kind alternates be appointed, in order that the entire program may be more likely to be carried out.

The committee on program deserve credit for presenting so timely a list of subjects for presentation and discussion. They were all important, and were very generally ably handled and profitably discussed.

The best of feeling prevailed throughout. Every one seemed to feel entirely free in the expression of his opinions; and it was shown that a diversity of views on some points need not disturb harmony of feeling, and that persons may occasionally favor different lines of policy without becoming alienated in heart or discourteous in manner.

We have never seen the hearts of brethren so drawn together as at this meeting. The great characteristic of true Christian unity was manifested to such a degree that it could be truly said of this company, "Behold, how these brethren love one another."

There were upward of twenty ministers and licentiates present. The general attendance from the Otsego church and other surrounding churches was such as to give a full house at each meeting. In some of the preaching services, there seemed to be wonderful assistance granted from on high.

The ministers in Michigan will hereafter labor with a new interest in one another's welfare. Their hearts will be united as never before. The course the meeting took, and the spirit manifested, augurs well for the future of the cause in Michigan. The Lord is at hand. Every exhortation against the seductive snare of the enemy that "my Lord delayeth his coming," met a hearty response. The time of refreshing is coming soon for those who are prepared for it. Shall we be ready?

The Otsego church did nobly in entertaining the members of the Association so generously for so long a time. We trust that the meeting may prove of sufficient benefit to them to repay them for their efforts.

As the time came for separation, different ones scarcely dared trust themselves to exchange the parting salutations, but slipped away in silence, that their feelings might not overcome them. One brother exclaimed, "I wish I could tell you how I feel, but I cannot," and under the deepest emotion turned and left the house. Some of the old hands remarked that it was the best meeting they had seen in twenty years.

The next annual meeting of this Association is appointed to be held in Flint, the last week in March, 1883.

## THE SORROW OF CHRIST.

WHEN we read in John 1:11 that Christ came to his own, and his own received him not, we wonder at the strange blindness of the Jewish people, but we do not seriously consider the pain which their conduct must have occasioned our Lord. The 49th chapter of Isaiah brings to view in a most impressive manner the suffering which was

caused to Christ by the conduct of his own nation. The first three verses of this chapter announce the mission of Christ, and the preparation which he had received for that mission. The Father had made his mouth like a sharp sword, and had hidden him in his quiver as a polished arrow, and promised him that he would be glorified in his work.

The promise was made in these words: "Thou art my servant, O Israel, in whom I will be glorified." Verse 3. The Saviour responds to this by stating in sorrowful language the result of his mission to the Jews. "Then I said, I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God." Verse 4. These words are worthy of the most serious attention. They express the anguish of Christ in view of the fact that his own nation had rejected him. The Jews had witnessed his miracles, which ought to have convinced every individual that he was the true Messiah. They had listened to his sermons, which were the most impressive that were ever addressed to mortal man. They had been witness to his humility, his patience, his self-sacrifice, his benevolence, his wisdom, his love toward God and man. And they had seen that in all these things his life was a perfect exemplification of the excellence of the law of God. Yet at the end of his ministry, though a few believed on him, the nation as a whole had decided to reject him.

His distress when he entered Jerusalem just before his crucifixion is expressed in the most touching language. He beheld the city, and wept over it, "and said, How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Luke 19:41; Matt. 23:37. Yet even this language is not more expressive of distress than are the words which Isaiah represents him as addressing to his Father concerning the result of his mission: "I have labored in vain, I have spent my strength for naught, and in vain." No language can be more expressive of distress than this. He had given everything to save the Jewish nation; but when they had listened to his preaching, and had witnessed his works, they rejected his mission; for they saw no beauty in him, that they should desire him. Isa. 53:2, 3.

If we reflect upon this, we shall be able to understand that our Lord's distress was very great. Though in him dwelt all the fullness of the Godhead bodily (Col. 2:9), yet was he capable of suffering as a man, and it was given him to see his great effort in behalf of the Jewish people prove an apparent failure. Satan knew how to make Christ suffer from discouragement, and he doubtless hoped that because so few received the Saviour, he would decide that it was not worth while that he should make the sacrifice of giving his life upon the cross. But the infinite love that caused Christ to leave his Father's presence in Heaven and to take upon him human nature, impelled him to lay down his life for us.

What our Lord suffered upon the cross, when the face of his Father was hidden from him, and he felt the agony of despair, exceeds all our power of comprehension. But we can comprehend something of his distress when at the close of his ministry he saw that Jerusalem must be destroyed and the Jewish nation dispersed, and said, "I have spent my strength for naught, and in vain." But his Father responded to this: "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord." Isa. 49:5.

The next verse explains how this should be. Though Christ was not to succeed in saving the Jewish people from dispersion, his salvation was to be received by the Gentiles even to the end of the earth. The Father addresses his Son thus: "It is a light thing that thou shouldst be my servant

to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth." Verse 6. The remainder of the chapter relates to the extension of the gospel among the Gentiles, the resurrection of the just, and the creation of the new heavens and the new earth.

What the psalmist says of the faithful minister of Christ will prove true in the highest sense with respect to Christ himself. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6. Our Lord sowed in tears, and suffered the extreme pain of seeing his mission an apparent failure. But he will see of the travail of his soul and be satisfied, when the innumerable multitude of the redeemed shall stand around the throne of God in raiment that has been washed and made white in the blood of the Lamb. Isa. 53:11; Rev. 7:9-14.

Those who have been faithful in the service of Christ he will invite at the last day to enter into the joy of their Lord. Matt. 25:21, 23. This joy will consist in seeing that others have been saved by our instrumentality; for this will be the greatest of all the joys experienced by Christ. But those that enter into the joy of their Lord at the last day, will be those who have shared with our Lord in the sorrows which are connected with the work of sowing the precious seed of truth.

Each of us may gladden the heart of our Lord by receiving and obeying his truth; and each of us may add to his anguish by neglecting to accept his great salvation. The day of Judgment will show whether we accept or reject the gracious offer of everlasting life. J. N. A.

## THE WORK AMONG THE SWEDES.

WE have felt a deep interest in the prosperity of the work among the Swedes for several years past. Some eight or nine years since, we had the privilege of visiting several churches of this people and of speaking to them through an interpreter. We formed some very pleasant acquaintances with them, and were much edified by their earnestness and sincerity. We have greatly regretted the apostasy of some, and the influence exerted by them in trying to draw others away from the truth. These things, for a time, made it hard to accomplish much among this people in this country. But happily these influences have developed themselves till the candid will not be likely to be deceived by them. God sometimes permits his work to be tested by adversity. Those who stand the test are all the stronger for it. It is the storm and wind which cause the sturdy oak to root deeply. So trial and affliction give the true Christian an experience that is valuable. Those who have passed through it, and have come out of it right, are all the better prepared for successful labor in the Master's cause. We trust this will be the case among this people.

We think there has been no time during the past six years when prospects looked so encouraging for labor among the Swedes as now. The good work seems prosperous in old Sweden. The reports from there are cheering. In this country some young men of promise are becoming interested, and we hope they will become laborers in the cause. There are, apparently, good openings for labor in different directions. What is most needed is laborers who are humble, and who have the cause of God at heart. We believe a great and good work might be done if such could be found.

Many are coming across the great ocean to the land of the free, where they can better their financial condition. We greatly desire that these should have the truth brought before them. We



are glad that the *Harold* has never ceased to go forth, laden with the truths of the message, during the discouragements of the past. The Office of publication has continued it at a pecuniary loss because of these discouragements. But its managers and our people could never consent in their minds to see it stop. As a people, we are not in the habit of undertaking to carry out important plans, and giving them up as failures. We have believed God would yet do a great work for this people, and that the paper would be a great blessing to them. We are glad that during the past year the paper has been more nearly self-sustaining than before. We are satisfied that with some special effort it may become entirely self-sustaining, and accomplish much more good than now. We specially request all of our people to take an interest in its circulation. Let our tract-society workers bring it to the attention of all Swedes within their acquaintance. Let our Swedish brethren especially strive to increase its circulation. Seek to get all the subscribers possible. The truths it teaches are just what the people need. Send it to your friends. If all will make an effort, the work will advance.

The cloud which has hung over the Swedish work in some parts of the country is fast disappearing, and now is the time to work. Those influences can never do the harm again which they have done in the past. Time has shown the nature of their distracting work. Why should not all the friends of the cause step in now and do the best that can be done to make an advance? Let all be faithful, and we shall hear it said at last, "Well done, thou good and faithful servant." How sweet and precious these words will sound.

GEO. I. BUTLER.

#### LET THE LIGHT SHINE.

We wish to call especial attention to the article in this REVIEW, from Testimony No. 29, on "Our Publications." Every true friend of this cause will heartily approve the sentiments of that article. It is light to us from the Lord. It sets before us just the work which should specially interest us till probation shall cease. As a people, our neglect of doing this work is one of the great sins which stands in the way of our prosperity. There are positive and negative sins. For example, it is sinful to lie, steal, murder, and swear. It is also a sin to neglect to do good when opportunity offers. "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. Should we not be guilty were we to see one whose life was in peril, and refuse to extend a helping hand; or one whose house was on fire, and not try to extinguish the flames? How can we excuse ourselves, then, when we see thousands on the road to eternal ruin, and make little or no effort to save them? Indolence and carelessness in a time of great peril is a wicked thing. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord."

Thus plain principles of common sense and righteousness are lost sight of because of covetousness, love of pleasure, and love of the world. Many think it innocent to do nothing for the salvation of others, and give themselves to their own gratification; but such will wake up at last to their terrible mistake. We cannot live for ourselves alone, and be Christians. To be such we must be Christ-like, and Christ never lived for himself. These facts are too plain to be denied.

It is because we as a people are willing to be measurably indifferent, and neglect to do all our duty, that we have so little of the power of God with us. How can God consistently bless us, unless we do his will? Should we receive his blessing while neglecting to walk in the light, we should take that as evidence that we were right in his sight, and his blessing, should he bestow it in such cases, would deceive us to our ruin, and be inconsistent with his plan. We cannot have his power with us unless we live up to the light, and are earnest to spread the light. What does the testimony mean when it says, "Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns"? Where are these "hundreds of men"? We see very few of them now doing this work. "These persons should be selected, not from men and women who are good for nothing else, and have made a suc-

cess of nothing; but they should be persons of good address, of tact, keen foresight, and ability." "Such are needed to make a success as colporters, canvassers, and agents."

