

# 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 Review and Herald

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### WANTED.

Hearts are wanted! hearts for Jesus;  
Hearts with warm affection true,  
Free to love and serve him only,  
Free his glory to pursue;  
Trustful hearts, to him e'er cleaving;  
Happy hearts for Jesus' throne,  
Where, o'er every thought presiding,  
He shall reign, and reign alone.

Hands are wanted! hands for Jesus;  
Willing hands, to toil away  
In whatever service needed,  
While as yet 'tis called to-day;  
Nimble hands, and strong, are wanted,  
Ready for the Master's call,  
To be used as he directeth,  
For the good of each and all.

Feet are wanted! feet for Jesus;  
Feet to carry news of Him  
Who upon the cross of Calvary  
Died, the guilty to redeem;  
Feet to walk the court and alley  
With a firm, unerring tread,  
Carrying news of God's salvation,  
Bearing life amid the dead.

Mouths are wanted! mouths for Jesus;  
Lips, to magnify his name;  
Tongues, to chant his ceaseless praises,  
And to spread abroad his fame;  
Mouths with true and warm expressions,  
To extol, console, and cheer,  
With the Spirit's holy unction,  
Heralding, "The Lord is near!"

All are wanted for the Saviour,  
All are wanted,—wanted now;  
Who will make the best surrender?  
Who themselves the Lord's avow?  
Who will serve the best of masters,—  
Loving, gentle, tender, true?  
Who supply what he is wanting?  
Child of God, will you? will you?

—Selected.

## The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim. 4:1, 2.

### SANCTIFICATION.

BY MRS. E. G. WHITE.

TEXT: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

THERE is in the religious world a theory of sanctification which is false in itself, and dangerous in its influence. We have met many who claim to be sanctified; but in many cases those who profess sanctification do not possess the genuine article. Their sanctification consists in talk and will-worship. Those who are really seeking to perfect Christian character will never indulge in the thought that they are sinless. Their lives may be irreproachable, they may be living representatives of the truth which they have accepted; but the more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to his divine image, the more clearly

will they discern its spotless perfection, and the more deeply will they feel their own defects.

When persons claim that they are sanctified, it is sufficient evidence that they are far from being holy. They fail to see their own weakness and utter destitution. They look upon themselves as reflecting the image of Christ, because they have no true knowledge of him. The greater the distance between them and their Saviour, the more righteous they appear in their own eyes.

While with penitence and humble trust we meditate upon Jesus, whom our sins have pierced and our sorrows have burdened, we may learn to walk in his footsteps. By beholding him we become changed into his divine likeness. And when this work is wrought in us, we shall claim no righteousness of our own, but shall exalt Jesus Christ, while we hang our helpless souls upon his merits.

Our Saviour ever condemned self-righteousness. He taught his disciples the highest type of religion is that which manifests itself in a quiet, unobtrusive manner. He cautioned them to perform their deeds of charity quietly; not for display, not to be praised or honored of men, but for the glory of God, expecting their reward hereafter. If they should perform good deeds to be lauded by men, no reward would be given them by their Father in Heaven.

The followers of Christ were instructed not to pray for the purpose of being heard of men. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Such expressions as this from the lips of Christ show that he did not regard with approval that kind of piety so prevalent among the Pharisees. His teachings upon the mount show that acts of benevolence assume a noble form, and offices of religious worship reflect a most precious fragrance, when performed in an unpretending manner, in penitence and humility. The pure motive sanctifies the act.

True sanctification is an entire conformity to the will of God. Rebellious thoughts and feelings are overcome, and the voice of Jesus awakens a new life, which pervades the entire being. Those who are truly sanctified will not set up their own opinion as a standard of right and wrong. They are not bigoted or self-righteous; but they are jealous of self, ever fearing, lest a promise being left them, they should come short of complying with the conditions upon which the promises are based.

Many who profess sanctification are entirely ignorant of the work of grace upon the heart. When proved and tested, they are found to be like the self-righteous Pharisee. They will bear no contradiction. They lay aside reason and judgment, and depend wholly upon their feelings, basing their claims to sanctification upon emotions which they have at some time experienced. Around that point they center all their experience. They are stubborn and perverse in their tenacious claims of sanctification, giving many words, but bearing no precious fruit as proof. These professedly sanctified persons are not only deluding their own souls by their pretensions, but are exerting an influence to lead astray many who earnestly desire to conform to the will of God. They may be heard to reiterate again and again, "God leads me! God teaches me! I am living without sin!" Many who come in contact with this spirit encounter a dark, mysterious

something which they cannot comprehend. But it is that which is altogether unlike Christ.

Sanctification does not consist in strong emotional feelings. Here is where many are led into error. They make feelings their criterion. When they feel elated or happy, they claim that they are sanctified. Happy feelings or the absence of joy is no evidence that a person is or is not sanctified. There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. Those who are battling with daily temptations, overcoming their own natural tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful.

There are those claiming sanctification who make a profession of the truth, like their brethren, and it may be difficult to make a distinction between them; but the difference exists, nevertheless. The testimony of those claiming such an exalted experience will cause the sweet spirit of Christ to withdraw from a meeting, and will leave a chilling influence upon those present, while if they were truly living without sin, their very presence would bring holy angels into the assembly, and their words would indeed be "like apples of gold in pictures of silver."

In summer, as we look upon the trees of the distant forest, all clothed with a beautiful mantle of green, we may not be able to distinguish between the evergreens and the other trees. But as winter approaches, and the frost king incloses them in his icy embrace, stripping the other trees of their beautiful foliage, the evergreens are readily discerned. Thus will it be with the meek who walk in humility, distrustful of self, but clinging tremblingly to the hand of Christ. While those who are self-confident, and trust to perfection of character, are soon robbed of their false robe of righteousness when subjected to the storms of trial, the truly righteous, who sincerely love and fear God in humility, and the robe of Christ's righteousness in prosperity and adversity alike.

Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who seeth the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the true gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of the Christian are developed.

We feel sad to see professed Christians led astray by the false but bewitching theory that they are perfect, because it is so difficult to deceive them and get them on the right track. They have sought to make the exterior fair and pleasing, while the inward adorning, the meekness and lowliness of Christ, is wanting. The testing time will come to all, when the hopes of many who have for years thought themselves secure, will be seen to be without foundation. When in new positions, under varied circumstances,

some who have seemed to be pillars in the house of God reveal only rotten timber beneath the paint and varnish. But the humble in heart, who have daily felt the importance of riveting their souls to the eternal Rock, will stand unmoved amid the tempests of trial, because they trusted not to themselves. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Those who take pains to call attention to their good works, constantly talking of their sinless state, and endeavoring to make their religious attainments prominent, are only deceiving their own souls by so doing. A healthy man, who is able to attend to the vocations of life, and who goes forth day after day to his labor, with buoyant spirits and with a healthful current of blood flowing through his veins, does not call the attention of every one he meets to his soundness of body. Health and vigor are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon.

Thus it is with the truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct, and it is just as natural for him to bear the fruits of the Spirit as for the fig-tree to bear figs, or for the rose-bush to yield roses. His nature is so thoroughly imbued with love for God and his fellow-men that he works the works of Christ with a willing heart.

All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it, for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his Heavenly Father. His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it. God smiles upon the humble and lowly ones who follow closely in the footsteps of the Master. Angels are attracted to them, and love to linger about their path. They may be passed by as unworthy of notice by those who claim exalted attainments, and who delight in making prominent their good works; but heavenly angels bend lovingly over them, and are as a wall of fire round about them.

Our Saviour was the light of the world; but the world knew him not. He was constantly employed in works of mercy, shedding light upon the pathway of all; yet he did not call upon those with whom he mingled to behold his unexampled virtue, his self-denial, self-sacrifice, and benevolence. The Jews did not admire such a life; they considered his religion worthless, because it did not accord with their standard of piety. They decided that Christ was not religious in spirit or character; for their religion consisted in display, in praying publicly, and in doing works of charity for effect. They trumpeted their good deeds, as do those who claim sanctification. They would have all understand that they were without sin. But the whole life of Christ was in direct contrast to this. He sought neither honor nor applause. His wonderful acts of healing were performed in as quiet a manner as possible, although he could not restrain the enthusiasm of those who were the recipients of his great blessings. Humility and meekness characterized his life. And it was because of his lowly walk and unassuming manners, which were in such marked contrast to their own, that the Pharisees would not accept him.

The most precious fruit of sanctification is the grace of meekness. When this grace presides in the soul, the disposition is molded by its influence. There is a continual waiting upon God, and a submission of the will to his. The understanding grasps every divine truth, and the will bows to every divine precept, without doubting or murmuring. True meekness softens and subdues the heart, and gives the mind a fitness for the ingrafted word. It brings the thoughts into obedience to Jesus Christ. It opens the heart to the word of God, as Lydia's was opened. It places us with Mary as learners at the feet of Jesus. "The meek will He guide in judgment, and the meek will he teach his way."

The language of the meek is never that of boasting, but that of the child Samuel,—“Speak,

Lord, for thy servant heareth.” When Joshua was placed in the highest position of honor, as commander of Israel, he was bidding defiance to all the enemies of God. His heart was filled with noble thoughts of his great mission. Yet upon the intimation of a message from Heaven, he places himself in the position of a little child to be directed. “What saith my Lord unto his servant?” was his response. The first words of Paul after Christ was revealed to him were, “Lord, what wilt thou have me to do?”

Meekness in the school of Christ is one of the marked fruits of the Spirit. It is a grace wrought by the Holy Spirit as a sanctifier, and enables its possessor at all times to control a rash and impetuous temper. When the grace of meekness is cherished by those who are naturally sour or hasty in disposition, they will put forth the most earnest efforts to subdue their unhappy temper. Every day they will gain self-control, until that which is unlovely and unlike Jesus is conquered. They become assimilated to the Divine Pattern, until they can obey the inspired injunction, “Be swift to hear, slow to speak, slow to wrath.”

When a man professes to be sanctified, and yet in words and works may be represented by the impure fountain sending forth its bitter waters, we may safely say, that man is deceived. He needs to learn the very alphabet of what constitutes the life of a Christian. Some who profess to be servants of Christ have so long cherished the demon of unkindness that they seem to love the unhallowed element, and to take pleasure in speaking words that displease and irritate. These men must be converted, before Christ will acknowledge them as his children.

Meekness is the inward adorning, which God estimates as of great price. The apostle speaks of this as more excellent and valuable than gold, or pearls, or costly array. While the outward adorning beautifies only the mortal body, the ornament of meekness adorns the soul, and connects finite man with the infinite God. This is the ornament of God's own choice. He who garnished the heavens with the orbs of light, has by the same Spirit promised that he will “beautify the meek with salvation.” Angels of Heaven will register as best adorned, those who put on the Lord Jesus Christ, and walk with him in meekness and lowliness of mind.

There are high attainments for the Christian. He may ever be rising to higher attainments. John had an elevated idea of the privilege of a Christian. He says, “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” It is not possible for humanity to rise to a higher dignity than is here implied. To man is granted the privilege of becoming an heir of God and a joint heir with Christ. To those who have been thus exalted, are unfolded the unsearchable riches of Christ, which are of a thousand fold more value than the wealth of the world. Thus, through the merits of Jesus Christ, finite man is elevated to fellowship with God and with his dear Son.

#### DECISION.

A FIXED, inflexible will is a great assistance in a holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion! He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double-minded man—he who has no fixedness of purpose, no energy of will—is “unstable in all his ways.” Ye who walk in the narrow way, let your resolution be unalterable. Think of the blessed Saviour. “My God, my God, why hast thou forsaken me?” Though he was momentarily forsaken, at least so far as to be left to anguish inconceivable and unutterable, his heart, nevertheless, was fixed, and he could still say, “My God, my God.”—*T. C. Upham.*

#### “FATHER, FORGIVE THEM!”

“FATHER, forgive them!” If these words were oftener breathed  
From the tried heart; if the weird mind, with torture wreathed;  
If the deep soul, when pierced with selfish, vengeful wrong,  
Breathed those words divine in whispers or sweet song,  
They'd reach each sinning child, and turn to good ere long.

“Father, forgive them!” The power these words contain  
To reach the vilest heart, the darkest soul reclaim  
From inbred sin and crime, from deepest, poignant woe,  
To teach the erring truth,—could saint and sinner know  
Their depth, their height, their worth, 'twould be the prayer below.

“Father, forgive them!” With His latest breath, He said,  
With arms outstretched, and meekly, nobly bowing head:  
“Father, forgive them, they know not what they do!”  
While thorns were on his brow, his hands and feet pierced through,—  
In sorrow for his Son, the Father God withdrew.

“Father, forgive them!” Whether near or far away  
Those who have wronged us, be it in our hearts to say;  
“For they know not what they do,” whether good or ill  
Only the Father knoweth whom he chasteneth still.  
“Father, forgive them!”—'tis thine, it shall be our will.  
—Selected.

### Our Contributors.

#### NATURE AND DESTINY OF MAN.—No. 6.

BY ELD. R. F. COTTRELL.

HAVING shown that man in his present state is mortal, and not immortal; that eternal life is the gift of God through Christ, so that without Christ man has not “eternal life abiding in him” (see 1 John 3:15), I proceed to speak of the destiny of our race. Two classes, the righteous and the wicked, are recognized through all the Scriptures; and we are clearly taught that two destinies await them.