Where are these persons? Certainly they are not doing this work now, not a tithe or a twentieth of them. Neither are they standing around upon the street corners doing nothing, or sitting waiting to be taken up and set to work. No; such persons are busy at work at something else. Some of them are making money farming, and are busy as bees, working with all their might for the things that perish. Some are canvassing for other books of little value, to make a little money. Some are in one employment and some in another. But it will be seen that they are active and successful, and hence they will find it quite a hard experience to change their employment. The persons who are needed are the ones who have brains and energy enough to succeed in most anything they undertake. What do they need to enable them to change their employment, and be as much engaged in God's work of saving men as now in the world's work of saving dollars and cents?—More good religion; more of the love of Christ; more regard for the heavenly treasure, and less for the poor, perishing, vain world; more faith in the truth; more sacred, holy courage to do and dare in God's cause.

Many can venture, and use foresight, and run great risks in worldly things. Sometimes they lose by so doing; sometimes they make great gains by it. If they lose several times, they never get discouraged. They strike out in some other direction on the principle of "try, try, again." They turn off the matter of any loss they may have suffered with a laugh. They "will not cry over spilt milk." "They are not babies." "They will soon make that good again." "We are all liable to losses," etc., etc. They are soon up and at it again. Such men usually succeed. The world is full of them. But when it comes to risking anything for the cause, how little it takes to discourage us. Many would like to do something to aid in circulating our publications. If their neighbors would come to them and plead for some reading matter, they would gladly supply them. But this they will not do. They are prejudiced, and indifferent to the truths we hold. To approach them, and get them to feel an interest to read, and finally to purchase our works, requires effort, skill, patience, and much of the love of Christ. It requires a knowledge of human nature, and special tact and address. These things are not learned in a moment; but they could be learned by thousands with no greater effort than worldly men make to become successful clerks, salesmen, and canvassers. They do it for the sake of money. Cannot we do as much for the sake of saving precious souls, and gaining eternal life for ourselves and others? Can we not work as hard for the cause of God as men can to gain political offices? We could if we loved God and his cause as much as they do themselves and political preferment.

But many fear they shall meet with rebuffs, and unpleasant words, and scorn, and perhaps abuse. These they could not bear, and for fear of them they will never try to do anything. The very best name we can give to this motive is the *fear of man*. God says this "bringeth a snare." Many are caught in this snare, and will probably never get out of it. They fear men more than they love God. They fear men more than they love the eternal salvation of their souls. And yet they fear only the ill will, scornful language, or unpleasant words of those they desire to save. Had Christ reasoned in this way, and pursued this course, all had been lost. Had Paul felt so, he could never have said, "I have fought a good fight." Had our noble pioneers in this message followed this course, we should all have been ignorant of the truth, and most of us been lost.

What we want is the old-fashioned religion. We want to get the love of Christ in our hearts, and be converted. It is idle to talk of keeping the commandments of God, and not loving the Lord with all our heart, soul, might, mind, and strength, and our neighbor as ourselves. When we keep these two great commandments, we shall get the fear of man out of our hearts. We shall be sure to do it. We cannot love God that way, and permit the fear of men to govern us and keep us silent. We cannot thus love our neighbor, and see him go to ruin, while we remain calm and self-satisfied if we can only succeed in making a little money. We shall arouse, shake off our sloth, and go to work for God. Oh, that we could see the spirit of "*do something*" get hold of our

people! What a power we might be! We could shake the world. God has given us great and precious truths, just what the people need, and many of us are spiritually dying because we are content to be so indolent.

Brethren and sisters, let us awake. Let us gird up the loins of our mind, and prepare to work for God. Let us go to *work in earnest*. We cannot tell how much better we shall feel, how much good we may accomplish, how precious will be our experience, and how sweet the words, "Well done, thou good and faithful servant," will sound when probation closes.

We close as we began, by calling attention to this extract from the Testimony. Read it, dear brethren and sisters; ponder it; act upon it. These are the words of the Spirit of God to us. Let us heed them, and be in earnest.

GEO. I. BUTLER.

#### ANOTHER PIONEER.

SOME weeks since, we spoke in the REVIEW of pioneers and the importance of their work, and of the life of Father Miller and the part he acted in the great Advent movement of 1836 to 1844. We tried to create an interest in him and in his work. Over a thousand volumes of his life have been sold within a few months past, and they are still selling quite rapidly. We wish now to call attention to the life and work of Eld. Joseph Bates, familiarly known among us as "Father Bates." All the older members of this body of believers well remember him. He used to attend all our important meetings. Tall, and straight as an arrow, his face showing the marks of exposure from his many voyages on the high seas, he was ever an object of interest to us as a people, and a man who was respected by all who knew him. He was a remarkable man, and his life was full of interesting matter. Starting in life as a common sailor, impressed by the British as a seaman just about the time of the war of 1812, he was imprisoned for years because he was true to his native land, but released at the close of the war. He then sailed again, and worked his way up to the rank of officer and captain. We next find him as a worker in the advent movement, and finally as a pioneer in the movement in which we are engaged; and in all these relations we find his life interesting and instructive. He was the first among us who preached the Sabbath as a part of the closing message. He was a most earnest and devoted worker till age deprived him of his powers. He was in every true sense a reformer, a *temperance reformer*. His experiences in leaving off liquors, tobacco, tea, coffee, and finally becoming a vegetarian, are most instructive. He was, best of all, a Christian. And his spiritual experiences, leaving vice and profanity and becoming a praying man and finally a minister of the gospel, contrary to all the probabilities of early life, present a most precious example.

The life and labors of this aged pioneer, written mostly by himself and edited by Eld. Jas. White, another pioneer in this cause, is published by this Office. The larger volume, printed on tinted paper and bound in cloth, costs \$1.00, post-paid. The same matter is printed in a smaller volume on nice, white paper, also bound in cloth, price 85 cents. Both contain his portrait. We have no more interesting book for our boys to read. Its narrative of adventures by sea and land always interests them. This is in all respects a true story. His noble principles as a reformer stand out prominently. The mind is all the time receiving noble thoughts and pure impressions. It will do our old people or anybody good to read it. We have many copies, especially of the smaller volume, awaiting the orders which should come in from all directions. This is an excellent book to lend to neighbors to read. The truths of the Bible are so woven into it that the mind will be impressed by them. This book should meet with a large sale.

GEO. I. BUTLER.

—Bishop Ryle, of England, calls much of the religion of the day—of which the leading principle is no dogma, no distinctive tenet, no positive doctrine—"jelly-fish Christianity." He judges that there are hundreds of ministers, both inside and outside the Church of England, who seem not to have "a single bone in their body of divinity."

## CONSOLATION.

BY MRS. ANNIE SUFFICOL.

Oh, how sweet it is to ponder  
On the goodness of the Lord,  
And, when earthly tumult vexes,  
To find comfort in his word!

In those holy, sacred pages,  
We his promises can trace;  
How they cheer us to press forward,  
When we weary in the race!

For our footsteps oftentimes falter,  
And we halt before the foe,  
Till God's Spirit rings within us,  
"Forward move! with courage go."

But we plead, "The path is thorny;  
Father, see the rugged way!"  
"I have trod the path before thee,"  
Seems a gentle voice to say.

"Child, take up thy cross and follow,  
All thy burdens on me cast;  
Come to me with all thy sorrow,  
And in me be fully blessed.

"In my Father's house are mansions,  
And a home of rest for thee;  
Weary not; I'll ne'er forsake thee;  
Thou shalt sure victorious be.

"I will come again, and take you  
To those mansions in the skies;  
There you'll meet no more temptations,  
No more tears bedim your eyes."

Precious Saviour, we are waiting,  
Hoping soon thy voice to hear;  
For we see the signs fulfilling  
That proclaim thy advent near.

Thus our hearts are filled with gladness,  
And we check the rising sigh;  
For we know our Lord is coming,—  
"Our redemption draweth nigh."

## Progress of the Cause.

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

### LANGBANSHYTTAN, SWEDEN.

FRIDAY morning I left Amot. We had a good meeting the preceding evening. The brethren desired very much that I should hold some meetings again on my return. After a slow and tedious journey through the mountains by railroad (on a freight train that made about eight miles an hour), I came to Grythytted the same evening, and found Brn. Erikson and Rosqvist at the depot.

Bro. R. got along better before the court than we had expected. The priest had overdone the matter, and could not sustain his accusation. The judge seemed to be a just man, and did not feel disposed to favor the priest. The complaint made against Bro. R. was that he held meetings during a whole week last fall in Grythytted—meetings that had a tendency to divide the State church—contrary to the former official order to him from the church-council. (How anything could have a tendency to divide the State church in Sweden is almost a mystery; for its membership is not only extended to all the inmates of prisons and houses of ill-fame, to all drunkards and liquor-sellers, infidels and theists, but also to the Separatists, Mission friends, Adventists, several thousand Baptists, and other dissenters. Here persons can hear the truth and believe, be baptized, keep the Sabbath, join an Adventist church organized according to the Scriptures, and partake of the ordinances, without having his membership in the State church in the least affected. Even if he preaches that the State church is a genuine daughter of the great Babylon, that will not affect his membership in the least, yet he may be punished for it. Yet real dissenting churches may be formed here, if the special permission of the king can be obtained. But in that case, a preacher who preaches in any other house than a real dissenter's, and a member who asks any one to come to such meeting, make themselves liable to punishment.) However, in the week specified by the priest, Bro. R. had only held three meetings, and not a word had been said against the State church.