The whole race was lost when our first parents sinned. “Death passed upon all;” and had not a plan been devised “to seek and to save that which was lost,” death, without a resurrection, would have been the destiny of all. But a plan of redemption from sin and death was devised and set before man. A Saviour was provided; and by faith in the promised atonement, Abel offered to God an acceptable sacrifice. He shed the blood of a firstling of his flock, a type of the blood “shed for many for the remission of sins,” by Jesus, the Son of God. Abel stands at the head of one class, and Cain, “who was of that wicked one, and slew his brother,” represents the other. He did not bring a bloody sacrifice; for he had no faith in the blood of Christ to cleanse from sin, or he thought another offering would do as well as the one prescribed.

A redeemer from sin and death being promised, a new and individual probation is given, and those who accept the offered salvation by faith in Christ, and return to obedience of the law of God, are distinguished in the Scriptures as the righteous. Those who do not believe and obey, are the unrighteous, or wicked. The Bible abounds in this distinction.

Since to man is granted a new probation, each individual has the offer of eternal life through faith and obedience. But men do not receive it “one by one;” the righteous do not ascend to Heaven, nor the wicked fall into hell at death (see Acts 2:34); but God has appointed a day of Judgment, in which the accounts of men in general are to be settled and closed up forever. As the result of the decisions of the Judgment, men are to be rewarded or punished. They do not enter upon their reward or punishment at death, and after that, have their case brought into Judgment, and then receive what the Judgment has decided in each case.

God “hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” Acts 17:31. According to the gospel which Paul preached, “God shall judge the secrets of men by Jesus Christ” in that day. Rom. 2:16. God judges men through Christ. Had not Christ been given to raise the dead, and to give eternal life to all

those who through him should find pardon and develop a righteous character, this day of Judgment would not have been appointed; for all men were together condemned to death, and death without a resurrection would be eternal.

So the Judgment has reference to the work of Christ for men; and its decisions will depend upon whether we have received Christ by faith and repentance, and by "patient continuance in well-doing" have sought for immortality. Rom. 2:6, 7. Christ is "the author of eternal salvation unto all them that obey him." Heb. 5:9. His salvation is from sin. "He shall save his people from their sins." Matt. 1:21. And being saved from sin, they are saved from death, the result and wages of sin.

And this salvation is secured by the offering of "one sacrifice for sins," which is the blood or body of Jesus Christ. See Heb. 10:10-14. It is a great error to suppose this offering, or atonement, was completed when Christ was slain on Calvary. Those who will carefully read the book of Hebrews will learn that the intercession of Christ as High Priest at the throne in Heaven,—the offering of the merits of his blood in the presence of the Father,—is just as necessary to salvation as the shedding of that blood. Under the law, the sinner might slay his victim, as sinners slew Christ on Calvary, but unless the priest offered the blood in the sanctuary or at the altar, the atonement for his sin was not made.

Therefore, though Christ died for all, not a soul will receive the full benefit of his blood but those for whom he intercedes as High Priest; and his priesthood was not entered upon on earth, but after his ascent to his Father in Heaven. See Heb. 8:1-5. He died for all; but as High Priest he is only "able to save them to the uttermost that come unto God by him." Heb. 7:25. Oh, that all would come!

Christ was typified in the law. The bloody offering was a type of the Lamb of God slain on Calvary. He "bore our sins in his own body on the tree." 1 Peter 2:24. See also chap. 1:19. The priest, as he offered the blood of the slain victim in the earthly sanctuary, was a type of our risen and ascended Lord "on the right hand of the throne of the Majesty in the heavens;" where he is "a minister of the sanctuary, and [even] the true tabernacle, which the Lord pitched, and not man." Heb. 8:1-5. The ministry of the high priest—his intercession in connection with the offering of the blood of the sin-offering—was a type of the ministry of Christ in Heaven in behalf of those who come to God by him; and the close of the high priest's service on the day of atonement at the end of each year, was a type of the close of Christ's ministry in Heaven, just before the day of wrath, and his second coming to give to each his proper reward.

The close of the high priest's yearly service was the blotting out of sins, or bearing them out of the sanctuary and sending them away on the head of the scape-goat. This work typified the final disposal of the sins of God's people, the blotting out of which takes place before Christ's second coming. See Acts 3:19-21. On this day of atonement, described in Lev. 16, Israel had a type of that part of the final Judgment which necessarily takes place while Christ is a priest at the right hand of God, before his coming to give to every man according to his works. Those who did not afflict their souls in that day, were to be cut off, while those who did, were permitted to live. See Lev. 23:27-32. So the blotting out of sins involves the decisions of the Judgment. It decides the destiny of men, for life or for death. It is the work of a priest. While Christ is an intercessor for men, it must be decided who "shall be accounted worthy to obtain that world, and the resurrection from the dead" (Luke 20:35); that is, who shall be raised from the dead to immortality at his coming. As those who are Christ's put on immortality in a moment, at their resurrection, and the rest of the dead live not again for a thousand years, it is certain that the decisions of the Judgment are made before the advent and resurrection. He comes to execute the judgment by giving rewards.

This is an important point. It shows conclu-

sively that human probation ends with the close of Christ's ministry as High Priest in Heaven. Those who have undertaken to dispose of immortal souls at the death of the body, have overlooked this clearly revealed fact, and have taxed their ingenuity to find a place for such souls immediately at death. Catholicism gives the sinner guilty of venial, and not of mortal sins, the hope of being purged from sin by the penal fire of purgatory; Restorationism grants him still a probation in which he may choose the way of righteousness and be restored to God's favor; while self-styled Orthodoxy consigns him to a hell of torment at death, to be brought forth to the Judgment of the great day—for what, unless it be to decide whether he has been in the right place during the years—perhaps hundreds, it may be thousands—since his death? They teach that death ends individual probation. This I believe; but with their view of man's immortality, his consciousness in death, or rather, that death is not death, but a birth into another life, it is difficult to prove it. They quote, "As the tree falls, so it lies; as death leaves us, so the Judgment will find us," but they have to manufacture the main part of the text.

But with the Scriptural view, that probation closes for the race with the close of Christ's mediation in our behalf at the Father's throne, all is clear. His mediation closes before his coming. No change of moral character takes place after that; for he says, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

Now, since in death there is no life, no consciousness, in that state man cannot accept of Christ nor change his moral character; he cannot choose, he cannot reform. And since the dead will not be raised till Christ shall have closed his intercessions as priest, and come crowned as king to execute the judgment by giving rewards, it is evident that individual probation ends at death.

#### INFIDELITY VS. FIGURES.

THE old assertion that so many billions of human beings have lived on the earth that they could not find standing-room in case of a general resurrection, continues to be foolishly maintained in some quarters. It seems from the following article quoted from the *N. Y. Journal of Commerce*, that a man who tacks "Rev." to his name, recently stood before an audience in Music Hall, Boston, and presented the same absurdity as an objection to the doctrine of a future general Judgment. The article deals well with the man and his position, and we leave the reader to its perusal:—

Figures do not lie. It is a great pity that so many men talk at random in books, reviews, and public lectures, when they should learn wisdom from school boys' arithmetic. A lecturer in Music Hall, Boston, on a recent Sunday evening—the Rev. Mr. Murray—is reported as dealing in glittering generalities of figures to disprove the theory of a final Judgment of all men, and it would appear that his audience accepted his arithmetic as solid truth. We have nothing to do with his theories of the Judgment, but there ought to be a judgment and condemnation in Boston of any man who delivers such trash to an audience having ordinary common-school education. He is reported to have spoken thus:—

"Now the population of the earth is 1,000,000,000, and a generation dies every thirty years. In every thirty years, then, 1,000,000,000 of human beings go out of the world and 1,000,000,000 come in. Forty years ago the church taught that the world was 6,000 years old. She does not to-day pretend to guess within 100,000 years how old the world is. Very well. What has been the population of the world since the race began? Who can estimate the number? By

what arithmetic shall you compute the swarming millions? Take the globe, and flatten it into a vast plain, 24,000 miles by 24, and it would accommodate but a fraction of the human beings that have lived upon its surface. Where is the locality of the Judgment to be, then? Can it have a locality?"

Now make the wildest conceivable estimates. Suppose that the human race has existed on this earth 100,000 years, and that the population has never, from the first day, been smaller than this estimate for the present time; namely, 1,000,000,000. For the sake of easy calculation, instead of the estimate of thirty years to a generation call it three generations to a century. There will then appear to have been 3,000 generations of 1,000,000,000 each, who, being assembled, require standing room. For a crowded meeting of men, women, and children, it would be ample estimate to give each two square feet of room. A square mile contains, in round numbers, 25,000,000 square feet, and 12,500,000 persons could stand on it. Therefore eighty square miles would hold a generation, and three thousand times that space would hold the population of a hundred thousand years. That is to say, 240,000 square miles would contain them, and, gathered in a parallelogram, they could stand in a space six hundred miles long by four hundred broad. They could be easily accommodated in one or two of our States.

Dead, and buried side by side, they would require only five times their standing space, or (say) 1,200,000 square miles, and the United States of America has ample wild lands, as yet unwanted and unoccupied, to give them a cemetery. If any one wishes, he may estimate how many thousand years of generations could find graves in this country without crowding one another.

Whoever will, may imagine the population assembled in a circle, or in a vast theater with floor above floor, each floor diminishing the surface area of the building. It will do people of vivid imagination good to reduce such imaginations to the facts of figures, and any school girl can do it.

But it is just as well, before leaving the subject, to say that the hundred thousand years of the reverend lecturer's imagination is as wild talk as his figures. Men of uncertain faith are very fond of saying that other men have no faith. Nothing can be more absurd than what he says about the church. The confused man who fell off a stage-coach into the mud thought the coach had upset. Mr. Murray will soon find out that the church, whatever its denominational name, is a great deal more steady in its ancient faith than are he and others who would gladly convince outsiders that the old coach has actually gone over.

In his lecture, as reported, he makes a sad jumble of two distinct subjects,—the age of the world and the age of the human race on its surface. The men who hold notions about the extreme antiquity of the human race have been very few, and have produced no sensible effect on the faith of the church or the general opinion of the world; and among what are called scientists, the present difference of opinion as to the age of the human race is limited to a comparatively short period. Bunsen's theory of a date B. C. 20,000 for Egyptian origins has vanished, and Mazette Bey's date of B. C. 5,000 for Menes (or Misraim) will satisfy the views of the most extreme among recognized men of sense.

The bone-cave men have met with the simple rules of evidence, which apply to their supposed discoveries as they apply to all questions of fact; and it is found that they have not proved, in a single instance, that human bones have been lying fifty, forty, or even ten centuries in those caves. The theory that the Mississippi had been 40,000 years depositing drift over human bones found in the deposit, disappeared in mist when Humphreys and Abbot, United States Engineer officers on duty, having no theory to sustain, accurately observed and satisfactorily determined that the entire Delta of the Mississippi has required only 4,000 years for its total deposit. It is no longer a question of religion against science,

but a case in which common sense and a knowledge of the laws of evidence are demanding something more than assertion without proof, asking for facts in distinction from theory. On the whole, it has become the fashion to laugh a little at the fantastic theories of science falsely so called.

Meantime, none of these theories have produced any sensible effect upon the church or its teachings. There are just as many good people and just as many great intellectual people as ever who still believe and teach that the human race is about six thousand years old, and that a deluge has once reduced its population to next to nothing. Faith in the old record of Moses is so prevalent, and there are so many millions of educated and reasonable people holding it, that it is really worth the while of boys and girls, and perhaps of some adults, to apply arithmetic to the facts as accepted by these good people of old and modern times. Thus in 6,000 years there are 180 generations, and as we know something by historic evidence of the sparse populations of former times in some parts of the world, and must make allowance for the deluge (which all nations believe to have occurred), we shall be more than safe in estimating one-half the present population as the average in all past generations. Thus one hundred and eighty generations each of 500,000,000 give us 90,000,000,000 for the whole human race. Graves of ten square feet for each would be easily found in each of quite a number of the States in the Union, and this assembly of all the generations of mankind could stand in a circle around Mount Blanc, Mount Washington, or Mount Sinai, so near that every eye could see the summit fifty miles distant.

#### THE SUNDAY MOVEMENT.

THE following article in relation to the late convention of the National Reform Association held in Syracuse, N. Y., was written by Eld. E. W. Whitney, and published in the *Sunday Herald* of that city, in its issue of Dec. 12, 1880. The subject itself, and the fact that it has been laid before the numerous readers of the *Herald*, will give it interest to the friends of the REVIEW:—

SUNDAY OBSERVANCE; SOME THOUGHTS FOR THOSE ENGAGED IN THE WORK OF THE NATIONAL REFORM ASSOCIATION; THE UNION OF CHURCH AND STATE DISCUSSED.

While attending the Convention of the National Reform Association recently held in your city, some questions were naturally suggested by the remarks of the different speakers, which seem to me to be worthy of careful consideration by all who feel any interest in this movement, either pro or con.