The judge asked the priest wherein the false doctrine of Bro. R. consisted. The priest said, "In teaching that God possesses a body." The judge took no notice of that point. He then asked what R. had done toward dividing the State church. The priest answered, "He per-

suaded the people to keep holy the seventh day." The judge could see no harm in that, providing they could also afford to keep Sunday. He asked if R. had hindered anybody from going to church. The answer was, "No." So the matter was postponed till the court should sit next fall. And the priest was told meanwhile to bring evidences if he could. The judge would like to know something about these S. D. Adventists, and Bro. R. sent him our little tract, "Fundamental Principles."

We held six meetings Sabbath and Sunday. About eighty persons met on the Sabbath. This church has now sixty-seven members. At the other meetings the hall was crowded. About one hundred and fifty persons can get a chance to hear. The brethren are interested to get a Conference organized. Delegates were chosen, and the first meeting appointed to be held next Sunday forenoon.

Monday afternoon we went fourteen miles, partly by team and partly on foot through a rain and snow storm, across some lakes into the mountains. Here we had a meeting in the evening. To-day Bro. R. went south a considerable distance to hold meetings, while Bro. E. and myself took up our carriage (baggage) in our hands and came to this place, about seven miles across another lake. This is a wild country. The principal product is iron. We get the mission-house to speak in to-night. Then we have two more appointments farther distant, and intend finally to gather all these scattered sheep on the Sabbath and organize a church. J. G. MATTESON.

March 7.

### INDIANA.

Star City, March 28.—God is still adding to the number of the "little flock" here who are seeking sanctification through the truth. Thirty, all heads of families, have embraced the truth thus far. This number will not only keep God's Sabbath, but the faith of Jesus also, which includes walking in the light as Jesus is in the light, and a sweet fellowship with him. Pray for the work here.

A. W. BARTLETT.

Coal City.—This is the fourth week of my meetings here. The interest is still good. Last Sabbath, held our second Sabbath meeting. After a sermon, we enjoyed an excellent social meeting, in which several took part. We then requested all who had determined to observe the Sabbath to manifest it. Four arose,—the leading physician of this vicinity, and his wife, and a leading and active member of the Baptist church and his wife. There are now six keeping the Sabbath here. We expect to remain as long as the interest demands. I am still disposing of some books. Have sold \$20.00 worth. Some are deeply interested, and we expect a few more will take a stand to obey the truth. S. H. LANE.

March 21.

Greensboro.—About two years ago I organized a small church near Greensboro. They have had but little help in the way of preaching during all this time, but I found most of them firm in the truth. I remained with them two weeks, preaching, and visiting from house to house. I think I have never met such deep-rooted prejudice from the members of other churches as I did here. An opposition meeting of some kind was held almost every night, making our congregations small; but the brethren were encouraged, and all promised to try to live near the Lord. Although the prejudice may be strong, I believe they may live it down. Three united with the church, and will be baptized when I return. Surely we are living in the land of the enemy, but let us look up, knowing that our redemption draweth nigh. Kokomo, March 22. J. M. REES.

### VERMONT.

Richford and Bordoville.—The Lord drew especially near to us and to his people in our meetings in these places. Two who had recently commenced to observe the Sabbath were received as candidates for baptism, and some who were on the background were revived. There seemed to be a desire on the part of all to have the good work continued, and we have arranged to meet this existing want by closing up our work at Dixville, P. Q., and in other parts of Canada, for the present, and moving to this place.

The past winter we traveled over five hundred miles by private conveyance, exposed to extreme

cold and severe storms, to strengthen and build up the churches, and our courage was never better to labor on in this blessed cause.

D. T. BORDEAU.

### NORTH CAROLINA.

Sands, Watauga Co., March 15.—To the readers of the REVIEW I would say, I have been bound down by affliction since last December, and as I have not been able to labor, I have not reported. I have been under the care of a physician a part of the time, and am still confined to the house. The prospect of laboring in the glorious cause of truth in the future looks gloomy, but I hope the Lord will open the way. Dear brethren and sisters, pray that the Lord may raise me up again to labor for him. And I would request those who have from time to time corresponded with me, to continue to favor me with cheering letters, for I need your words of comfort. L. P. HODGES.

### ILLINOIS.

Opdyke, March 14.—Since my last report, I have been laboring in Jefferson county, visiting the scattered brethren, and holding meetings as could. It has been very rainy and muddy. I found the brethren much discouraged. We have had some good meetings, and I think they are greatly encouraged. I find some warm-hearted and truth-loving people, and some who are loath to make a move in advance that I fear they will lose their crown. The hearts of the people are getting harder. The evidences are increasing around us that the end is very near. May the Lord help us to get ready. A few have taken their stand for the truth. The people here are having a close time to live, for the crops last year were an entire failure; yet they seem to be of good courage. May the Lord help his people. T. M. STEWARD.

### MICHIGAN.

St. Louis, March 20.—We closed our effort here for the present last evening, fully organizing the church, which has eighteen members, and there are several more to unite soon. Two more began to keep the Sabbath during the effort. The society is free from debt, with a new house 28x40 16-foot posts. They have a good Sabbath-school, and love and harmony prevail among them. I see no reason why their numbers will not increase. Bro. S. Wilson was chosen elder. We celebrated the ordinances with them, and it was a refreshing time. A. O. BURRILL.

Sugar Grove, March 22.—I am glad to report some favorable features in the cause in the northern part of the State. Though our brethren are generally very much scattered, and but few can meet together, we have visited nearly every family, and find most of them of good cheer. Every family we have visited takes the REVIEW,—a help very essential to their spiritual growth, and on which we know will greatly increase their interest in this solemn work. The only way for these lonely, scattered sheep to live and grow, and not be left behind in the advancing march of truth, is to read all our periodicals, and as many of our publications as they can obtain, and then labor judiciously for others. Courage, dear friends! The Lord is drawing near to his people; soon they will triumph and be united upon Mount Zion.

Will the scattered brethren in Mason and adjoining counties please correspond with me at Sugar Grove, Mason Co., Mich. J. SISLEY.

### IOWA.

Weston.—Closed the meetings at this place last evening, having spent four weeks in this vicinity. I also labored here three weeks in the early part of the winter. This church was formerly known as the Crescent City church, and was raised up by the labors of Eld. J. F. Hanson. For a while enjoyed prosperity, but trouble came, caused, for the most part, by the unruly member. Many came discouraged, so that at the time of our last visit the company numbered only seven. But the Lord has greatly blessed the word spoken; it has not returned empty. At the first time we visited them, seven were added to their number, two of these by baptism. Eighteen more have recently united with them by baptism, so they now number thirty-two. The meetings last Sabbath and Sunday will long be remembered. The Lord

very near to us. Every heart was full of faith and courage. The outside interest is good, and if the church now live for God, more will soon be added to their number. May they fully realize their privilege.

Bro. A. Peterson was chosen elder, and Bro. L. Jacobson deacon. Both were set apart by ordination. I am now on my way to Dakota.  
March 22. O. A. OLSEN.

#### NEW YORK.

**Saratoga Co.**—From Feb. 20 to March 6, I spent visiting friends in Saratoga county, where Bro. Albur Whitney labored last tent season, and at Middle Grove church. Found those who were still holding on, though somewhat discouraged. We held four meetings with the friends here, and the Spirit of the Lord was present to press upon the hearts of the hearers the pointed truths which in weakness we tried to present. Some are "almost persuaded" to obey, but the Lord still holds them. Would to God that they, as Christians, would turn their backs upon the world, cover both ears from its delusive voices, and cry, "Life, life, eternal life!"

On my way home I stopped off at Mannsville. Fruits of the faithful labor recently put forth there beginning to be manifested.

Held two meetings at Adams Center, the 11th and 12th. We tried to preach plain, practical sermons, and the strait testimony was well received.

The 18th, we met with the church at New Connecticut. We are glad that some in this church are coming up and taking hold of the missionary work, especially the sending out of sons. Brethren, if we sow sparingly we shall reap sparingly, and if we sow bountifully we shall reap bountifully.  
M. C. WILCOX.

#### MINNESOTA.

**Isanti Co. and Minneapolis.**—I labored in Isanti county until March 8. Held meetings in several places, and spoke in all twenty times. The Spirit of the Lord was present, and at times we were much blessed. These brethren have passed through many trials, but I believe there are some faithful ones who will see the truth yet more fully, and walk in it. I am glad I visited this county, and hope there will yet be a company here who love the coming of Christ. "We can do nothing against the truth, but for the truth." 2 Cor. 13:8.

Stayed in Minneapolis five days. Visited as many as I could, and held six meetings. Besides the brethren, a few outsiders attended the meetings.

On the way home I visited our friends at St. Peter, and spoke to them in the evening. The next day I came home. Had been away nearly four and one-half months. We all felt thankful to God for his mercy and grace. I was glad to have the privilege of meeting with my brethren here again.  
Sleepy Eye, March 19. L. JOHNSON.

**Round Prairie.**—We commenced meetings at this place Friday eve, March 10. The church here is quite small and has not had much ministerial labor in the past; still a Sabbath-school, Sabbath meetings, and weekly prayer-meetings have been regularly sustained. A few seemed considerably discouraged, and had almost laid down the armor; yet from the first the brethren and sisters turned out to the meetings, and manifested an interest in the word spoken.

We spent two Sabbaths with the church here. Organized a V. M. society of eight members, nearly all heads of families. Previous to organizing the brethren and sisters had been taking a lot of ten Signs, but not feeling satisfied with the work they were doing, they concluded to double this number. We think this society has mind and heart to work, and we hope they will see precious souls saved in the kingdom as the result of their labors. Obtained two new subscribers for the REVIEW, with Life of Miller. Find it to be an excellent premium, and one which does us much in the circulation of the paper.

Sabbath, the 18th, was a good day for the church here. As the solemn truths applicable to this time were set before the people, hearts were melted before the Lord, and all seemed to feel that it was good to be there. Evening after the Sabbath we celebrated the ordinances, which was a happy occasion. Our last meeting was held Sunday evening at the house of one of the brethren

who was somewhat discouraged. The Lord by his Spirit met with us. We had a good meeting, and when a call was made for those to arise who felt a desire and a determination to seek the Lord anew, all in the room, with but one or two exceptions, responded. We leave this little company feeling more encouraged, and our labor here has also been a benefit to us. Brethren, pray for the work in the northern district.

G. M. DIMMICK.  
W. B. WHITE.

#### TENNESSEE.

**Edgefield Junction and Nashville.**—I came to the first-named place March 3, where I met Brn. Samuel Fulton, of Minnesota, and J. Q. Finch, of West Tennessee. I was truly glad to see them. We found this little church in rather a low condition. The high water since Christmas has prevented them from holding meetings or Sabbath-school. We reorganized a Sabbath-school, and several renewed their subscription for the *Instructor* and *REVIEW*. Invoiced the books and tracts in the T. and M. society, and found the assets sufficient to meet the liabilities. Had some warm meetings, and left the friends encouraged.

From the 8th to the 12th we spent with the few Sabbath-keepers in Nashville. There are five of them in all. We thought best to organize a Sabbath-school and appoint meetings. We held a few good meetings with them while the water was flooding the city.

The brethren are very thankful to the General Conference and the Minnesota Conference for sending them such efficient help in their need. Thus far, Bro. F. is quite well pleased with the southern field. We design to visit the churches in Tennessee together, and stay at each place as long as it seems duty.

We find the brethren quite anxious to have a tent to use in this State this summer; but the drouth out the crops short last year, and they cannot help pay for a tent before fall. We earnestly pray that some way may open to get a tent for Bro. Fulton to use in Tennessee. We have commenced to raise money by subscription, and seven persons have subscribed fifty-seven dollars.

We have been laboring at the Ridge church for a week past. This church was very much back-slidden, but by the help of the Lord there are some good omens of a revival. We will stay here until about the first Sabbath in April, at which time we hope to meet with the brethren in general meeting at Edgefield Junction. We hope the Sabbath-keepers from all the churches that can will attend. From there we expect to go to Cumberland county in the eastern part of the State. Until further notice, the address of Bro. Samuel Fulton and myself will be Mt. Gilead, Cumberland Co., Tenn.  
S. OSBORN.

March 20.

#### A HINT TO PREACHERS.

A WRITER in the Chicago weekly *Call* takes Prof. Swing to task in the following spirited manner for a fault of which more than one minister is guilty. It will do no speaker any hurt to have his attention called to the matter. The writer, after complimenting Mr. Swing for some of his excellences in manner and matter, says:—

"But, Professor, one thing wants a little change. There is a good third of your congregation can't hear a word you say till you've got to the third folio of your manuscript. And the result is, that we have to guess at your text or wait till Monday morning for the newspapers to enlighten us. Now, this is too bad. I am told that your prayers are tender and touching, and provocative of the true spirit of devotion, and that's what I want in prayer; but I've never heard you pray except at Fairbank Hall. You can't say you have not voice enough. When you get to folio ten you can 'lift up your voice like a trumpet.' I don't think you would ever have made a good missionary to the deaf, but that's no reason why you should mumble as though you were struggling with a devil that is dumb. For the sake of your friends, my dear Professor, speak to us 'loud and clear' as well as 'low and sweet.' That's a very plaintive song the Jubilee Singers used to sing, 'Swing Low Sweet Chariot;' but it would be a kindness if you would 'Swing a little higher.'"

## Our Tract Societies.

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

#### MY HEART'S VOICE.

To my heart's voice I listened, listened,  
When life was bright and hope was strong,  
When grief was short and joy was long;  
To my heart's voice I listened, listened,  
And lo! it was a song,  
A merry song.

To my heart's voice I listened, listened,  
When gathering clouds o'ercast the sky,  
When joy was far and grief was nigh;  
To my heart's voice I listened, listened,  
And lo! it was a sigh,  
A heavy sigh.

To my heart's voice I listened, listened,  
When earthly pain knew heavenly balm,  
When trouble deep knew deeper calm;  
To my heart's voice I listened, listened,  
And lo! it was a psalm,  
A holy psalm.

—Th. Monod.

#### TALKS TO STATE SECRETARIES.—No. 1. \*

THE calling of the State secretary is no less important in its sphere than that of the minister; in fact, a faithful secretary is as useful in the cause as many who labor in word and doctrine; and there is no reason why those holding this office should not consider it as sacred, and be as devoted to their work as he to his. While the minister addresses a congregation assembled before him, the secretary, by correspondence and otherwise, exerts an influence throughout the entire Conference. In some respects, the secretary's work is like that of the minister. The mechanic commences and closes his labor at certain hours each day, but it is not so with the minister or the secretary. It is the duty of these persons to watch for opportunities to advance the cause of God, and to fill them whenever they may occur. Therefore successful secretaries must make every other consideration secondary to their calling. They have given their physical and mental powers to the work of God, and any labor which would in any way interfere with discharging the duties of their office will mar their usefulness to a greater or less extent. As long as there is labor to be performed for the salvation of souls, the secretary can no more lay aside the responsibilities of his position than can the minister. One is as really a part of the work of God as the other; hence there is no reason why the secretary should not have as clear an evidence of being called to that work as should the minister, and it may be profitable to consider briefly what should be considered the

#### EVIDENCES OF A CALL TO THIS WORK.

That persons have a special call to labor in some branch of the work of God, there is no doubt, but evidences of such a call which are based upon feeling simply, or some remarkable manifestation, dream, or providence, are not the most reliable. We do not say that God never makes known to individuals his will concerning them by these means, but we think that there are other and better evidences. The circumstance related in Matt. 19: 16-22 affords an illustration. See also Mark 10: 17-22; Luke 18: 18-23. The young man who came to the Saviour was a man of wealth, a ruler of the people, having a standing in community which commanded respect and honor. He possessed traits of character which called out the Saviour's heart in love toward him. The manner in which he presented himself to Christ, kneeling before him in the open highway, evinced a willingness to sacrifice his position, his friends also, and to take upon himself the reproach of being known as Christ's disciple. "Good Master," said he, "what shall I do that I may inherit eternal life?" Then followed the conversation in which the Saviour touched the idol of his heart. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." There is no evidence that his property had been secured by any unfair or dishonorable means; on the contrary, he was evidently sincere in the state-

\* Notes taken of lectures by Eld. S. N. Haskoll, addressed to State Secretaries in Battle Creek, Mich.



ment that he had kept the commandments from his youth up, hence it was no common demand that the Saviour required of him. It was that he should relinquish his great possessions, and become dependent upon the daily providence of God as was the Saviour and his disciples. Had he made this self-renunciation, the Scriptures do not state what position he would have occupied, but it might have been as prominent as that of Peter or Matthew. For aught we know, it might have prevented the casting of the lot which fell upon Matthias as a representative of the gospel.

But the test was more than he could bear, the sacrifice was too great. He could not come to the point where he was ready to throw himself and all that he had into the work of Christ, trusting in him for direction and sustenance, although willing to become his disciple in the common acceptance of the term. In the verses which follow this narrative, the Saviour recognizes two classes; namely, those who bear special responsibilities in his cause, and "every one" who forsakes houses, etc.

Those who see the wants of the cause, and, without regard to remuneration in this life, voluntarily step in to fill openings at the sacrifice of personal interests and gratification, in order to advance the work of God, not only give evidence that God has called them, but that he accepts them in the position they fill. Such persons will consider it a privilege to labor untiringly, although their efforts are unappreciated. They carry with them the credentials of God's acceptance of their labor. There is no mistaking a call of this kind, or the evidences of God's approval. It is something that we carry with us in our own hearts. When we lose this spirit, we have lost our divine credentials; our work will be formal, irksome, tiresome. The mind, like a troubled sea, will be unsatisfied, longing for other and more self-gratifying labor. God does not call every person to sell all that he possesses, and become dependent upon his daily providence; but in proportion as we partake of this spirit of self-renunciation in order that we may meet existing wants in the cause of God, will be the unmistakable evidences of our divine calling. No murmur or complaint will ever escape our lips, but we will feel as did the apostle who said, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and the unwise." He ever felt that he was under obligation to others, and that it was a privilege to give himself to the work of saving souls. And whatever he did was done as unto the Lord, and not unto men. Thus he was God's free servant, to spend and be spent in his service, and his service alone. This was the spirit possessed by our Lord; for "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." If ministers, or others filling important positions, form a habit of complaining that their lot is hard, that injustice is done them, or that their efforts are not appreciated, they lose the divine evidences of their calling and their power to do good.

#### RELINQUISHING ALL FOR CHRIST.

HENRY MARTYN was a scholar. His prospects of honorable literary distinction at Cambridge were all that could be desired. "He had been," says his biographer, "with Newton through the heavens, with Butler in the profound depths of the Analogy, and with Zenophon in his inimitable 'Retreat of The ten Thousand.' But he brought his philosophy and poetry, his history and his languages, and laid them at the feet of his Saviour. He gathered the fairest flowers of literature, and strewed them on the ascent to Calvary."

No man loved his country, made dear to him by the memory of Wycliffe, Cranmer, Hampden, and Sidney, more than Martyn. He was a man of most acute sensibilities. Scenes and events which would not ruffle the equanimity of others awakened in him the most poignant pleasure or pain. His affection for his friends was very great, as was also his relish for the various and refined enjoyments of a social and literary life. It was a moment of extreme anguish when he formed the resolution of leaving forever all held dear upon earth,—an anguish that went with him in succeeding years. But all this was more than balanced by his love for perishing mankind, and swallowed up in the exalted philanthropy which filled his soul. He looked upon the degraded millions of India, and felt that there was his brother, and sister, and mother. Never was self-renunciation more complete. The strongest, tenderest, affections

of the heart were severed. She who was to have been his life-companion, one who was in every respect worthy of him, and with whom it would have been happiness for him to have lived in any part of the world, he parted with in England to see her no more. Of his last interview with his sisters his biographer says: "With the eldest he spent one melancholy evening in exhorting her for the last time, and endeavoring to comfort her; and on the succeeding day he took leave of the youngest. They parted as if to meet no more, and overwhelmed with inexpressible grief, could find no consolation but in mutually commending each other to the grace of God in prayer."

The following extracts are taken from his diary, written a short time before his departure: "I could not help saying, Go, Hindoos, go on in your misery; let Satan reign over you; for he that was appointed to labor among you is consulting his ease. No, thought I, earth and hell shall never keep me back from my work. I am cast down, but not destroyed." "My heart was sometimes ready to break with agony; at other times, I was visited with a few moments of sublime and enraptured joy. Such is the conflict."