We were told repeatedly that the principal object of the organization had in view was the securing of such an amendment to the Constitution of the United States as shall place "all Christian laws and usages upon an undeniable legal basis in the fundamental law of the land," an expression used in the Constitution of the Association. At the same time it was emphatically stated that they were not seeking for a "union of church and state." (?) If the former expression does not virtually imply the latter, who will tell us what it does mean? It may be replied that no one thinks of establishing a national church, or making any particular form of Christianity the religion or creed of the nation. We answer, This is not necessary to a virtual union of church and state, any more than the adoption of precisely the same constitution by the different States and the nation is necessary to a union of States. The different states, though distinct and separate, unite under the general, or fundamental, law to form a political union, or the "State." The professed Christian churches, though distinct and separate, may unite on points of faith and "usages" common to all, and so form an ecclesiastical union, or the "Church." Now when this ecclesiastical union, or church, shall have secured a recognition of these common points of faith and practice in "the fundamental law" of the political union, or

"State," with power to enforce them upon the people, we ask, What will be wanting to constitute it, in all essential respects, a union of church and state? We can see nothing.

We now inquire if these are not precisely the steps which those engaged in this movement are laboring to have taken. If we can understand aright, they are. Whatever may be our religious predilections, are we prepared, as a liberty-loving people, to favor a move which in its results will bring us so near an approach (to say the least) to a union of church and state, with its consequent ostracism and persecution?

When once this subject is considered thoughtfully, a series of grave questions at once urge themselves upon our attention. Not least among these is one which was brought before the late convention, *i. e.*, How is this to affect the Jew? Of course one of the most important results hoped for by the friends of this movement, is the universal observance of Sunday, the first day of the week. This observance, too, must be enforced, regardless of conscientious scruples, if it really amounts to anything; because as soon as an exception is made upon this ground, the whole question of Sabbath observance becomes as much an open question as it is now. It is not difficult, then, to understand how it will affect the Jews, who observe Saturday, the seventh day of the week. They will either be compelled to observe two days, or change their observance from the seventh to the first. We give their own answer to this question: "The world is wide, and if they are not pleased to remain with us, they are at liberty to go. This is not a Jewish, but a Christian nation."

But this is not by any means the most vexed question that presents itself for solution. If we are to have the observance of a day forced upon us by the law of the land, which day of the week ought to be chosen for such observance, the first or the seventh? This question does not concern the Jews alone, but a respectable (if not large) portion of the law-abiding, Christian citizens of the United States, whose rights are just as sacred as those of other people, whether Jews or Christians; and they ought at least to receive a satisfactory answer to the foregoing question before a measure is adopted which would restrict their rights or violate their consciences.

There are in the United States at the present time between thirty and forty thousand conscientious Christian people who already bear a heavy cross in observing strictly the seventh day of the week, or Saturday, because on it God rested and afterward blessed and sanctified it, and then commanded it to be kept holy. What is to be done in their cases? If to this it be answered, that they ought to observe the first day of the week, because on that day Christ arose from the dead, they reply in turn that if it can be shown from the Bible that any such observance is enjoined, or that Christ or the apostles sanctioned it by precept or example, they will cease to observe the seventh and commence the observance of the first day.

While this is not shown, but, on the other hand they find that both the Old Testament and the New are harmonious in acknowledging and teaching one Sabbath—that not one of the New Testament writers, though some of them wrote more than sixty years after Christ's resurrection, even hint that such a change had taken place; and while a careful examination of church and secular history reveals the fact that the change was made gradually by the church, hundreds of years this side of the resurrection, it seems to be not only just, but absolutely necessary to proper action in this matter, that this question receive careful and candid investigation. If coercion must come, shall it be in the line of truth or error? What is truth? The apostle John says, "Thy word is truth." What says the word?

—Do you get real pleasure from your prayers, reading, and meditations on holy things, or do you get through these duties to satisfy the demand of your conscience, feeling secretly glad when they are over?

#### SOME REMARKABLE ADMISSIONS.

BY C. C. LEWIS.

I HAVE been greatly interested of late in reading some papers and addresses presented at the Massachusetts Sabbath (Sunday) Conventions held at Boston and Springfield in October, 1879.

Perhaps the most remarkable of these essays is one by Rev. Prof. Henry Lummis, who seems to have had the courage to express before that body of eminent clergymen thoughts which must trouble the minds of many teachers more than they dare express.

The theme of Prof. Lummis was, "The Obligation of One Rest-day in Seven; so that the seventh-day rest is obligatory, if the first is not." After showing that the obligation of one day's rest in seven is found in man's own nature; that his need of such a rest has become so evident that eminent statesmen, successful merchants, and enterprising manufacturers have long since conceded the fact, simply on the ground of political economy, he then raises the question, "Have we well-established grounds for making one day rather than another the day of rest?" and enumerates from Bishop Wordsworth the reasons for regarding the Lord's day as the consecrated day of the week, as follows:—

1. Christ rose from the dead on this day.
2. He appeared twice in succession on this day.
3. He gave special evidence of his resurrection on this day.
4. He gave the earnest of the Spirit on this day.
5. He sent the full effusion of the Holy Ghost to his church.

He subjoins: "Our Lord does not seem to have shown himself to his disciples in the intervening six days. Thus he distinguished the first day from all other days of the week as his own day. And the Holy Spirit, in recording those appearances in Holy Scripture, and by calling it the Lord's day, has consecrated that day to him."

The following comments of Prof. Lummis are given entire:—

"There are, it must be admitted, some difficulties in regard to the reasons assigned above; not for preferring the first day of the week as a memorial day of the Lord's resurrection, but for its preference over the seventh as a rest-day. The asserted authoritative change is a difficult point to establish, as is felt throughout Protestantism.

"Men cherish days on which great benefactors were born. There is surely reason why we should reverence the day on which Jesus Christ became the first-born from the dead. Herein men can agree. But, in the absence of any definite word in respect to the change, can we be quite sure that he meant that the first day of the week should take the place of the day signalized as the rest-day for at least fifteen hundred years, possibly for four thousand or even five thousand or more? With all respect for those who may deem the problem simple of solution, I confess to a consciousness of obscurity here. And it grows, the more I study the history of the seventh and of the first day. Is it evident that Christ, without mention of the fact, should have desired and ordained that this first day of the week should become the most honored and sacred of all days?

. . . I believe that the apostles would naturally regard the *day* as well as the *fact* of their Lord's resurrection with profound interest; I think I can see reasons why John at Patmos might first among the disciples call the first day of the week the Lord's day; and I find no occasion for doubting that there were religious services connected therewith, and that this Lord's day gradually took precedence of all the days of the week; but that in the absence of a specified command the first day of the week took forthwith the place of the ancient rest-day, and that without controversy between the adherents of the old and the maintainers of the new, is so out of the ordinary course of human proceeding, that if not inexplicable, it must be admitted to be very strange. The clear, definite, unmistakable, divine assignment of the seventh day of the week as the rest-day, is in striking contrast with a want of assignment in the case of the substitution of the first

for the seventh, if it has been really made. No man who believes the sacred record, has ever doubted that the Israelites were commanded to keep the seventh day sacred as the weekly rest. But many good, many learned men, gravely question whether an authoritative voice has ever enjoined such keeping of the first day."

He next quotes Isa. 58:13, 14; 56:6, 7, and Jer. 17:24, 25, after which he continues thus: "In these specific mentions of the rest-day it was *the Sabbath*,—the day indicated in the decalogue. Would it not seem that a change, if made, would have been as specific as was the designation of time in the law? Do not the expedients resorted to, to adjust the problem, indicate the uncertainty of the thing attempted to be explained? Would a Jew be at any loss to point out his ground for observing *his rest-day*? It is certainly questionable whether the use of the expression, 'the Sabbath,' for the first day of the week, does not imply a conclusion not warranted by the premises in the case."

"Perhaps it will be asked, 'Does not the essayist observe the Lord's day as a day of rest?' If he answers, 'Yes,' how can he consistently keep the first day, and yet hold the seventh to be more evidently binding?"

"Men are not always consistent. Embarrassments may be found on both sides of a question. The following escape from the dilemma is suggested: The legislation of Moses was not in reference to one day in seven; it named a specific day, the day which God originally hallowed, because on it he had rested from his work. This was to be to the Hebrews a memorial of their escape from the bondage of Egypt, a land where they had enjoyed no rest-day."

The Professor here attempts, in the usual manner, and with the usual result, to prove this assertion, and in the course of his remarks he says, "If the decalogue unchanged still binds, I see no escape from breaking the divine law except by a prompt return to the observance of the seventh day. . . . No other rest-day, it must be conceded, has the recorded divine authority which belongs to the seventh day. Here it stands supreme. On the other hand, no other day of worship has the *consensus* of so large a part of the human family, no other day is in such harmony with the customs of the nations through many centuries, as the first day."

Our essayist concludes, "If no days but the first and seventh present so high claims as do these, if none have any claim if these do not, then it must be granted, that, if the first day of the week is not *the* day for a day of rest, the seventh is; if the seventh is not, then the first is."

Probably no one will question such a profound conclusion.

### "WATCHMAN, WHAT OF THE NIGHT?"

BY E. LANPHEAR.

"The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye; return, come." Isa. 21:11, 12.

Doubtless, the Christian church never experienced a time of greater declension than it is now passing through. This seems strange to many, as there never was a time when there was so great an amount of religious machinery at work in the world. We have Sunday-schools, Young Men's Christian Associations, ladies' missions, auxiliary societies, and benevolent organizations of all kinds, including scores of secret societies, all claiming to do the work of the Lord; and yet from every direction we hear the cry that there is a falling off of membership in the churches, and a lack of spirituality. Theatrical performances, tea-parties, bazars, auctions, grab-bags, lotteries, and even the dance, have been resorted to, to draw people to the church, and to raise funds to carry on the work of the Lord; and yet the church is declining in numbers and in power with God.

A few weeks ago, a speaker in a Congregational convention in Connecticut said that in all their churches in the cities of Connecticut, there had been but one addition to their whole membership during the year, and that if there was not

a change for the better soon, they as a denomination must go to pieces; for it seemed that they now held together more from habit than principle. A few Sundays since, one of the leading Presbyterian ministers of the city of New York astonished his congregation by telling them that the average additions to their churches in this country had been but one to each church; while the decrease by death and falling away had largely increased during the past year; and that from statistics in his possession he judged that the Methodist, Baptist, and other denominations were bearing nearly the same ratio. Even the Seventh-day Baptists, who claim that they have the whole law of God, have fallen off for the two years past; and one of their leading ministers and the editor of their leading journal are raising the cry, "What is the real difficulty?"

These questions must necessarily lead the conscientious to inquire, "Watchman, what of the night?" Shall we answer, "Babylon the great is fallen;" the church has joined hands with the world, and like Ephraim of old, is "joined to her idols"? These seem like severe charges, but are they not true? Has not the standard of Christianity been so lowered that the religion of Jesus has lost its moral power? The world and the church mingle in all the gatherings of their thousand and one societies, and there is no distinction. We can ascertain who are church-members only by reference to the church-book. We pick up a Western paper, and read from the pen of a lady in Denver City, Col., "Church-going is quite popular in our city; and is it any wonder, as the standard of religion is let down so low as to accommodate the unregenerate?" Is not this the real secret of the great darkness and falling away?

The music of the church is performed by individuals who can draw a crowd, regardless of Christian character. The preacher must preach to gratify itching ears, leaving out the weightier matters of the law of God and repentance of sin. The church has become as the "house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness." Isa. 48:1. The church has come to sit in "Moses' seat," as did the Pharisees of old; "for they say, and do not." They bind heavy burdens of debt upon the church; "they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." Is not the Christian church of our land controlled by just such men as these? If so, why wonder at the moral darkness that prevails?

Watchman, can you not discern the signs of the times? Has not the church fallen into the fashions of the world; and has she not resorted to unjustifiable means to maintain the cause of Christ? Should Christ come into the church gatherings which are so popular now, would he join the throng and participate in the dance? or would he "upset the tables of the money-changers," and drive the crowd out with a whip of cords? Can the church, thus mixed up with the mirth and fashions of the world, "sing one of Zion's songs"? Is not "the burden of Dumah" upon the true child of God at the present day? And is it not time for the watchman to cry aloud, and spare not? Is it not time the church separated herself from the world? Says James, "But be ye doers of the word, and not hearers only, deceiving your own selves." "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Chap. 1: 22, 27. Can any one claim that the church is unspotted from the world? Did the apostles call upon the world to support the church, or the poor saints at Jerusalem? Listen to Paul: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. The observance of this rule would do away with all theaters, banquets, etc., in the churches, and

the giving would be in accordance with God's word.

So far as my observation goes, the churches and denominations that have kept themselves the most unspotted from the world in all these things, have grown most rapidly, and true piety more largely prevails among them. The time was, when the Methodists were a very plain people, and practically religious, and their growth was rapid; but how is it now? They conform to the fashions of the day, and have thus lost their power. The prosperity and growth of the Seventh-day Adventists is largely owing to their close observance of Bible doctrines, to their simplicity of dress, earnestness for the truth, piety, and separation from the fashions of the world; and no doubt their growth will continue to be in proportion to their fidelity in keeping themselves unspotted from the world. So let the watchman keep a look out on the watch-tower.

### THE DAY-DAWN.

THE following, from a sermon by Dr. Talmage, Sept. 12, 1880, needs little comment. We may reasonably expect that some of the old warriors he mentions will next appear upon the stage; but they will not be "the old Scriptural warriors," who are sleeping, but the ones spoken of in Rev. 19:14.