Mr. Martyn left his native country with no expectations of ever returning; the horizon was dark before him. He went forth to preach the gospel to the heathen, and it was his fixed resolution to live and die among them. He left England wholly for Christ's sake, and he left it forever.

He sailed from Portsmouth on the 17th of July, 1805. The following is taken from a letter written to a friend at this time: "It was a very painful moment to me when I awoke, on the morning after you left us, and found the fleet actually sailing down the channel. Though it was what I had been anxiously looking forward to so long, yet the consideration of being parted forever from my friends almost overcame me. My feelings were those of a man who should suddenly be told that every friend that he had in the world was dead." Again he writes: "England had disappeared, and with it, all my peace. The pains of memory were all I felt. Would I go back? Oh, no! But how can I be supported? My faith fails. I find by experience that I am weak as water. O my dear friends in England! when we spoke with exultation of the mission to the heathen, . . . what an imperfect idea did we form of the sufferings by which it must be accomplished."

The fleet in whose company Mr. Martyn sailed, consisting of fifty transports, five men of war, and the Indiamen, was detained at several points, thus increasing the length and tediousness of the voyage. Mr. Martyn suffered extremely on the passage, both in body and mind. "My anguish, at times," he says, "was inexpressible. To describe the variety of perplexing, heart-rending, agonizing thoughts which passed through my mind, and which, united with the weakness and languor of my body, served to depress me into the depths of misery, would be impossible. The bodily suffering would be nothing, did not Satan improve his advantage in representing the happiness and ease of the life I had left. However, God did not leave me quite alone, poor and miserable as I was. I was helped to recollect several things in Scripture which encouraged me to hold on; such as, 'If we suffer with him, we shall also reign with him;' the example, likewise, of Moses, Abraham, St. Paul, and of our Lord himself. I repeated the farewell discourse of St. Paul, and endeavored to think how he would act in my situation. I thought of the holy angels, some of whom were perhaps guarding me on my way; and of God and of Christ approving my course and mission. I thought of the millions of precious souls that now and in future ages might be benefited."

By such considerations as these, by prayer, by reciting Scripture, by praying over it, by casting himself on Christ, and by looking upon pain and suffering as his daily portion, Mr. Martyn was carried through this season of great tribulation. Notwithstanding the trial of mind through which he passed, we do not find him regretting the step he had taken. His diary also contains the following expressions: "I see no business in life but the work of Christ, neither do I desire any employment to all eternity but his service." "Ten thousand times more than ever do I feel devoted to this precious work. Oh! gladly shall this base blood be shed, every drop of it, if India can be benefited in one of her children,—if but one of those children might be brought home to his duty." "I do not wish for any Heaven upon

earth besides that of preaching the precious gospel of Jesus Christ." "How happy and honored I in being suffered to be a missionary."

M. F. L. H.

—Labor on from dawn till nightfall,  
Choose not what thy work shall be,  
Even if a homely service  
Is what God requires of thee.  
For the task first that appeareth  
Is the one that needs thy care;  
And while doing it remember  
Thou must hallow it with prayer.

#### A WORTHY EXAMPLE.

BY JOHN SISLEY.

A FEW years ago, some missionary work passed through Mason Co., Mich., leaving some Signs, tracts, etc. One gentleman receiving a few copies of the Signs, and not caring much for them, handed them to one of his neighbors. Here the seed found a more fruitful soil, and soon the mother in this family commenced to observe the Sabbath of the Lord. She felt very anxious that her family and neighbors should see the truth, and cried earnestly to God for help, at the same time trying to do all she could.

About a year ago we received a letter from her in which she assured us she was pleading with God for help. She inclosed five dollars to pay a minister's traveling expenses to her place. About six months later we received another letter from her, calling for help and containing five dollars more to pay a minister's expenses. She also sent six dollars to pay for copies of the REVIEW and Signs, and to purchase some tracts for free distribution.

Three weeks ago we came here to labor in this people. We find a good interest. Last Sabbath we held a meeting, and fifteen were present, several of whom have commenced to keep the holy law of God. A large field is opening in the county, and we have urgent calls to labor in other localities.

Will not others who want help, work, pray, and patiently wait, until help can be furnished? God will regard the prayers and alms of his people.

Sugar Grove, Mason Co., Mich., March 22.

#### WHAT MAY BE DONE.

BY ELD. E. H. GATES.

MUCH has been said in the REVIEW about the circulation of our denominational books, and the great falling off in sales for the past few years. I will add a little item, which, though it may be specially edifying to us in Ohio, may serve to show what can be done where there is a desire to work, and also show how we have fallen off in missionary labor in this State. At our last State quarterly meeting it was shown by the report that one-half of all the tract distribution in Ohio during the quarter, was done by one man. The report does not include the work done by the ministers.

Brethren, this is too bad. Not too bad that this brother has done so much work, but that seven hundred members of the tract society have done no more than one man. But you will be ready at once to say that this brother must be a very active man about getting around and seeing people, that his circumstances are more favorable than those of the most of us, and that he must be very gifted in talk, etc. No, far from that. He is paralyzed in his lower limbs, suffers severe pain every day of his life, and has not left his bed in about fourteen years. This shows what can be done when there is a disposition to work.

Now let us look at another side of this question. Since our quarterly meeting, fifteen or twenty agents have either gone into the field to canvass for "Thoughts on Daniel and the Revelation," or are preparing themselves to do so. Bro. Kimball has given instructions in canvassing to most of these, and besides this, has obtained toward a hundred subscribers for the work. These agents are doing as well as could be expected under the circumstances, and some are doing first-rate. This is encouraging. We here see what can be accomplished by a systematic effort. If we could but the burden of this message upon us, a mighty work could be done in scattering our publication. We have a great work to do before the end

prophecy is fulfilling, and the religious world are clamoring for Sunday legislation.

The people at large should have our books. The publishing house needs the money for books that are lying useless on their shelves. Above all, we need the exercise of sending these publications abroad, that our rusted spiritual energies may be brightened up, and we drink deeper into the spirit of the message.

### "WE CAN'T AFFORD IT."

BY ELD. J. B. GOODRICH.

THIS is the answer returned by some when invited to subscribe for the REVIEW. I think it could be reversed: *We cannot afford to be without it.* Its weekly visits to our homes are very much needed. It comes as a messenger to do us good. Its columns are filled with good, nutritious food, for what the soul needs to keep it in a healthful condition.

Do we believe the third angel's message is the message of mercy, offering pardon and forgiveness to all who will accept it, before Jesus comes? Yes. Then how can we get along without the weekly visits of the REVIEW? It tells us of the progress of the work, and the victories won by the truth all over the world. It speaks of the position which our brethren meet in the Old World, and tells how God sustains his servant even in the prison cell of old Sweden. It tells us of the earnest appeals that are made for a strict Sunday law in our own country, which is but a prelude to the image of the beast. Do we need the instruction given us through the columns of our good paper, also the comfort and encouragement therein contained, pointing us to the promises which God has made to sustain his faithful people in the final struggle, and to give them the victory over all their enemies? "And they shall walk with me in white; for they are worthy." Oh, happy condition! Praise God for the truth!

Brethren and sisters in Maine, we need your cooperation in placing the REVIEW in every Sabbath-keeping family in this State. Every lonely Sabbath-keeper should have it also, to read himself and to lend to his neighbors to read. Now is the time to work; soon it will be too late.

### A CARD.

To the many friends who have so kindly responded to my call for reading matter for distribution, I would say, I have now received over two thousand papers, for which the donors have my thanks. This number is sufficient for the present. I would recommend that all give out their reading matter when they have opportunity; but to those who are so situated that they have no opportunity to do so, I would say, Please keep your papers clean and whole; there may be a call for them hereafter. This branch of the work I love much, and while I am trying to do others good, I am receiving benefit myself. This is the result invariably. On the cars, where I distribute much reading matter, I am uniformly treated with kindness.

Since reading Bro. Butler's notice of a chance for a missionary at Castle Garden, New York, and on ocean steamers, I have wished that I could engage in this work for a year or more. No doubt the Lord will open the way for some wide-awake, live man to go there. This message must go to the honest-hearted, and then the end will come. Therefore I say to all T. and M. workers, Be vigilant; work while the day lasts.

Box 784, Rome, N. Y. NORMAN KLING.

A Chinese preacher, near the close of a sermon on "the widow's mite," thus addressed the Christians of his congregation: "It is almost too much to expect or hope that you will be ready, like this widow, to give all your living, but *you might at least try to be as good as the Pharisees in giving a tenth.* The Pharisee in his prayer said, 'I give tithes of all that I possess,' and no one doubts that it was true."

The speaker left out one important consideration, viz., the motive; but even here he might have said, "If the hypocrite, prompted by a desire for the praise of man, willingly gave a tenth, how can the true believer (purchased by the blood of Christ) be content to give less to Christ's cause and for the spread of his gospel?"

## Special Mention.

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

—We have received several clippings speaking of what one paper denominates "a new and innocent amusement for church socials, to take the place of the regulation stare and stiffness, or the religious gormandizing of church suppers." It is "the broom and fan drill for young ladies," and has been successfully introduced into church entertainments in Grand Rapids and Adrian, Mich. A notice of one of these entertainments will give a good idea of the character of this "new and innocent amusement": "Grand Rapids has just had a novel and pleasing entertainment, 'The fan and broom drill,' which was a success. The *Times* says, 'The Broom Brigade was composed of sixteen young misses, and was the masterpiece of the evening. The drill was copied strictly from military tactics, and the various movements were as precise as could have been executed by veterans. The drill gave evidence of careful preparation and study. Miss Graves made a proficient captain, and gave her orders with clearness and precision. The church building was neatly ornamented with Japanese fans, sun-shades, etc.'"

—An architect has reported to the Minister of Public Works at Constantinople that the Mosque of St. Sophia is liable to fall at any moment. St. Sophia is situated just outside the gardens of the Seraglio, or royal palace. It was built as a Christian church by Justinian between the years A. D. 531 and 538, and was converted into a mosque by Mohammed II., in 1453. It is considered the finest example of the Byzantine style of architecture, and is the principal mosque of the Mohammedan world. The face of Jesus was executed in rare mosaic work just above the altar site by the original builders, but was covered by a thick coat of paint when the building became a mosque. The paint is now wearing off, and the despised picture is appearing. This fact, as mentioned in the REVIEW a few weeks ago, has revived a superstition, current among Mohammedans, that Moslem power in Europe will continue until the face of Jesus appears in St. Sophia. But this is not the only superstition connected with this Moslem edifice. The Turks have a popular belief that its fall will herald the destruction of the empire; hence the architect's report has caused great consternation in Constantinople.

—The Cincinnati *Inquirer* gives an account of a very remarkable revival meeting recently held by the Methodists of North Lewisburgh, Ohio. The excitement became so great that about twenty persons, including the pastor, became actually insane. "The most extravagant shouting, posturing, groaning, and crying were indulged in from morning till night, and from night till morning, with but the briefest intervals for rest. At last the pastor announced that his wife, who had been in delicate health for some time, must die on a certain day, to be resurrected a week later, and to witness this occurrence the house of the minister was crowded. Mrs. Hayward was arrayed in her night clothes, laid on a blanket on the floor of the parlor, and her form covered by a sheet that was to answer as a shroud. A few hours previous to this she had been as well as a woman could be in her condition, but as the hour drew nigh she seemed to become seriously ill. Around her couch circled that devoted band, driven stark mad by religious frenzy, and the praying, sobbing, screaming, and singing began. The husband at this stage of the proceedings was even crazier than he had ever been. He went to an upper story of his house to get a razor with which to cut his wife's throat, but was followed by some cool-headed neighbor, who meant to see that no violence was attempted. As he entered the room in which his wife lay, a glimpse of reason seemed to enter his beclouded mind, and in an affectionate tone he said, 'The Lord says, Thou shalt not kill.' Throwing aside the weapon, he prostrated himself beside his wife, and pressed his head and face upon the neck of the poor woman, all the time praying God to come and take his wife, and thus fulfill the divine prophecy." The Presiding Elder was then sent for, who put a summary stop to the whole proceedings.

### THE INDIAN PROBLEM.

IF other argument were wanting in favor of the breaking up of the anomalous tribal relations, and the recognition of the Indian as a citizen, responsible for his acts and entitled to protection, it may be found in recent statistics furnished by the Secretary of War. He reports that since

the Modoc revolt of 1872, and including the Apache rising of last fall, the government has spent outright in Indian wars over \$5,000,000. During the same period the cost of the army employed west of the Mississippi in watching the movements of the Indians has been \$205,474,759. If to this be added the cost of supplies, transportation, and other expenses, the amount will reach the enormous aggregate of \$224,000,000, or an average of over \$22,000,000 per annum. This is the expenditure for troops only. An estimate of the annual appropriations for tribal annuities, presents, etc., would swell the amount by several millions more. This is a high price for even a nation in the flood of prosperity to pay for the maintenance of a policy which has time and again proven a failure. Such a bill as that prepared by Secretary Kirkwood would largely do away with the use of the army, dismiss a whole army of officials, and work to the advantage of both government and Indians.—*Interior.*

### ARE WE TO HAVE A PANIC?

THE *Christian Advocate* of March 23 raises the following note of warning:—

"It is to be feared that the phenomenal business prosperity which we have enjoyed for a few years will lead—has, in fact, already led—many into enlarging their enterprises beyond all reason. Past commercial crises have all—except when caused by famine or war—been brought on by overdoing prosperity. Close observation shows that the calamity has been hastened, and its consequences increased, by a general entering upon enterprises which require a great deal of capital, and which are expected to yield their returns after some years, and where much of the capital is borrowed. Church and educational enterprises should remember the past, and not go beyond the promise of the near future in making pecuniary contracts. This is a good time to raise money, but not the time to contract debts."

### EDUCATION IN FRANCE.

A RECENT paper thus sums up the educational progress in France:—

France is still carrying on the work of educational reform under the able leadership of M. Jules Ferry. The freedom of the higher schools and universities from clerical control, by the Ferry ministry of last year, has just been followed by the passage, by both branches of the French Assembly, of the primary education bill. This measure takes the elementary schools out of the hands of the priesthood, and makes education between the ages of seven and fourteen compulsory. Hitherto the clergy have insisted upon the right to occupy a portion of the school hours with the teaching of church dogmas, the effect being largely to crowd out other studies. Under the new law, education is made entirely secular, schools being supported by local taxation and grants of money from the State, as with us. The church may open schools at its own expense if it desires, but the teaching must be done outside of the secular school hours. The measure, coupled with the efficient execution of the ecclesiastical laws, marks another step in the solid progress of France; and in the radical separation of church and state.

—The struggle for race supremacy in Austria still continues, with the chances strongly against the German element. Despite the fact that it contains the culture, intelligence, and enterprise of the empire, and so deserves to rule, the Czechs are scoring some heavy triumphs. Particularly is this the case in Prague, where the Czechs have succeeded in their scheme for the division of the great university of the city into two distinct national schools, Czech and German. The same plan promises to be soon applied to the elementary and secondary schools, and to the forcing of a purely Czech administration on the city. With the latter in the hands of their enemies, German ascendancy in Bohemia will be practically at an end.—*Interior.*

—Pennsylvania in various localities is suffering from the ravages of a small-pox epidemic. Bethlehem, in that State, the seat of Lehigh University and several schools, is entirely given up to the dread disease. On Sunday last it was reported that one hundred and six families were afflicted.

Last week business was generally suspended, and the attention of the people was entirely given to the struggle with the disease. The epidemic seems to be spreading, and it is feared that it will reach through the adjacent counties.—*Christian Union, March 23.*

## News of the Week.

SUNDAY, MARCH 26.—A fire in Richmond, Va., destroyed property valued at \$500,000.

—At Havre, France, while engaged in rescuing a shipwrecked crew in a gale, a lifeboat capsized, and nine persons were drowned.

MONDAY, MARCH 27.—The steamer Pelton foundered in the British Channel yesterday, and 18 persons were drowned.

—Fires in two towns of Hungary have rendered several hundred families homeless.

—Dr. Lamson, an American, has just been tried in an English court for the murder of his brother-in-law, on whose death a certain amount of property reverted to the doctor's wife. He was convicted; and now it is announced that a large and influential meeting of Americans has been held in London, to take action in behalf of the prisoner. A resolution was unanimously adopted, requesting the United States Minister to urge a reprieve, as the proof of insanity was considered very strong and convincing.

—A severe storm of wind, hail, and rain passed through portions of Ohio, Pennsylvania, and West Virginia today. Windows and skylights were riddled, buildings wrecked, and other property destroyed. Three persons were killed, several fatally injured, and others less seriously hurt.

—King Humbert has invited Emperor Francis Joseph of Austria to visit him at Rome, and the pope declares that if he accepts the invitation, he cannot be received at the Vatican. As the emperor is a true son of the church, the situation is somewhat awkward.

—By an explosion in the granulating house of the Vulcan Powder Company, across the bay from San Francisco, 11 persons were killed, and several severely injured. Windows were broken in houses two hundred yards distant, and the dry-house was blown to pieces.

TUESDAY, MARCH 28.—For a few days past, Boston has been favored with a visit from a party consisting of five leading chiefs of the Zuni race, representatives of the Puebla Indians, who have lived for centuries in the territory embracing Arizona and New Mexico. One object of the visit was to fill the "sacred canes and gourds" of the tribe with water from the great Eastern Sea, and another to initiate Mr. Cushing, an American, who accompanied them, and has long been a diligent student of the mysteries of the tribe, into their highest secret order. During both ceremonies many prayers were chanted.

—The President is receiving hundreds of telegrams from various parts of the country, urging him not to sign the bill prohibiting Chinese immigration.

—News from the submerged South continues to be of a distressing character. Steamboats are sailing over what were once wagon roads, plantations are covered with the floods, and thousands of families are entirely dependent on government rations.

—The Franco-Tunisian army will soon be reduced to 30,000 men.

—The British Governor of Sierra Leone, on the west coast of Africa, will send three men-of-war to investigate abuse of English subjects in Monrovia.

—In May the pope will hold another consistory to create more cardinals.

—A severe hurricane visited portions of Georgia, Louisiana, and Alabama to-day, destroying much property. Eight or nine persons are known to have been killed, and several others are badly injured.

WEDNESDAY, MARCH 29.—Arthur Mueller, for seven years teller of the Central Bank of Indianapolis, Ind., has fled from that city, leaving behind him an indebtedness of \$30,000. He is a prominent young German and a church-member.

—The Havana municipality has awarded two American firms contracts for a municipal loan and construction of waterworks, involving over \$9,000,000.

—The Egyptian Governor has ordered the destruction of the depot buildings owned by the English Railway Company at Alexandria, on the ground that they interfere with the fortifications. The company will appeal to their Consul General.

—The International Sabbath Conference is in session at Pittsburg, Pa. Papers were read yesterday advocating the abolition of Sunday mail service, and in opposition to running iron works and newspapers on that day.

—Walker Hall, one of the buildings connected with Amherst College, burned to-day. The loss is estimated at \$250,000, but is largely covered by insurance.

THURSDAY, MARCH 30.—When completed, the bill of exceptions in the Guiteau case will fill two quarto volumes of 1,000 pages each. It will be presented April 24.

—The House of Representatives has authorized the publication of 90,000 copies of the first volume of the census report.

—The Catholic Provincial Council in session at Cincinnati, Ohio, of which mention was made in the REVIEW a short time ago, has issued a pastoral letter enjoining on Romanist citizens the doctrine that all men are not born free and equal, but the ruling classes have rights which subjects are bound to respect. It says: "It is not Catholic doctrine that all power comes from the people, and rulers do not exercise authority as their own, but as intrusted to them by the people." "The grant of power is not given by the people; they only designate who is to use it."

—At Berlin a meeting of Nihilists was interrupted by the police, and 27 arrests were made.