"The day is at hand.' There is a class of phenomena which makes me think that the spiritual and the heavenly world may after awhile make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no spiritualist; but every intelligent man has noticed that there are *strange and mysterious things* which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjecture, and that after awhile, from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or electricity, because we want some term to cover up our ignorance. I do not know what it is. I never heard an audible voice from the other world; but I do not say that there may not be persons who have heard voices from the other world.

"I am persuaded of this, however, that *the veil between this world and the next is getting thinner and thinner*, and that perhaps after awhile, at the call of God,—not at the call of the Davenport brothers, or Andrew Jackson Davis,—some of the old Scriptural warriors, some of the spirits of other days mighty for God,—a Joshua, or a Caleb, or a David, or a Paul,—may come down and help us in this battle against unrighteousness. Oh, how I would like to have them here,—him of the Red Sea, him of the valley of Ajalon, him of Mars Hill!

"History says that Robert Clayton, of the English cavalry, at the close of a war bought up all the old cavalry horses, lest they be turned out to drudgery and hard work, and bought a piece of ground at Naversmire Heath, and turned these old war-horses into the thickest and richest pasture, to spend the rest of their days for what they had done in other days. One day a thunder-storm came up, and these war-horses mistook the thunder of the skies for the thunder of battle, and they wheeled into line—no riders on their backs—they wheeled into line ready for the fray.

"And I doubt me whether, when the last thunder of this battle for God and truth goes booming through the heavens, the old Scriptural warriors can keep their places on their thrones. Methinks they will spring into fight, and exchange crown for helmet, and palm-branch for weapon, and come down out of the King's galleries into the arena, crying, 'Make room! I must fight in *this great Armageddon*.'

"My beloved people, I preach this sermon because I want you to *toil with the sunlight in your faces*."

—"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully at his shaggy friend; "he always looks so pleased to mind, and I do n't."

## The Family Circle.

### CHARITY.

Paths of willfulness and sin  
Many are pursuing,  
Ways the lost have traveled in  
To their own undoing;—  
Wert thou in such position,  
Would all kind words be vain?  
Would look of dark suspicion  
Win thee to truth again?

With charity your motto,  
Go, ye who love the right,  
To every field or grotto  
Where hides a sin from sight;  
And win your fallen brother  
Back to the path of right,  
And help him seek another,  
A better, out of sight.

Go, brothers, seek the power,  
That charity imparts,  
Most needed in the hour  
When hate would claim your hearts;  
If injured by a brother,  
'Twill aid you to forgive,  
And each to help the other  
A Christ-like life to live.

—Selected.

### A SLAVE'S PRAYER.

ITS WONDERFUL EFFICACY IN CHANGING THE LIVES  
OF HIS MASTER AND MISTRESS.

Not long since, an old gentleman of Harrison Co., Ky., was gathered to his fathers, after having attained the age of seventy-five years. A notice of the old gentleman's death was mailed to some friends in this city, and they, of course, had a great deal to say about the life and character of their deceased friend. The circumstances of the old gentleman's death recalled to their minds a very remarkable incident in his life, and we have been so fortunate as to obtain the particulars connected therewith. The truth of the story we can heartily vouch for, because it comes from a source perfectly reliable. We give it to show how it sometimes happens that the current of a man's life is changed almost in the twinkling of an eye, as it were, and to illustrate the efficacy of prayer.

The circumstances occurred when the gentleman was comparatively a young man and completely worldly in the truest sense of the word. Neither himself nor his wife were members of any church, and up to the time mentioned had never given the subject of religion any serious thought. He was a prosperous farmer, and, as civil war had not desolated the land and changed the condition of the "peculiar institution," of course owned a number of slaves. Among the number was a colored man named Jacob, who was known to be a very pious man, and whose mind dwelt a great deal on the great truths revealed in the Bible, but he had to conform to the discipline which all slaves were subjected to in those days, and his master was a man of violent temper and unreasonable prejudices.

One evening when Jacob came in from work, his master, being in a very ugly frame of mind, objected to something he had done, and chastised him severely for it. Jacob received the chastisement meekly, and went away without a word of complaint and attended to his usual duties. The next morning he got up looking very solemn and troubled in mind, and refused to eat his breakfast. It was such an unusual thing for him to refuse to eat that his master concluded that he was "sulking," and expressed the opinion to his wife that he had not been severe enough with him the night before. He therefore concluded to watch Jacob, and if he saw more signs of "sulkingness," as he called it, he would chastise him again. He ate his breakfast and walked out to see what Jacob was doing, but at first could not find him. Finally he went near the corn-crib, intending to throw a few ears of corn to some calves in the lot; but just as he started to open the door he heard a voice, and paused to listen. Then he discovered that it was Jacob's voice, and being curious to know what the former had to say, remained motionless. After listening to the voice a few moments, he was seized with amazement; for Jacob was praying, and for the master who had just a short time before wrongfully punished him. It was a pathetic appeal, full of humble simplicity and a grand unselfishness. The burden of it was that the good Lord would pardon the high-tempered master for the wrong he had done his slave, and that he would fill his heart with a love for the true, the beautiful, and the good. "Do not judge my poor sinful master for his wrong to me," said his loving slave, "but teach him the error of his ways and bring him to thy feet, and save him from him-

self." "If thou wilt but teach him," he continued, "to feel as I do whenever I hear the story of the sufferings of thy Son on Calvary's cross, I will not complain of his treatment of me."

Then he prayed for his mistress, and asked God to forgive her and show her the joys of an humble Christian life. Not one word did he utter for himself, but the end of his prayer was, "Forgive them, forgive them."

Subsequent events proved that Jacob's lowly prayer ascended to the throne of God, for both his master and his mistress became changed beings from that time until their death. As soon as the prayer was finished the master slipped away and wandered over his farm for hours, his heart being disturbed by emotions it had never felt before. In the afternoon he repaired to the house, and his wife was struck with the wonderful change in his appearance and actions; that haughty, overbearing look, peculiar to himself, was gone, and was replaced by one of humble resignation.

His wife could only ask, "William, what has come over you?"

His reply was, "Mary, I have inhumanly chastised an angel, for Jacob is surely one of them." Then he told her all, and she became almost as much affected as her husband. The result was they gave their hearts to the Lord, and became noted for their Christian virtues. Wherever they were known, their upright walk in life and their noble charities were subjects of general remark, and they were always pointed to as living evidences of the wonderful power of God's redeeming grace.

It is hardly necessary for us to say that Jacob was never chastised again. His master often remarked afterward that he would almost as soon think of striking the Lord himself as Jacob.

There was never another misunderstanding between Jacob and his master and mistress. He would not receive his freedom, for he said he wished to live and die on the old homestead.—Selected.

### SAD RESULT OF "DIME NOVELS."

It was a bright summer morning during the dark days of the rebellion, that Robert Goode, with the morning paper in his hand, rushed into his young wife's room, exclaiming, "Lida, dear, there is a call for more men, and I must now go, for our country needs every man to do his duty. It rends my heart to leave you and our darling boy; but I cannot stay when our beloved country and our dear homes are in peril. I must go and do all I can to defend them, though it may be at the cost of my life."

Robert Goode was a young man of fine *physique* and manly bearing. Having a good education and fine business capacities, the future looked very bright for him, yet he was willing to sacrifice them all for his country; but to leave his wife, who was but eighteen, with their little boy of but three months of age, was a terrible trial to one of his loving nature.

A year in the army told fearfully on his health, and he was sent home that he might regain his strength; but that great destroyer of so many happy homes—consumption—clung to him; and when the autumn leaves began to fall, Robert saw that his days on earth were numbered.

A beautiful afternoon in October, when the sun was sinking to rest, Robert lay looking out at the open window; his face wore an anxious expression, as he turned and said, "Lida, dear, bring our darling boy to me." With closed eyes, he held his child long and lovingly; then, as if just waking from a dream, he said, "Before I am too weak to talk, I want you to promise me, dear, that you will train our darling boy for a life of usefulness. He is the pledge of love, that God has given us, and as my earthly course has about terminated, it will rest on you to train this precious gift alone. Promise me now, darling wife, that you will shield him from harm and keep him pure. To do this, you will be obliged to keep him from bad company and bad influences of all kinds."

Lida promised, and before the week closed Robert Goode was sleeping the last long sleep that knows no waking, until that great day when all the dead shall rise.

Neither Lida nor Robert had parents living; but she accepted the invitation of a near relative to take little Robbie and make their home with them. These friends were gay, and, after a time, Lida became interested in their gayeties, and forgot her sorrow, and neglected her promise, and little Robbie's training was left to servants.

Robbie grew to be a handsome, bright, but very willful boy; doing as he pleased, having no regard for his mother's wishes. When twelve years of age, he would sit for hours reading the dime novels

his mother had laid aside. At fourteen years he refused to go to school, and if his mother would not give him money to purchase dime novels, he would steal it, buy his favorite food, hide away, and read all night.

His reading had taught him contempt for honest labor, or business of any kind. He had made dime novels his companions, until his mind and morals were poisoned by them; and at twenty-one he was sent to the penitentiary for an attempt to murder his own mother for refusing to give him money to purchase more pernicious reading—sad results, both to mother and son.

The cheap reading of this kind is doing more to destroy the young than all other things combined. The dime novels are like the frogs of Egypt; they are not only in the houses of the servants, but they are found in the parlors and bedchambers of the rich and honorable, and in Christian families; they lie beside the word of God, often on the same table, and, what is more, are read oftener than the Bible.

Parents who will not allow their children to associate with the vicious and degraded, permit them to read this vile trash, forgetting that the books they read will have as much influence over them as the company they keep.—Mrs. Mary D. Kelsey.

### GRACE IN LITTLE THINGS.

THERE is an old story of a certain minister who, in arranging his toilet for his afternoon parochial calls, found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded and said undignified and unkind things, until the tired wife burst into tears and escaped to her room. The hours of the afternoon wore away, during which the parson called upon Brother Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful; upon young Brother Hall, wasting away with consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith, in her poor miserable hovel of a home, and found her singing one of the good old hymns, as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the views of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him, busy with her needle, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said, "Yes, it is wonderful indeed, but there is one thing that the grace of God does not seem to have power to do." "Ah, what can that be?" said the husband. "Why, it does not seem to have power to control a minister's temper when his shirt button is gone."

That was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. The honest servant girl said that the best evidence she could give of her conversion was, that now she swept out the corners and under the sofa, while before she was converted she did not. There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place, who can rub his hands and bless God for the power of religion, but who is too weak to keep his temper at home. The value of art is in the fineness of the work—the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's prayer upon a five-cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—Golden Rule.

### THE POWER OF GENTLENESS.

WONDERFUL power of gentleness! Do not think that the home government is good or successful which is administered by the loud tones, the petulant or querulous accents, and the constant scolding and fault-finding of an irritable parent. The meek shall inherit the earth. The gentle mother and the patient father best imitate the methods of our Heavenly Father, and have around them the best-ordered and the happiest household.—Christian at Work.

—Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.—F. W. Robertson.

## UNREASONABLE MEN.

THERE are men who do not, will not, or cannot reason. All these may be classed as unreasonable men. Some continually get things wrong. They misunderstand, mistake, and misstate. They hear words that were not said; they fail to hear words that are said. They forget what they ought to remember, and deny what they once knew to be true. They are almost certain to be found on the wrong side of a given question; and getting wrong ideas, they make incorrect statements and pursue wrong courses of action where there is a chance for them to do so.

Where there is humility, lowliness, and teachableness of spirit, such persons may be shown their errors, led to more reasonable conclusions, and turned to better ways; but it is often the case that weak heads are supported by stiff necks; and not only do many persons act wrong with a fatal facility, but adhere to that wrong with a most dogged pertinacity. Sometimes this stubbornness and wrong-headedness may be linked with much apparent piety and conscientiousness. These together form a most undesirable combination. For, in such a case, persons under the appearance of piety will do and say things, which, if done and said by a sinner, would outrage every sense of right and justice, but which, coming from some excellent, conscientious, and contrary saint, are accepted and justified as they never could have been had the same things come from some ungodly man.

The better the man, the worse the wrong act which he does. A false statement made by a man of no character can be contradicted, denounced, and its author held up to indignant scorn. The same statement made by a pious man in a candid way, though utterly without foundation, carries ten times the weight it would otherwise carry; and if it be proved to be entirely unfounded and inexcusably untrue, yet if the saintly man still adheres to it, it will be believed by many who know nothing of the facts, but who think so good a man would not misrepresent, and could not be mistaken.

Hence the danger of dealing with unreasonable men. Against their misjudgments truth is no defense, innocence is no protection, argument is of no avail. An unreasonable man takes the wrong side of a question as a duck takes to the water. Whether in history or prophecy, in doctrine or practice, we may count on his being, in a considerable portion of instances, on the wrong side; and if he be endowed with firmness of character, he will persist in the wrong with the devotion of a saint and the zeal of a martyr. A false statement made by him goes farther and weighs more than the truth bluntly told by an honest, earnest man.