—The Egyptian Ministers of War and Public Instruction have been detected in a plan to restore the ex-Khedive, and are taking measures to insure their personal safety.

—The proposed Franco-Spanish treaty is creating serious disturbance in Spain. Operatives informed a committee of the Chamber of Deputies, that, if adopted, the treaty would deprive 100,000 workmen of the means of subsistence. In Barcelona and other towns, a serious strike has occurred, and workshops and mills have been closed. Many thousand operatives are affected by the strikes. In Barcelona, 50 arrests have been made.

—An accident occurred on the Mississippi River this morning, by which 25 persons met a terrible death. The steamer Golden City, when approaching the wharf at Memphis, was discovered to be on fire. She was immediately headed for shore, and in four minutes touched the wharf; but the current was so strong that it was impossible to save all. There were 100 persons on board, 25 of whom are believed to have perished.

FRIDAY, MARCH 31.—The British Cabinet is using all its energies to pass the cloture, a measure designed to preclude indefinitely protracted debate, by which means a small minority might prevent or greatly retard important legislation. It is said that the present Cabinet will stand or fall with the success of the measure.

—General Strelnekooff, the public prosecutor of the Kieff (Russia) military tribunal, has been shot through the head, killing him instantly.

—It is officially announced that the Czar has commuted all but one of the death sentences passed in the recent trials of Nihilists, to indefinite hard labor in the mines.

### MISCELLANEOUS.

—The appointment of Judge Blatchford of New York to the place in the Supreme Court declined by Mr. Conkling, seems to be received with general favor.

—Indictments have been found against eight persons, including the ex-burgomaster of the city, the manager of the theater, and the chief of police, for neglect of duty in connection with the Ring Theater disaster in Vienna.

—A gentleman from Hot Springs, Ark., who has visited the flooded district of the Southwest, says the scenes along the river are almost appalling. The shores are covered with slime, and the stench from dead animals and reptiles is most revolting, and is likely to produce a pestilence. This result is now one of the calamities next to be dreaded.

—Emperor William's birthday was celebrated in St. Petersburg by a court dinner, to which the German embassy were invited. The Czar also sent hearty congratulations, which were warmly seconded by the Russian press, and cordially responded to by the German Emperor. As the outcome of these courtesies, there seems to be a decidedly better feeling between the two countries.

## Obituary Notices.

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

LINK.—Died of scarlet fever, March 7, 1882, at Lynd, Lyon Co., Minn., little Mabel Annie, daughter of B. F. and Stella Link, aged five years, nine months, and thirteen days. We miss our little sunbeam, but we know when Jesus comes, she will come forth clad in immortality. She often talked of Jesus, and said her little prayer every night. B. F. AND S. LINK.

ARQUETT.—Died of consumption, at Pittsville, Wis., March 7, 1882, Susan Arquette, aged twenty years, eight months, and two days. She embraced our faith while the tent was pitched there, and since that time has been trying to develop a Christian character by obedience to the commandments of God. Funeral discourse by Eld. Daws, Baptist. A. J. BREED.

CRUZAN.—Died near Cicero, Ind., March 20, 1882, Bro. William Cruzan, in the thirty-sixth year of his age. Bro. C. embraced the truths of the third angel's message about ten years ago, since which time he has lived a consistent life, beloved by all with whom he was associated. He leaves a wife and two little boys to mourn their loss. Words of comfort by the writer, from 1 Cor. 15:3, 4. J. M. REES.

CHAFFEE.—Died at Knapp, Wis., Jan. 5, 1882, little Daisy, aged five years, one month, and thirteen days; also, March 7, little Forrest, aged nine months and eight

days,—children of Bro. and Sr. Guy and Cora Chaffee. It is thought that these little ones died from blood poisoning caused by vaccination, which finally terminated in what was called membranous croup. Bro. and Sr. Chaffee miss their precious little ones, but they feel that it will be but a little while before the Lifegiver will come. Funeral sermon for both, March 19, by the writer from Isa. 25:8. A. M. JOHNSON.

PURDHAM.—Died of bilious colic, near Marksville, Page Co., Va., March 1, 1882, Sr. Purdham, wife of Jeremiah Purdham, aged fifty-one years. Sister Purdham, early life, professed faith in Christ, but failing to connect herself with any church, she lived an outsider. For the years before her death she was a Sabbath-keeper, and faithful attendant of the Sabbath-school. She was a good neighbor, beloved by all. Though her sufferings were intense during the seven weeks of her affliction, she bore them with astonishing patience, without murmuring or complaining. We trust that she sleeps in Jesus, when he shall come the second time to gather his people; we trust that she will be one of that happy number. Funeral discourse by the writer, from Job 14:10. J. W. DADISMAN.

BETZ.—Fell asleep in Jesus, March 13, 1882, in Camden, N. J., our beloved brother, Peter H. Betz, thirty-two years, seven months, and twenty-four days. A little more than three years ago, Bro. Betz made careful investigation of the points of faith adhered to by S. D. Adventists, and commenced keeping the commandments of God. He was a deep reasoner and a clear thinker, and availed himself of every opportunity to inform his mind. Thus he became well grounded in his faith.

Nearly three years ago Bro. Sanborn came to Camden and held a series of meetings, organizing the Sabbath-keepers here into a society, which has since become a church. Bro. Betz was baptized and signed the covenant at this time. He held the position of superintendent of the Sabbath-school, performing his duties faithfully until ill health prevented. He loved to talk of this precious truth to those whom he met, and God especially blessed him in his efforts to explain the Bible to those who would come into our meetings. Bro. B. was in harmony with every department of the work of God. The V. M. was his delight, and he was faithful in paying his tithes.

Bronchitis finally developed into consumption. He pleaded with the Lord to spare him to the cause he loved, and our prayers were often answered. Many times he was very sick, and again enabled to meet with us. On the 7th of December, 1881, his companion died, after a short illness. God graciously sustained him through the trial. Two weeks after her death he became worse, and for nearly eleven weeks he was confined to his bed. Much suffering was his portion, but no word of complaint passed his lips. He leaves an infant son.

Remarks at the funeral by Bro. Pope, from 1 Cor. 15:20. MRS. M. FRYER.

FELLOWS.—Died of cancer, in West Athens, Ga., March 8, 1882, Isaac Fellows, aged sixty-six years, five months, and five days. He embraced the third angel's message in the fall of 1866, under the labors of D. M. Canright. He was very conscientious in religious faith, and never allowed his business to hinder him from obeying that which he believed to be the truth. When he was convinced upon the Sabbath question, he did not allow his store or various mills (which he owned at the time) to prevent him from taking his foot off the Sabbath and calling it a delight; and although he expected that a great sacrifice in his business would be required as the result of his position, yet I have heard him state before a congregation of several hundred people that the Lord was far better than his fears, and that he did not think he had ever lost a dollar because of keeping the commandments of God and the faith of Jesus. He was a kind husband and father, and manifested a deep interest in the education of his children. May prayer for their salvation be answered, and they have the privilege of meeting in the kingdom of Heaven.

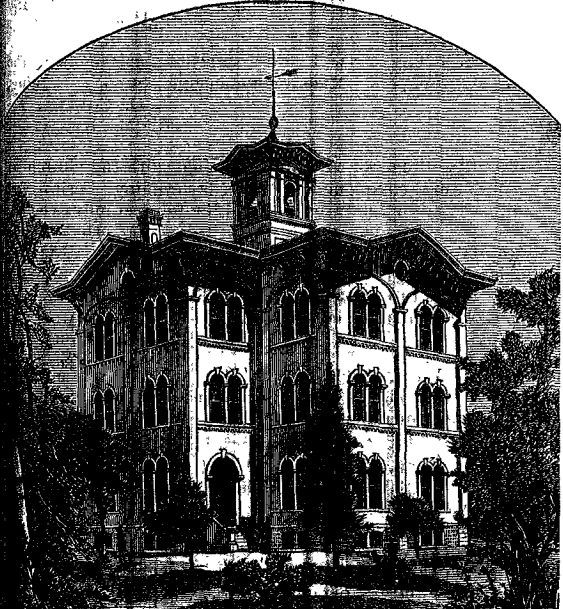
By his request, remarks were made by the writer at the S. D. A. church at West Athens. The following additional particulars I clip from the Lancaster Journal.

"Isaac Fellows died at his home at Fellows' Mills, West Athens, March 8. He was born in the same town, March 3, 1815. Some more than a year ago, he had a cancer removed which measured 10½ inches in circumference. Last July he had another removed. This measured 8 inches in circumference. At the time of his death he was afflicted with three; one on his right side, one under his right arm, and another, not broken, on the breast. He was a great sufferer. For the last fifteen days of his life he took comparatively no nourishment, but calmly awaited his appointed time. He possessed remarkable Christian fortitude, and in the midst of his suffering could read that his Redeemer lived. He endured as one sustained by the Invisible Jehovah. For a number of years Isaac Fellows has been a leading member of the Seventh-day Adventist church at Athens. His house was a home for the Christian minister, and an asylum for the distressed and needy. As a citizen, he was a prominent, trustworthy man. He leaves a wife and six children, to whom he was a loving, kind, and wise counselor. His funeral services were held at the church, Saturday, the 11th, where were gathered a large concourse of relatives and friends. An impressive sermon was preached by Eld. J. B. Goodrich of Hartland, from Job 14:14, followed by appropriate remarks from Mr. Stratton, of Burnham."

J. B. GOODRICH.



## BATTLE CREEK COLLEGE.



This institution, since its establishment in 1874, has gained an enviable reputation, and in many respects its success has been unparalleled in the history of colleges during the first years of their existence. NEARLY FIVE HUNDRED STUDENTS ENROLLED EACH YEAR.

It is Thoroughly Practical in its Methods of Instruction and Discipline.

In the various departments young men and women are receiving what they need as a preparation for the positions in life which they intend to occupy.