Solomon said, "Make no friendship with an angry man." Such a man is uncertain. As no one knows when a villainous Spitz dog will bite the hand that caresses him, and hence no one is safe from hydrophobia as long as he is around; so an angry man, though your friend to-day, may be your foe to-morrow, and the more intimate your friendship has been, the more earnest his enmity will prove. Thus, unreasonable men are, in any computation, an unknown quantity, an element of disturbance and of perpetual danger. We can, by the ordinary processes of reasoning, form an idea as to what would be the course of a reasonable man or a sane man, but we can never tell what an angry man, a crazy man, or a drunken man, will do. So we can never be quite sure as to what would be the course of conduct of an unreasonable man. Just the thing which he should do, he will not do; the thing that we might expect of others, we shall be disappointed in expecting of him. The considerations which would weigh with ordinary men do not weigh with him. By some strange perversity, he thinks and acts on different principles from ordinary men. Argue as you please, explain as you like, still his mind is made up; it runs in its own accustomed rut, and nothing that you can say or do is likely to change his purpose or his position. No wonder that the apostle said to his brethren, "Pray for us, that the word of God may have free course and be glorified, and that we may be delivered from unreasonable and wicked men, for all men have not faith."—*The Christian.*

—In a cemetery a little white stone marked the grave of a dear little girl; and on the stone were chiseled these words, "A child of whom her playmates said, 'It was easier to be good when she was with us.'" I used to think, and I do now, that it was one of the most beautiful epitaphs I ever heard.—*Christian at Work.*

—We are never without a pilot. When we know not how to steer, and dare not hoist a sail, we can drift. The current knows the way, though we do not. The ship of Heaven guides itself, and will not accept a wooden rudder.—*Ralph Waldo Emerson.*

## Sabbath School Department.

"Feed my Lambs." John 21:15.

## \* RESPONSIBILITY OF THE TEACHER.

BY ELIZA H. MORTON.

WITHOUT a realizing sense of the responsibility of his work, no teacher can achieve the highest results. In our common schools, those teachers are the most successful who have the deepest sense of their individual responsibility combined with just views of education. The self-confident, boasting teacher knows not the extent of his influence, and cares not for the result of his labors; but the humble, God-fearing, sensitive teacher feels for those under his care a burden which is known only to himself and his Maker.

Those who contemplate entering the Sabbath-school as teachers, should examine their own hearts and inquire, What manner of spirit am I of? What are my motives? What is my duty?

The true teacher ever feels his weakness, and inability to teach; but this is no sign that he is unworthy of the office. The strength of God will give courage to the timid heart and power to the feeblest voice; and those who are conscious that they lack wisdom are the very ones who will seek it most earnestly. If the teacher has the right spirit, he may hope for success. This spirit has been defined as "a spirit that elevates above everything the nature and capabilities of the human soul, and that trembles under the responsibility of attempting to be its educator, a spirit that looks upon gold as the contemptible dross of earth when compared with that imperishable gem which is to be polished and brought out into Heaven's own light, to shine forever; a spirit that scorns all the rewards of earth, and seeks the highest of all rewards,—an approving conscience and an approving God; a spirit that earnestly inquires what is right, and that dreads to do what is wrong; a spirit that can recognize and reverence the handiwork of God in every child, and that burns with the desire to be instrumental in training it to the highest attainment of which it is capable,—such a spirit is the first thing to be sought by the teacher, and without it the highest talent cannot make him excellent in his profession."

It seems almost needless to say that the teacher's life should be blameless. The spiritual life of the class will, in a measure, be gauged by that of the teacher. His example has an influence far more powerful than words can express. Realizing this, the teacher should walk softly and reverently before God, ever looking to him for guidance and strength.

In view of these great responsibilities, many hearts are ready to exclaim, "Who is sufficient for these things?" And true, we are all mortal, all subject to the influences of Satan, and all inherit weak human natures. We often make mistakes, speak idle, thoughtless words, and otherwise lessen our influence for good; but perfection is not the work of a moment. Our constant aim should be to overcome our faults. It is possible for us all to cultivate a tender conscience, to make wrongs right by asking forgiveness, and to keep striving for perfect purity of thought and deed.

## TUGS AND BARGES.

It is a very fine sight to see a plucky-looking little steam-tug determinedly tackle a whole fleet of heavily freighted barges, and just walk away with them over the water, as if it scarcely felt their weight.

Now it will not do to speak contemptuously of the steam-tug, on the ground that it is only a fussy little thing, that puffs and blows and cavorts around with utmost consequentiality, when in point of fact, it has very scanty tonnage capacity, and has nothing aboard but a ton or two of coal. Nor, on the other hand, is it a graceful or sensible thing to disparage the heavy and unwieldy barge, because of its being devoid of any

inherent motive power, and its being obliged on that account to rely upon the friendly aid of some sort of steam-tug, to bring its freight to port.

Undoubtedly a magnificent oak-ribbed, steel-plated ocean steamer, with its mighty engines, and its capacity measured by thousands of tons, is a finer thing than miniature steam-tug or mammoth barge. And yet for these last there are palpable uses, that are neither few nor insignificant. For a very large proportion of things, they are even more serviceable than any splendid steamer would be.

But the barge would be worthless without the tug, and the tug would be worthless without the barge, so that neither can say, "I have no need of thee."

"Which things are an allegory," as "our beloved brother Paul" would say. In our Sabbath-school work, here and there is a steam-tug—a man it may be with not much in him—a small man measured by the mere standard of tonnage; and hence there are those who would scuttle him, or beach him, or blow him up, just because there appears to be too little of him, considering how much he takes upon himself.

And yet, though he may not have much capacity, he may be so surcharged with vital force, with nervous energy, that he shall, by virtue of the motive power that is in him, drag along a whole fleet of natures that are very much weightier than himself, but that have no sort of force about them, except the *vis inertiae*. And let us not be out of patience with those heavy, sluggish natures, that have neither oars nor sail nor steam, that lie—

"Day after day, day after day,  
With neither breath nor motion,  
As idle as a painted ship,  
Upon a painted ocean."

Such people may be eminently useful after all, even as is a burden-bearing barge, provided they be taken in tow by others who in some respects may be by long odds their inferiors, but who are distinguished above them by fire and force. All that we contend for is, that they shall recognize their mutual dependence, and that the steam-tug shall not berate the barge as being only an unwieldy and worthless hulk, a dead weight, to be dragged along with dreadful expenditure of effort, that might be better employed. On the other hand, we insist upon it that the big barge shall not disparage the little tug, and sneer at it as a conceited and shallow upstart, and complain of it for having the insufferable presumption to take the lead of heavier craft.

God made them to be supplementary, to work in perfect harmony, and does not mean for either to look down upon the other.—*The Baptist Teacher.*

## TO THE NEW YORK SABBATH-SCHOOLS.

WE wish to call particular attention to the fact that the State quarterly meeting to be held at Rome, Jan. 28 to Feb. 7, will be an important one to the Sabbath-school cause in our State, if all the Sabbath-schools will send one or more delegates or representatives.

As the meeting holds over two Sabbaths, our Sabbath-school workers will have a better opportunity to learn the best methods of Sabbath-school work, and to see them illustrated, than is usually afforded at our large gatherings. Attention will be given to black-board exercises, the use of maps, Bible geography, teachers' meetings, and all practical subjects bearing on the interests of the Sabbath-school work. Stirring essays will be prepared by our best workers, and we shall take great pains to have the occasion one of profit to those that attend.

We therefore earnestly urge all who possibly can, to be in attendance, and avail themselves of this rare opportunity.

M. H. BROWN, Pres. N. Y. S. S. A.  
No. 2 Cherry St., Syracuse, N. Y.

—The whole question is not whether sin tempts or not, but whether it reigns or not.—*Brownlow North.*

## The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 18 1881.

JAMES WHITE, . . . . . Editor.  
J. N. ANDREWS, . . . . . Associate Editor.  
U. SMITH, . . . . . Resident Editor.

### THE CAUSE AT BATTLE CREEK.

THE church at Battle Creek has been enjoying the faithful labors of Elders Butler and Haskell during the past four weeks. There were matters of great importance pertaining to their official duties as members of the General Conference Committee, which demanded their attention and which have occupied much of their time since they have been with us.

As a people, we were in great need of their help, and the longer they have been with us, the more that need has been felt. In the several departments of the work, the College, the Sanitarium, and the Publishing House, they have labored for the general interest of the cause in a manner to secure the hearty cooperation of the several Boards. The labors of these ministers have proved a blessing to the church also. All has not been realized that may have been desired; but a good work has been commenced, which will doubtless bear fruit to the glory of God and the good of the church.

The articles in this week's issue headed, Our Church Paper and The Tract Societies, may be regarded as the result of careful and prayerful consideration of the subjects upon which they treat. As far as the Trustees of the Publishing Association are concerned, the positions taken are perfectly satisfactory.

We have never even suggested the limitation of the circulation of the *Signs of the Times*. We have ever opposed the reduction of prices on our valuable periodicals, and expect to oppose the measure as long as its ruinous results are so apparent. The Pacific Press needs a permanent subscription list of ten thousand subscribers at two dollars per year. The REVIEW AND HERALD needs the same, and the friends of these two precious papers should not cease their efforts until their lists of regular subscribers shall aggregate twenty thousand.

If the REVIEW AND HERALD is of such importance to the members of all our churches, and especially to scattered brethren who do not enjoy Sabbath meetings, as stated by Elders Butler and Haskell, strong measures should be taken to place it in the hands of those who stand in such need of it. We repeat what we have often said, Let our pioneer paper be filled with a choice variety of reading adapted to the wants of the reading public, and let it be circulated wherever the English language is read; but let not that paper supplant the REVIEW in a single instance, or occupy the place among any of our brethren that can be better filled by our church paper.

No one can feel that interest in these two means of grace, THE ADVENT REVIEW AND SABBATH HERALD, and *The Signs of the Times*, that we do. In poverty and great feebleness we established the first in 1850, and our life has been bound up in it for the period of thirty years. And we established the latter in 1874, at the cost of wearing toil, sacrifice of means, and heavy losses. Our heart has been bound up in these two Offices, and as we have seen measures taken by well-meaning brethren, who had little or no experience in publishing, that would surely embarrass and weaken them financially, we have felt that the energetic and successful labors of thirty years were being worn away and lost. We have felt too deeply over this matter, which has unfitted us for the proper performance of other duties.

We will not dwell upon this unpleasant feature of the work. Our brethren will be wiser for the mistakes of the past, and all will rally to make our Offices of Publication what they should be, what they can

be, and what they must be, in order that they may accomplish the pleasure of God concerning them.

We have severed our connection with the College and Sanitarium Boards, and with the church at Battle Creek as pastor, to give our undivided attention and remaining strength to our publishing work in all its branches.

Elders Butler and Haskell leave us this week to go to their several fields of labor. May the blessing of God be upon them ever in their arduous labors. The state of the cause at Battle Creek is improving, and we expect great things in the future from the hands of our gracious God, if his people at this important post of duty are true to the precious cause.

J. W.

### THE LORD IS GRACIOUS.

THE simple and cheering language of the royal psalmist expresses the feelings of the followers of Christ, whose hearts overflow with the love of their gracious Lord, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." Ps. 48:1.

The Lord does not forsake his erring people. "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:19, 20. "My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:5, 6.

We are happy to announce that Testimony for the Church No. 30, containing most valuable instructions and words of warning and encouragement, is in press, and will be ready for circulation through the mails in a few days. Price for one or more copies, each 25 cts.

We design to put a copy into the hands of every Seventh-day Adventist that reads the English language, and ask the elders of all our churches to immediately order a full supply for their localities, including the poor. All copies to the poor, for which our brethren do not send the means, we will donate.

Address, REVIEW AND HERALD, Battle Creek, Mich.

J. W.

### MAY I PLAY CARDS?

A CORRESPONDENT asks the following questions:—

1. Is it proper for S. D. Adventists to play cards, called authors?
2. Is it consistent for a minister that has the charge of several churches, if spending the day in a large company, mostly brethren and sisters, to spend the time playing authors?

In answering these questions, it is not necessary to speak of the nature of the games or amusements, which may be harmless enough in themselves; for innocent things may be perverted to a bad use. Such games as croquet, authors, ball, etc., contain nothing in themselves demoralizing; and yet, with all S. D. Adventists it seems to us another question must arise while deciding whether it is right or not to engage in these things; namely, How can we afford to waste our time in such a fruitless, unprofitable manner? We trust our correspondent and all others have read the article from Sister White in last week's REVIEW, entitled, "Bible Study;" and especially this paragraph, which we quote therefrom, and which we think lays down the right principle on this question:—

"Allow the mind to grasp the stupendous truths of Revelation, and it will never be content to employ its powers upon frivolous themes. It will turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of to-day."

If a farmer, during the planting and sowing season, should, instead of cultivating his ground and preparing for the harvest, spend his time gathering pebbles, or idly roaming through the forests, or pulling up grass from the meadow, every one would say to him, Why

do you spend your time in this foolish manner? How do you expect that the autumn will bring you the necessary contribution of provision for your wants, unless you cultivate your fields and harvest your crops? So if a man should spend the summer and the autumn in any frivolous, useless way, without providing for himself a shelter, and food, and fuel, for the approaching winter, they would ask him what he was expecting to do when the inclement season should come, and he would need all these things.

Just so in reference to these amusements, which some who profess to believe that we are living in the last days are inclined to spend a large part of their valuable time in practicing. If we are in the last days, and the end of all things is at hand, how can we afford to spend a moment in such a foolish manner? We have none too much time to seek the necessary preparation for the coming crisis, to cultivate our minds, develop character, discharge our duty to those around us, aid in advancing the cause of truth, and in every way act like sensible men and women who believe what we profess, and who realize what both common sense and the Scriptures teach us; namely, that in such a time as this, it is worse than folly to squander precious moments in any manner which does not contribute directly toward our eternal interests.

### IS THE AGE OF MIRACLES PAST?

*The Christian at Work* recently addressed a circular letter of inquiry to a number of leading ministers, to ascertain their views on this question. It received, and publishes in its issue of Dec. 30, 1880, responses from thirty. Twenty-three of these take decided ground that there have been no miracles since apostolic times. Four present a mixed view; that is, they claim that though miracles may be possible, they are not probable. The remaining three take as decided a position that miracles were to continue, have been witnessed, and may be expected in the future. These latter, though a small minority numerically, have the Bible on their side, and so are a large majority after all. A. J. Gordon, D. D., of Boston, Mass., may be taken as a representative of these. He writes as follows:—

"I believe that the promise of the signs following those that believe (Mark 16:17) was given to believers in all time. Unless the testimony of nearly all the Christian fathers is set aside, these miraculous signs continued in the church for more than two hundred years after Christ. The statements of the fathers are most explicit on that point, and so eminent an authority as Uhlhorn declares that their testimony is such as to put the matter beyond reasonable doubt. I believe that the promise of miraculous healing of the sick is especially explicit, that the declaration of Scripture, 'The prayer of faith shall save the sick,' is applicable to all time, and that it has been honored in many instances in our own times."

### OUR CHURCH PAPER.

THE ADVENT REVIEW AND SABBATH HERALD is the leading journal published by our people. In saying this, we do not underrate the other periodicals issued from our publishing houses. They each fill an important place. We could not dispense with a pioneer sheet like the *Signs of the Times* without very great loss. Our people should circulate it far and wide, bringing the great truths of the message to the attention of the honest wherever the English language is spoken. *Good Health* occupies an important field, instructing the people in the great principles of health and temperance, and the proper treatment of disease. *The Instructor*, and the journals in other tongues all have their proper field of usefulness. We could not well spare any of them, and we should all be interested in their circulation. But next to the inspired word, the REVIEW AND HERALD is the source toward which our own people should ever look for spiritual instruction. It is conducted by experienced and able editors, who have been familiar with the cause from its rise. They know the needs of our people. They furnish spiritual food of excellent quality, and fill the paper



with interesting matter. While our other journals fill a special field, enabling our people to work in certain directions with success, if they use them intelligently and zealously, the REVIEW is almost a necessity in order that our people may be in a condition to do any work for God acceptably.

As a man's success when engaged in any undertaking depends upon his having proper food that his physical health may be vigorous, so his success in spiritual work depends upon his having a good spiritual diet. Our people have but little preaching. Many live where they have few opportunities for spiritual instruction. They are subject to all sorts of worldly influences. Many have never had good opportunities for religious education in the past. There never was a people who needed the benefits to be derived from the weekly visits of a good religious paper more than do Seventh-day Adventists, situated as most of them are. It is indispensable that they should have them. Our people cannot keep the spirit of the message in their hearts without giving it constant thought and consideration. How can they do this without the personal labor of the preacher or the visits of the REVIEW? They would not know of the progress of the message without the paper. They would lose the stirring appeals calculated to arouse us from lethargy and stupor, and the warnings against worldliness and selfishness, so necessary in this covetous age.

As conclusive evidence that the importance of the REVIEW has not been overrated, we refer to the condition of those of our people who do without it. We have never seen one who willingly did this who was not cold and spiritually dead, while it is well known that those who are most alive in the message prize its visits most highly. We claim to be living in the last days of time. Christ is soon to come, and close up man's probation. A few precious hours remain in which to prepare for the eternal world, and to save some of our fellow-men. God has given us a special message of warning for the world, and the eternal destiny of millions hangs upon the acceptance or rejection of the light of truth. The providence of God has created instrumentalities for the furtherance of this work, and among the most important of these is the REVIEW AND HERALD. In it we find precious spiritual instruction adapted to our condition, as given in sermons and editorials, and notices of the most striking events transpiring in the world around us having a bearing upon the great event for which we are looking. It gives the progress of this movement in all parts of the world, criticisms on difficult passages of Scripture, excellent reading for the family circle, interesting articles from our leading men and best writers in all parts of the field. And, in short, the REVIEW is just what we need to keep us awake and alive in the cause of God.

Our success as a people largely depends on our spiritual condition. That condition depends upon the proper instruction of the mind and heart. If the attention is mostly drawn to trashy stories, money-making schemes, the dirty pool of political strife, and the ordinary news of the day, the mind is injured. It partakes of the character of what it absorbs. By beholding we are changed into the same image. It is most important, therefore, that we provide ourselves with mental food of excellent quality; and the REVIEW contains just that kind. There is no paper in the world that contains the matter we need to the same extent that the REVIEW does. It is our church paper, above all others. As a people and as individuals, our success in the message depends greatly upon our interest in its contents. We firmly believe our churches could get along as well without the visits of our ministers as without the REVIEW; but we need both.

In the multiplicity of duties pressing upon us, we have not shown the interest in the circulation of the REVIEW that we should have manifested. Our duty will not be done till it regularly visits every English-speaking Seventh-day Adventist in the world. We should not slack our efforts till this result is reached,

Last year the REVIEW was greatly enlarged and its general appearance improved, and it has contained a greater variety of matter. As a result, the annual expense of its publication has increased some \$2000; and yet its subscription list has not been very much increased. The paper was enlarged with the reasonable expectation that many more subscribers would be obtained. Very little addition to the number of paying subscribers to the REVIEW has been made for a series of years. Yet the numbers of our people are constantly increasing. In the aggregate, thousands have been added. This result is naturally a source of sorrow and disappointment to the publishers of the REVIEW, and to all the true friends of the cause. It is not right. It must not continue to be so. An important instrumentality in the progress of this work is being neglected. We are anxious that our people should look at this matter correctly, and consider its bearing upon the prosperity of the message they have embraced.

Another important consideration, not to be overlooked, is the effect of this state of things upon the prosperity of our institutions, especially the REVIEW Office. It is known to many that during the hard times now passing away, the improvements made necessary by the increase of business and by the growth of the cause have involved the Office in debt. Our Publishing Association is the strong right arm of our cause. Its prosperity must ever remain an object of the deepest interest to our people. It is safe to say that more has been accomplished in the progress of the cause by our publishing work than by any other means. But our Office of Publication cannot really prosper unless our church paper is properly sustained. Through it the mass of our people must ever be reached. It serves to connect all parts of our common cause, and make us one people. It is the channel of communication through which the life-current flows from the heart to the extremities. Its prosperity will greatly assist to lift the embarrassing debt under which the Office is struggling.

We therefore call upon our people everywhere to show a greater interest in the circulation of the REVIEW AND HERALD. Thousands of paying subscribers should be added to its lists within the next three months. The publishers offer very reasonable rates. Every church should be thoroughly canvassed, and every isolated Sabbath-keeper should be either interviewed or corresponded with, and urged to subscribe for the REVIEW. We can properly urge persons to do that which we know will do them good. The officers of the church and tract society should immediately ascertain how many take the REVIEW in every church society and in every district, and how many do not take it, and the reasons why they do not, and those who are able to subscribe should be strongly urged to do so. If there are worthy poor persons who do not subscribe because they are not able, their own church should raise money to send them the paper, or if the church is not able, the district should do so. This work should be attended to systematically in every church of S. D. Adventists where the people speak the English language, and it should be done without delay.

Our ministers should cheerfully assist in this matter, and should see that it is attended to in all parts of the field. They know, of course, that the prosperity of the cause they love depends, to a large degree, upon the proper circulation of the REVIEW. It depends upon this as really as upon their preaching, and hence they should take a corresponding interest in both. They should talk to our people about it in public and in private. The paper preaches while they are gone. It backs up and sustains their work. It is the preacher's dear friend. Our ministers can do very much to help in this work, if they will, and we fully believe they will not disappoint us. We want to make a long pull, a strong pull, and a pull all together. It is not merely sending a paper or two to a friend that is wanted, but an earnest personal effort with each one

of our people who is not taking the paper is what will accomplish good results.

Come, brethren and sisters, one and all, let us rally with courage and hope, and show our brethren who are laboring so faithfully to furnish our people with precious instruction in our church paper, that we appreciate their efforts, and that we will do what we can to bring it before every one who needs its benefits.

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

#### PICTURES OR LIKENESSES.

SOME brethren think it is sinful to have anything to do with pictures. To sustain this idea, they quote the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." They look upon this as though it were two commandments,—one forbidding to make or own any picture or likeness; and another, forbidding to worship them.

The truth is, that it is one commandment, forbidding to worship images. That this is the case is clearly proved by the following considerations. The Lord commanded Moses and the children of Israel to make likenesses of things in Heaven and upon the earth; but when they worshiped images, it was always a great abomination to the Lord.

The earthly sanctuary was a likeness, or pattern, of the heavenly. "See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5. Moses was told to make two cherubims of gold, and place them on the mercy-seat. Ex. 25:18. He should also make knops and flowers on the candlestick like almonds. Verses 31, 33. And he should embroider angels on the vail in the temple. Ex. 26:31.

The Lord also told Moses to make a likeness of a serpent, of brass, and put it upon a pole in the wilderness. And the likeness was by the grace of God made a means of healing to those that were perishing. Num. 21:9. But when Aaron made a golden calf, and the people worshiped it, the Lord was very wroth.

This shows very plainly that the Lord has no objection to our making and owning likenesses, but that it is an abomination to him when we worship them.

Our Saviour did also use money with Cæsar's image. See Matt. 17:27; 22:20; John 13:27.

But if any tender soul should still have scruples about pictures, we hope that they themselves will practice what they teach, and neither make, nor own, nor handle any picture or likeness of anything in heaven or upon earth.

A brother who wrote to me about this matter, wrote on a sheet of paper with a picture of a bird in the corner. On the envelope he had put a stamp with the likeness of a man's face. And I suppose he bought the paper and stamp with money having pictures and images on it. This must all be laid aside if we can keep or own no pictures. Then we can neither use money of paper, or gold, or silver.

The truth is that we must not worship them. May the Lord deliver us from this.

J. G. MATTESON.

—The old year closes in upon us and leaves behind many regrets, many failures. But it leaves many hopes as well. There still stretches out to us the inviting hands of the new year, welcoming us to renewed efforts for the right, the true. Sad as our mistakes may have been, the record will not be utterly futile if we are shown the way of avoiding them. Few mariners are wrecked twice on the same shore, and it is well to remember that the glory of life consists not in our not having fallen, but when we have fallen in rising again.—*Christian at Work*.

## THE WAY OF THE WILDERNESS.

"He knoweth thy walking through this great wilderness." Deut. 2:7.  
WHEN smitten by the plagues of God the pride of Pharaoh  
broke,  
And Jacob's seed, their bondage o'er, went forth free from  
the yoke,  
Out through the waste, with wife and child, those men of  
Israel press,  
God knowing all their journeying through that great wilder-  
ness.

The sea, that lies across their course, like thread of tow is  
riven;  
They thirst, and streams break forth from rocks—they feed  
on bread from heaven.  
And Amalek and Amorite His sovereign power confess  
Who drives, like drifting sands, their hosts along the wilder-  
ness.

Child of the living God, to-day, freed from Egyptian chains,  
But toiling yet through rugged ways, barren and burning  
plains,  
Write thee on banner and on heart this balm for thy dis-  
tress:  
He knoweth all thy journeying through this great wilder-  
ness.

No blast from out the ruthless North, nor red Sahara's breath,  
Nor pestilence that creepeth forth from Asia's dews of death,  
Nor hunger, thirst, nor arm of man too hard or long can  
press;  
He knoweth all thy journeying through this great wilder-  
ness.

Ye fathers, bowed beneath the toil crowding each weary day,  
O sad-faced mother, girt with cares that drain thy life away,  
O mourning, broken, bleeding one, what'er thy grief or  
stress,  
He knoweth all thy journeying through this great wilderness.

Whatever cross, whatever thorn, is placed beneath thy roof,  
Be thankful still for chastening, grateful for his reproof.  
Until his hand shall bring relief seek thee no sorrow less;  
He knoweth all thy journeying through this great wilderness.

And when the lesson hath been learned, consumed the lurk-  
ing dross,  
And changed to fellowship with him the suffering and the  
"loss,"  
Then shalt thou see, because his feet a path of tears did  
press,  
He knew so well thy wanderings through this great wilder-  
ness.

O weeping ones in desert lands, widowed and homeless now,  
What shall ye have when he shall come with laurels on his  
brow?

What shall ye be in that glad day when Sharon's rose shall  
blossom,  
And Zion's throned peaks, like suns, light up the wilderness?  
—Selected.

## Progress of the Cause.

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

## OHIO.

*Dist. No. 2.*—Since the camp-meeting, I have vis-  
ited the churches in Dist. No. 2 several times. Organ-  
ized a church of seven members near Galion; a few  
more will be added. At Caledonia the way has opened  
for meetings. If a few more embrace the truth there  
besides those that came out last summer, we shall or-  
ganize a church in that place. If not, they will prob-  
ably unite with the Pine Grove church near Galion.  
Have sold \$35 worth of books, and ordered about \$50  
worth of periodicals. A. M. MANN.