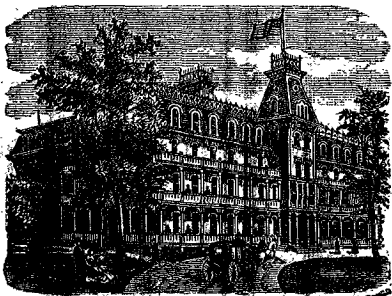
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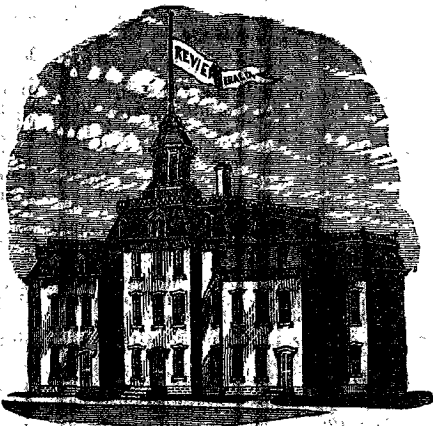
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# The Review and Herald.

Battle Creek, Mich., April 4, 1882.

We have received an interesting report from Bro. Matteson, too late for this number, of the organization of a Seventh-day Adventist Conference in Sweden.

The excellent and timely article in another column, by Eld. Littlejohn, on the Separation of the Ordinances, was received at this Office several weeks ago; but we have not before been able to make room for it.

## CAMP-MEETINGS.

SOME time since, a call was made for information from the Presidents of Conferences in regard to the time and place of camp-meetings for the ensuing summer. Responses have come in from quite a number, mostly concerning the Western camp-meetings. It is most desirable to have the appointments for these out in time, so that all interested can have opportunity to lay plans and make preparations to attend, and to have the time so fixed that changes will not have to be made in the appointment just before the meeting is to be held, for this unsettles everything. We herewith suggest the following order of meetings, reaching into July, which we have made up from information received from Conference officials, though some of these Conferences have not reported to us:—

Kansas, Burlingame, Osage Co.,	May 25-30
Iowa, " "	June 1-6
Wisconsin, Baraboo, " "	" 8-13
Northern Michigan, Saginaw, " "	" 14-20
Minnesota, " "	" 21-27
Dakota, Parker, " "	June 27 to July 4

We present this list as subject to changes if there are really strong reasons for them. If there are not really urgent reasons, we hope this arrangement will stand as permanent; for any other will necessitate either a week with no meeting or the holding of two at the same time. Still, if sufficient reason can be given to show that this would be best for the cause, changes should be made. We wish to hear at once from interested parties whether this program is satisfactory or not, and if not, why not.

In regard to labor at these meetings, it is not yet decided who will attend. It is probable that the President of the General Conference will attend most of them. We greatly desire, if it is at all consistent with other duties and the state of her health, that sister White should attend these camp-meetings. Her testimony is greatly needed. It would add largely to the attendance if it was known that she would be present. There is nothing which would more encourage our people. One of her sons could accompany her, and be a help in the meetings in various ways, especially in the Sabbath-school work. In behalf of our people, as those placed in responsible positions, and with hearts full of anxiety for the precious cause of God, we extend to her a most earnest invitation to help, as far as consistent with her strength, in the camp-meetings the coming summer. We leave to those on the Pacific coast the duty of fixing the time of their camp-meetings. Let them consult their own convenience and that of the laborers who will attend them.

GEN. CONF. COMMITTEE.

## ANOTHER RECRUIT.

We are glad of the privilege of meeting Bro. A. R. Henry of Iowa, who has come here at the invitation of the Board of Trustees of the Publishing Association, to assist in the financial management of this institution. From his past successful experience in such matters, we hope he may fill a place of usefulness here. He has come to make the trial, and for the present has left his affairs at home at considerable personal sacrifice in order to do this. We greatly hope this move is in the order of God, and that his labors here may be valuable to this important institution.

G. I. B.

## WHAT CAN BE DONE.

WHEN the soul is drawn out after God, and the entire being is aroused to do something in his service, because of a necessity that is seen,—of a want that is felt,—much can be accomplished even by persons in the humblest walks of life. It was a monk in his cell who received the germs of light that caused the revolution of the sixteenth century, upon which volumes have been written. God made a poor, humble youth in the person of Luther a powerful instrument in spreading the gospel in a much darker age than the present. Zwingle, with his insatiable thirst for knowledge, became a mighty man in the work of reform, in Switzerland. But we need not go back to the dark ages, or even to heathen lands, to look for great results in the work and service of God. The following item I clip from a late paper:—

"A poor Swedish girl in New York has been very successful in her pious endeavors to promote the subscription for a church which our Swedish brethren desire to build. She has within a few weeks obtained reliable subscriptions, from \$5 to \$50 each, amounting to \$1,055."

How many among our people partake of this spirit, and labor with as much earnestness as we see manifested? If God has so abundantly blessed people in the past, and if he crowns with success the efforts of individuals in lowly circumstances who have not a knowledge of present truth, what will he not do for his own chosen people, who are carrying forward his work, when they put forth proper efforts, and manifest such a spirit of devotion as has been exemplified by others in the past!

S. N. HASKELL.

## TO THE CHURCHES OF DIST. NO. 3, MICHIGAN.

WITHOUT doubt, most of you noticed in last week's REVIEW the appointment of our quarterly meeting to be held at Coldwater, April 8, 9. We want to see a good representation at that meeting from all the churches in the district; namely, Burlington, Bronson, Colon, Convis, Kalamazoo, Marshall, Newton, Parkville, and Quincy.

The brethren at Coldwater are new in the truth, and are anxious to become acquainted with the members of surrounding churches. They accordingly extend a cordial invitation to all to meet with them. Then, too, this will be an important meeting, as it is designed to arrange for the summer's labor in the missionary work. The district secretary will be present, and give instruction to any who desire it.

Come, brethren, and let us reason together. How many in the different churches want to do something the coming summer toward spreading a knowledge of the truth in our own district? Plans to this effect will be discussed at this meeting. Arrange your business so as to be present, and may the Lord himself come with you to the meeting.

J. O. CORLISS.

## Appointments

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

## OHIO T. AND M. QUARTERLY MEETING.

THE Ohio T. and M. quarterly meeting will be held at Bellville, Richland Co., April 11-16.

We hope to have a good attendance. Bro. King will be present to give instructions in canvassing. He has decided to remain in the State and canvass for a time. All who think of canvassing for "Thoughts on Daniel and the Revelation," should attend this meeting, and receive the benefit of Bro. King's long experience. We hope a good number will improve this opportunity.

Bro. K. is having excellent success in taking orders for this work, having taken nearly one hundred since he came here, besides visiting several towns and instructing fifteen or twenty agents. Others who have taken hold of the work in earnest are doing first rate. One brother took thirteen orders the first day. This work will prove a grand success if taken hold of in earnest and with energy. If we wish to succeed we should heed the light the Lord has seen fit to give us through the Testimonies on this subject. We shall have a good supply of books at the meeting. Librarians should come prepared to take a supply.

E. H. GATES, Pres.

FREMONT, Neb., April 22, 23. All the friends within a reasonable distance are invited.

The Nebraska Sabbath-school Association will hold its next quarterly meeting at Fremont, April 23. We hope to be favored with essays on "Duties of S. S. Officers and Teachers," and on "Duties of Members;" the former by Mrs. N. Clausen, the latter by Miss A. E. Boyd.

CHAS. L. BOYD.

The district quarterly meeting for Dist. No. 3, Neb. T. and M. Society, appointed last week, is changed to Stromsburg, Polk Co., Neb., April 16, to be held in connection with the State quarterly meeting.

E. D. HURLBURY.

The Lord willing, we will hold a series of meetings with the church at Memphis, Mich., commencing Sunday evening April 9.

J. O. CORLISS.

H. M. KENYON.

The Lord willing, we will hold meetings with the church at Sigourney, Iowa, commencing Wednesday evening, April 5, and continuing into the following week as the interest may demand.

Keota,	April 29, 30
Brighton,	" 15, 16
Richland,	" 22, 23

Would be glad to meet Bro. Pegg at Keota, as the organization of a church may be considered.

H. NICOLA.

J. T. MITCHELL.

SARANAC, Mich., Friday, April 14, at 7:30 P. M., and continue over Sunday. Will every member of the church present at these meetings?

M. B. MILLER.

St. Louis, Mich., April 12, 7:30 P. M.  
Alma, Sabbath and Sunday, April 15, 16  
Lakeview, " " " " 22, 23

A. O. BURRILL.

At the request of Eld. D. H. Lamson, we will assist in a Sabbath-school and temperance work at the district quarterly meeting to be held at Camden Center, Mich., April 8, 9. The State secretary will be in attendance.

J. E. WHITE.

## DISTRICT QUARTERLY MEETINGS.

To be held April 8, 9.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DIST. No. 11, Mich., at Alameda.

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DIST. No. 16, Mich., at Birmingham.

L. LAWRENCE, Director.

DIST. No. 4, Me., at Robins school-house, West Sumner, April 9, at 10:30 A. M. Eld. Hersum will be present.

GEO. W. WASHBURN, Director.

DIST. No. 2, N. Y., at Roosevelt. A general attendance requested.

L. R. CHAPEL, Director.

DIST. No. 2, Dakota, at Swan Lake. Can some ministers present?

E. O. BURGESS, Director.

DIST. No. 3, Dakota, at Madison.

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TO THE CHURCH CLERKS AND TREASURERS IN NEW YORK. Blanks will be sent you this week for your April report. I earnestly hope you will return them with the least possible delay. Direct heretofore, 53 Spruce St., Syracuse, N. Y. R. W. WHITNEY, Sec.

ILLINOIS, ATTENTION!—Until further notice, ministers and church officers will please report to me at West Williamsfield, Ashland, Ohio. A. K. ATTEBERRY, Ill. Conf. Sec.

THE permanent address of Eld. R. F. Barton is Lyons, Rice Co., Kansas.

The post-office address of Eld. D. T. Bourdeau is East Richmond, Mich.

Those having clean back numbers of the REVIEW, Signs, and Health, who wish them to be doing good, will please send them mail to J. T. Merchant, Morvin, Brooks Co., Ga. In sending a quantity, it would be well to wrap them with strong twine, as otherwise the paper wrapper may give way.

C. O. TAYLOR.

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