Jan. 10.

*Dist. No. 1.*—I have been visiting the Sabbath-  
keepers in Dist. No. 1. Was at Wheelersburg one  
week. One lady has lately begun to keep the Sabbath.  
Dec. 29 I had the privilege of baptizing her. I also  
organized a T. and M. society.

At Leesburg, Bro. Greentree was elected and or-  
dained elder. Some difficulties which have heretofore  
existed in the church will, I trust, be removed, and  
harmony be restored.

I was at New Antioch at the quarterly meeting.  
Raised a club of the *Signs* for missionary purposes.  
Their Sabbath-school is prospering finely, and is, in  
many respects, a model school. E. H. GATES.  
Springfield, Jan. 7.

*Camden.*—I reached Camden, Friday, Jan. 7, and  
began meetings in the new church in the evening.  
Bro. Beebe preceded me one day; he spoke once, and  
assisted in other ways. Our meetings were well at-  
tended; a good outside interest was manifested from  
the beginning, and seemed to increase. Dedication  
services were held on Sunday, at 11 A. M. All passed  
off pleasantly. We were sorry we could not remain  
and follow up the interest. This church now has a  
neat and comfortable house of worship, and what is  
very important in a church, it is an easy house to

speak in. We hope this society will grow in broth-  
erly love and in numbers.

We are now *en-route* for Knox county, to attend  
the funeral of our dear brother, N. Grant. From  
thence we go to the State meeting.

Jan. 11.

H. A. ST. JOHN.

## NEBRASKA.

*Columbus, Platt Co., Jan. 8.*—Since my last report,  
I have been holding meetings four miles west of Co-  
lumbus. The weather has been very cold and stormy,  
yet the meetings have been well attended. About  
twenty have embraced the truth here.

Ten weeks ago there was not a Sabbath-keeper in  
this county; to-day there are over forty who are  
keeping all the commandments, and are trying to pre-  
pare for the soon coming of our Lord. To God be all  
the praise. A. J. CUDNEY.

*Richmond, Alma, and Waco.*—Meetings have been  
held at these places according to previous appoint-  
ment. At Richmond and Waco the meetings were  
continued as far into the week as the following ap-  
pointment would allow, in order to expound to intel-  
ligent congregations "the way of God more perfectly."  
I trust some will accept the truth to which they list-  
ened so attentively. In connection with our meetings  
near Alma and at Waco, the ordinances of the Lord's  
house were celebrated, and the Lord came very near  
to us on these occasions. Two united with the T. and  
M. society at Waco.

Press on, fellow-laborers; soon the night will come,  
wherein no man can work. CHAS. L. BOYD.  
Jan. 7.

## MICHIGAN.

*Newark, Gratiot Co., Jan. 5.*—Commenced meet-  
ings in this place, Dec. 26, and have now given twelve  
discourses. Am speaking on the Sabbath question,  
and the interest, which has been deepening from the  
first, is still on the increase. The community is deeply  
stirred. Sinners are convicted; many see wherein  
they are transgressors of God's law, and several have  
nearly made up their minds to keep the whole law.  
What the result will be, we cannot tell.

In Arcadia, some have shown that they have no root  
in themselves, and cannot endure temptation; others  
are firm in the truth. Oh, that they might realize  
what their loss will be, before it is too late!

L. A. KELLOGG.

*Otsego, Allegan Co.*—On Sabbath and Sunday,  
Jan. 8 and 9, I attended the quarterly meeting at  
Otsego. Services were held on both days. The at-  
tendance was quite large. On the evening after the  
Sabbath, the ordinances were attended to, fifty or  
sixty participating.

On the same evening, Bro. John Green, who had  
been previously elected deacon of the church, was or-  
dained in the usual manner.

The last service of the occasion was devoted to the  
tract and missionary work, and it was a matter of en-  
couragement to all present to learn that the district  
is not only out of debt, but also has a surplus fund  
on hand.

Eld. H. M. Kenyon was present, and rendered  
material assistance in the preaching.

W. H. LITTLEJOHN.

## MINNESOTA.

*Wright and Sherburne Counties.*—I have labored  
about six weeks among the Swedes in these counties.  
The Lord has blessed my efforts. Six have embraced  
present truth, four united with the church at Montic-  
ello, one was baptized, five joined the T. and M. so-  
ciety, and nine signed the teetotal pledge.

Among those who have embraced present truth is  
a Baptist minister and his wife, who used to live in  
Christiana, Norway, and have heard Bro. Matteson  
preach there. This morning I am called home on ac-  
count of sickness.

Will the children of God remember the cause among  
the Swedes in their prayers? L. JOHNSON.  
Silver Creek, Jan. 5.

## INDIANA.

*West Liberty.*—I commenced meetings in the Pierce  
school-house, three miles south of West Liberty, Dec.  
18. Thus far, the interest has been good. Sunday  
evenings the house will not hold the people. The  
Lord has given freedom in presenting his truth, and  
twelve have decided to obey him by keeping his com-  
mandments. The church at West Liberty have the

respect of the community, and if they let their light  
shine as they should, I think most of the new con-  
verts will unite with them in church fellowship. The  
members here are preparing to build a new meeting-  
house. A building committee was chosen at our last  
meeting, and work on the house will be pushed as  
soon as spring opens. The Lord works, when we  
humble ourselves before him. J. M. REES.

*Olive Branch, Jan. 7.*—Have preached here two  
weeks, and thus far four have embraced the Sabbath,  
three of whom are adults. Opposition to the truth  
has been, and is, quite bitter; but the wrath of the  
dragon has resulted in favor of the truth; for it is the  
testimony of the converts mentioned, that the preach-  
ing against the seventh-day Sabbath has revealed to  
them the utter weakness of the arguments used for  
present Sabbath (Sunday) observance, and has estab-  
lished them in the truth. How true the words of Scrip-  
ture, "For we can do nothing against the truth, but for  
the truth."

Expect to go to Lakeville, St. Joseph Co., next  
week, which will be my address for the present.  
A. M. BARTLETT.

## PROVINCE OF QUEBEC.

*Dixville.*—I have now spent three Sabbaths with  
the church in this place, improving my time between  
the meetings in doing necessary writing, and laboring  
in behalf of the REVIEW, etc. Every Sabbath-keeping  
family in this section but one takes the REVIEW, and  
that one takes the *Signs*; and the same number of  
*Signs* is being taken. At our business meeting to-  
day we have increased the number of subscribers on  
trial for four months to twenty-two. This is doing  
well for a small church. We believe these will ac-  
complish more, even in new fields, than a preacher  
could do, plodding shivering through deep snows,  
frequently failing to fill his appointments, or to secure  
a congregation. May God make these silent messen-  
gers a great blessing to many souls.

Jan. 9.

D. T. BOURDEAU.

## MAINE.

*East Fryeburg.*—Jan. 1, 1881, we met with the  
church here in their quarterly meeting. The Lord  
was with us by his Spirit, and we felt that it was in-  
deed good to commence the new year by observing  
the Lord's Sabbath and by celebrating the ordinances  
of his house.

On the evening after the Sabbath, we had a tract  
and missionary meeting, most of the members being  
present. Remarks were made on the importance of  
this branch of the work, and the brethren and sisters  
realized that they had not taken as active a part in it  
as they should have done, and resolved to be more  
diligent in the future. They are taking a practical  
interest in the tithing system. For the quarter end-  
ing in July, their s. b. fund amounted to between  
seven and eight dollars; and for this quarter it is  
about thirty-four dollars. The Lord will bless those  
who use their means to advance his cause.

We have commenced a course of lectures in the lit-  
tle village of Denmark Corners, Oxford Co. Will the  
brethren pray that the Lord will work on the hearts of  
the people in this place? SAMUEL J. HERSUM.

## ALABAMA AND MISSISSIPPI.

I VISITED the Sabbath-keepers in Washington Co.,  
Ala., Dec. 11, 12. They are all firm in the truth, ex-  
cept the Baptist minister of whom I spoke in my last  
report. He admits that we have the truth, but says  
he cannot give up his old ways.

On the 13th, I left for Mississippi, where I found  
the brethren and sisters of good courage. The  
weather and roads were so bad that it was almost  
impossible to travel. Sister C.'s letter to the Baptist  
church of which she was a member was read before  
that church. It was the letter published in REVIEW  
of Nov. 25, under the heading, "For the Truth's  
Sake." Sister C., her daughter, and her son-in-law  
were all excluded from the church for the same offense,  
—the keeping of the Sabbath of the Lord. They  
were granted no opportunity for explanation or de-  
fense.

The brethren in the South are very grateful to the  
General Conference for the aid they have given us;  
we shall now be enabled to carry forward the work  
in this section. There are many calls coming in for  
me to preach, more than I can fill. Pray for the  
prosperity of the cause in the South, that we may la-  
bor in the fear of God, and make no mistakes.

J. M. ELLIOT.

## NEW YORK.

*Adams Center, Roosevelt, and Syracuse.*—Having discharged my last duty to a true and faithful companion, who for thirty-one years cheerfully shared with me life's joys and sorrows, in laying her beside the three children that died fifteen years ago, and placing the marble over the grave, I turn again to the "faith I have to keep," "the race I have to run," and "the battle I have to fight."

I enjoyed several seasons of worship with the Adams Center church. I remember this church in its *first love*. For years I held it up before other churches of our people as a model church for love and union. I well remember when it could be said in truth, "See how these brethren love one another;" when if one suffered, all suffered; when if one rejoiced, all rejoiced; when heart touched heart in love and Christian sympathy; and when their mercy and compassion could be seen and read of all men. I call to mind very clearly the first time the ordinances were celebrated by them,—how the Spirit of God filled their hearts, and was made manifest in loud praises. Death has since taken eleven of their number. Six have gone down in a little over a year. They have had some additions; and these, by doing their work well, can fill, in part at least, the places of those taken away by death.

I met my appointment at Roosevelt. This is one of the oldest churches in the State. It has had a stormy voyage; the sea has often been very rough; but God has so tempered the wind and the storms that it survives, and the ship is still headed toward port, where the faithful will soon land. The attendance and the attention to the word spoken were very good.

The following week I spent in Syracuse. There are three or four families here that have come in from other places. They are trying to get the truth before the people, and their efforts have been crowned with some success. On the Sabbath, about twenty met at the house of Bro. Walsworth for worship. Some were not of our faith. There was an ear to hear.

I came to Battle Creek, Dec. 7; I remain a few days, and then go to Alabama. C. O. TAYLOR.

## INTERESTING AND PROFITABLE.

My heart has been stirred to its depths while attending a series of meetings held by Bro. Cook among the churches in Southern Kansas. His burden seemed to be to get the members to put away their sins, and make thorough work of confession, that they might exercise living, abiding faith in the promises of God. He sought to impress on their minds the duty of entire consecration, showing that the Scriptures plainly teach that we can have a trusting faith,—one that will give sweet peace to every child of God; and that instead of darkness, we can have light. Multitudes are confused in their minds, because they are not instructed in the things which belong to their salvation.

I rejoice greatly at the encouraging evidences of real, trusting faith which were manifested among the members. My heart was touched, and I hope that the same spirit of steadfastness and perseverance will ever remain with us. But our hearts were made sad by some who appeared to speak "perverse things," to draw back from the plain truths which the minister of God is bound to speak. As a watchman on the walls of Zion, he is to sound the alarm when danger threatens; as a witness, he is to testify against evil; and as a soldier of the cause of truth, he is to stand in defense of the truth. Be entreated, dear brethren and sisters, to look unto Jesus, your Saviour. Love as brethren. Be kings, and rule your appetites; be priests, and offer yourselves, with all your possessions, to God, as a "living sacrifice, holy and acceptable." Let the sacrifice of prayer and praise ascend from your hearts continually. Meet and speak often one to another; live "soberly, righteously, and godly, in this present world, looking for that blessed hope, holding forth the words of life." Thus living, all will be well.

Oh, may every Seventh-day Adventist exercise living faith in the word of God!

"Faith! in that heavenly word,  
What treasures, all divine, are stored!  
Descending from the realms above,  
Her object man, her errand love,  
She seeks the erring ones who roam,  
Invites earth's weary wand'ers home,  
Refines the heart, and leads the way  
To brighter worlds and endless day."

Grenola, Kan.

MARY L. WILLIAMS.

—Philosophers say that shutting the eyes makes the sense of hearing more acute. A wag says that this accounts for the many closed eyes that are seen in church.

## Our Tract Societies.

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

## THE TRACT SOCIETIES.

BY ELD. S. N. HASKELL.

SINCE the organization of our tract societies, the best method of doing business correctly and promptly has been an important consideration. Much has been said upon this point, and not wholly without effect. Tract society institutes have done much to perfect a system upon which all can act in harmony in the transaction of business. No better evidence is wanted of a person's unfitness for holding positions in the cause of God than the fact that he entertains the idea that no great importance is attached to his availing himself of every consistent means for learning how to do his work correctly, so that it will bear the inspection of men and angels. But at the same time, there is great danger of resting satisfied without the spirit of the work. Human machinery of itself can never carry forward the work of God. To give vitality to any method we may adopt, we need the Spirit of God and an inspiration of the work in our souls. This is the important element which carries with it the saving influence.

Since a more systematic effort has been put forth, an important question has arisen concerning the propriety of ministers and people transacting business with our Offices of Publication through the tract societies. There is no necessity for this, unless persons prefer to do so. Each individual should feel the same liberty to deal directly with our Offices that he ever did. The tract societies do not and should not assume the monopoly of this business with the houses of publication. Our brethren, including those acting as colporters, canvassers for our periodicals, and those purchasing tracts for missionary work, can, if they choose thus to do, deal directly with the Publishing Associations. The tract societies are designed as a *help*, not as a hindrance, in the work of God. Ministers should not feel under the necessity of dealing with the tract societies, and giving them the profits of their trade, unless they choose to do so. Yet there are reasons why many prefer to deal directly with these societies.

1. Those obtaining subscribers for our periodicals, or renewing their subscription for them, can transact their business with, and pay their money to, the proper officers of the society, without any financial risks to themselves or to the Office.

2. Our publications can be purchased of these societies at the same rates as of the Offices of Publication.

3. Tracts are drawn by the members of the tract societies by virtue of their membership, still it is expected that donations will be made sufficient to pay the wholesale price of the tracts. It often happens that some individual, poor in this world's goods, is an excellent missionary worker, and can judiciously use more tracts than he or she can pay for, while in the same church there are those who can pay for more than they can use, and are willing to do so. This inequality in paying for tracts is met by our missionary system.

4. The worthy poor should receive our periodicals at the expense of the local society or district to which they belong. The tract society officers can assist in making provision for such cases.

5. Through the tract society, clubs of our pioneer paper can be taken, and paid for on the monthly installment plan; and these papers may be distributed wherever interested readers can be found.

6. It should ever be borne in mind that these societies are not responsible for any business which is not done through them. Because of this arrangement, no one should feel that he is not at liberty to deal directly with the Office, if he so desires. In this respect all have the same privilege as before the tract societies were organized.

## THE MORAVIAN MISSION TO GREENLAND.

(Continued.)

The following year, having received a supply of provisions, and the assurance that the king of Denmark had decided to support the mission, Mr. Egede resolved to spare no pains in making himself master of the language. After quite an effort, he persuaded several Greenlanders to come into his family and live with him. He endeavored to instruct these persons in the principles of Christianity, and also to teach them

to read; but, though he tried to secure their interest and stimulate their ambition by encouragement and reward, they soon became weary of his instruction, and frankly told him that they could see no use of sitting day after day looking at a piece of paper and crying, a, b, c. For them, hunting and fishing possessed far greater attractions; and as summer returned, they, one after another, left their instructor to mourn over the sad frustration of his sanguine hopes.

Thus for years Mr. Egede labored, meeting little to encourage and much to discourage him in his efforts. Persons of both sexes were taken by the home government from prisons and houses of correction, and sent over to populate the country. A malignant fever broke out among the settlers, to which many fell victims. This, with other adverse circumstances, caused great discontent, and Mr. Egede was severely censured as the cause of all their misfortunes.

In 1731, it becoming apparent to the Danish government that the means expended on the mission would never be reimbursed by the trade with Greenland, as was anticipated, orders were given that all the settlers should return home. Mr. Egede was allowed the alternative of returning with the others, or of retaining as many of the settlers as might be willing to remain with him, with a supply of provisions for one year, and the understanding that they must expect no further assistance from the government. None of the colonists would consent to remain under these circumstances; and in reply to Mr. Egede's request, eight or ten men were appointed to remain with him during the winter to take care of the buildings, etc. Thus he bade adieu to his former companions, and even his two colleagues, who had been appointed to assist him in the mission, with heavy forebodings respecting the future. The next year, however, a larger supply of blubber was sent home than usual, and his Danish majesty resolved to renew the trade, and ordered the sum of two thousand rix dollars appropriated to the support of the mission.

The hope of the faithful and devoted missionary, which had been almost swallowed up in despair, now revived; his faith, long shaken by storms and tempests, now seemed to take deeper root than ever. But a trial still greater than any he had experienced awaited him. A youth employed by him was soon seized with the small-pox. The natives could not be induced to adopt any means for preventing the extension of this disease, before unknown in Greenland, and it spread in various directions, carrying distress and consternation everywhere. Few who were attacked by it survived three days, and many of the sufferers took their own lives, to put an end to their misery. This disease raged for twelve months, depopulating the country for about thirty leagues.

It was during or just before this time that the Moravian missionaries, Matthew and Christian Starch, arrived in Greenland. These men united heartily with Mr. Egede in the work of alleviating the sufferings of the unhappy natives. Many of the sick were taken into their houses, and nursed with unremitting attention. Mr. Egede and his son also went from place to place, comforting and instructing those who were on the brink of eternity. These acts of Christian benevolence made a deep impression on many of the natives. One man, who had been in the habit of deriding Mr. Egede, when at the point of death said to him, "Thou hast done more for us than our own countrymen ever would have done; when we had nothing to eat thou hast supplied us with food; thou hast buried the dead bodies of our friends, which would otherwise have been devoured by animals; thou hast instructed us in the knowledge of God, and told us of another and better life beyond the grave."

After spending fifteen years in this dreary, inhospitable land, Mr. Egede resolved to return to Denmark, and there labor for the prosecution of the mission. This resolution was strengthened by the death of his wife, and the precarious condition of his own health. He had labored during these fifteen years amid the most severe trials, hardships, and privations, with but little apparent success. In preaching his farewell sermon, he chose these words for a text: "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." After his arrival in Denmark, by his recommendation, a seminary for the education of missionaries was founded, where, in addition to other branches of learning, they could acquire the Greenland language. Of this institution, Mr. Egede was chosen president.

The faith and courage of the Moravian missionaries was severely tested during the first year of their stay in Greenland. Unlike Mr. Egede, they came expecting to sustain themselves, which, as they were unac-

customed to hunting and fishing, they found it exceedingly difficult to do. To men ignorant of the nature of grammar, as were these missionaries, the attainment of a barbarous language, containing a variety of declensions and conjugations, diversified by new modes, and perplexed by suffixes, etc., must have been doubly difficult, particularly as they had to commit to memory a copious vocabulary of words, the Greenlanders having many different terms to express one idea. In addition to this, in order to understand their instructor, Mr. Egede, they must first learn the Danish language.

In consequence of their exposure to the small-pox while caring for the natives, they were successively so severely attacked by this disease that during the winter they nearly lost the use of their limbs. The terribly depopulated condition of the country, and the disinclination of the natives to associate with them, were also sources of discouragement; and but for the arrival of two assistants, and assurance that the congregation at Herrnhut had resolved to support the mission, to the utmost of their power, they would doubtless, after a stay of one year in Greenland, have returned to Europe; but with this encouragement, their languid hopes revived, and they resolved to pursue their work with redoubled ardor.

M. L. H.

(To be continued.)

### A SISTER'S EXPERIENCE.

SISTER A. is the mother of several children. Her husband is not in sympathy with her faith in matters of religion; still, feeling the importance of the missionary work, she has ever been actively engaged in the distribution of our publications. This, however, did not satisfy her. She wished to more fully identify her interests with the cause, by assisting, financially, to carry it forward in its several other departments. The tithing system she thought was of God, but how could she carry it out? Her husband owned the property, and managed the business. Was it not all his, and under his control? Could she justly call any part of it hers, to use as she saw fit? She had requested her husband to allow her a certain amount or proportion of their income, as hers exclusively; but this he was unwilling to do, although he gave her the privilege of using as much as she chose in the cause. Still the question with her was, What is right? Finally, she concluded that she was a partner in all the profits and losses of her husband's business, and therefore that she had a moral right to use a portion of the income, especially as he was willing that she should do so. She then commenced to take stock in the different enterprises connected with the cause, as they were presented.

At proper times, she fully talked the matter over with her husband; and although he did not accept the truth in theory, he became, in time, apparently as much interested in its progress as she herself. Whenever a new enterprise is presented, he feels interested to have his wife take part in it. The children, also, partake of the same spirit, and this common interest not only serves as a tie to bind their hearts together, but to unite them to the truth. And there is reason to believe that the husband and father will soon connect himself fully with those who keep the commandments of God and the faith of Jesus Christ.

If the course above mentioned were pursued by many of the sisters similarly situated, whose husbands feel kindly toward us and our faith, it would have an influence over them for good. The character would become molded, and they, to some extent, fitted for usefulness in the cause of God. There may be instances where the truth is a bone of contention and a source of controversy; but much prayer, the manifestation of a spirit of kindness, and familiar interest, has in many cases won over the opposing party.

S. N. H.

### MINNESOTA T. AND M. SOCIETY.

THE semi-annual meeting of the Minnesota T. and M. Society was held at Hutchinson, Nov. 17-21. The meeting was opened with singing and prayer. The minutes of the last session were read.

The report of the labor performed since the last meeting was read, as follows:—

No. of missionary visits,	771
“ “ letters written,	847
“ “ new subscribers for periodicals,	554
“ “ pages tracts and pamphlets distributed,	77,823
“ “ periodicals distributed,	8,296

The Treasurer's report is as follows:—

Received from districts,	\$426 07
“ “ agents,	50 40
“ “ H. and T. Society,	3 75
<b>Total,</b>	<b>\$480 22</b>

Paid REVIEW AND HERALD,	\$269.89
“ on freight,	8.50
“ for postage,	14.84
<b>Total,</b>	<b>\$292.73</b>

Cash on hand to balance,	\$187.49
Value of books on hand,	\$1367.05
Cash on hand,	187.58
Due from districts,	1046.38
“ “ agents,	718.37
<b>Total,</b>	<b>\$3319.38</b>

Due REVIEW AND HERALD,	\$2382.83
“ Pacific Press,	91.30
<b>Total,</b>	<b>\$2474.13</b>

Balance in favor of Society,	\$845 25
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The meeting held five days. The time was spent in laying plans to forward the work in all its departments. The V. M. work received a large share of attention. Sunday was devoted to a thorough canvass of the temperance work. All felt that they had enjoyed a good meeting. The severe cold kept some from coming from a distance. H. GRANT, Pres.

NETTIE G. WHITE, Sec.

### ILLINOIS T. AND M. INSTITUTE.

ACCORDING to appointment, a few brethren and sisters from different parts of the State met Dec. 15, and organized an Institute. Eld. T. M. Steward was chosen Chairman, and A. A. John, Secretary.

Besides the regular work of the Institute, classes in singing and parliamentary practice were ably conducted by Eld. B. L. Whitney.

The evening services were devotional. The preaching was of a nature to impress upon the hearers the fact that the “shaking time” is upon us, and that without a personal religious experience, and an unwavering trust in God, we shall not be able to endure to the end. The preaching was done by Brn. Steward, Whitney, Hammond, Gros, and John. The church at Sheridan seemed to do all in their power to make the meetings pleasant and profitable, and for their friendly interest they received a vote of thanks.

The following resolutions were adopted:—

*Whereas*, The appointment of our T. and M. Institute was timely, and the call for a full attendance of officers of our societies, as well as our brethren generally, was urgent; and

*Whereas*, It is plainly evident that the condition of the work in our State demands such a course of instruction as this Institute was designed to impart; therefore,

*Resolved*, That we hereby express our sincere regret at the manifest indifference and lack of interest among the brethren of our State, as shown by the limited attendance at this meeting.

*Resolved*, That we express our heartfelt thanks to God for the blessings we have enjoyed during this Institute; for the sweet and tender influences of his Spirit that have pervaded our meetings; for the degree of union and love that has prevailed in all our deliberations; for the good degree of interest manifested by all in attendance; and for the good instructions we have received in the different branches of the work.

T. M. STEWARD, Chairman.

A. A. JOHN, Sec.

### T. AND M. WORK.

THE work of soliciting subscribers for our publications is of no small importance; for is it not that of the sower who went out to sow? The work must certainly be important, if it is a part of the third angel's message. In the closing invitation to the last supper, we read: “And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.” Then this message appears to be a compelling one; that is, sometimes those who at first are decidedly opposed to it, finally embrace it with all their heart, and nothing then can separate them from it. Step by step, men yield to doctrines which are even unpopular. Investigation shows the reasonableness of their claims.

About six months ago, a man subscribed for the *Signs*, because he wished to get the “Way of Life” for his wife. One month after, when asked how he liked the paper, he replied that he did not care for it, because it defended the seventh-day Sabbath. Five months later, when asked a similar question, he said he was pleased with the paper, and expected to continue the subscription after the time expired.

### TRIAL SUBSCRIBERS.

Success has often attended efforts to persuade trial subscribers to renew. The work has not been followed up closely, or the success would have been greater,

Time and means have been wanting. One instance has given me some encouragement. A gentleman wrote me as follows:—

“DEAR SIR: Continue to send the *Signs*. I would like to see you. I want some books.”

On visiting him, I was asked to explain different points of Bible truth. He purchased several works; and his wife asked for temperance tracts, and offered to distribute them among her friends.

While waiting in a railroad station, a by-stander was asked to examine *Good Health*. He said he would subscribe for four months, but he had no money with him. Thinking I would visit him, the journal was ordered to his address. Circumstances prevented my making the expected visit, and the trial subscription had nearly expired, when we accidentally met in a neighboring village. He accosted me with, “Are you the man who sent me the *Good Health* journal? I wish to subscribe for it.” He introduced a neighbor to me, and recommended the magazine to him.

A lady who took *Good Health* a few months received a few copies of the *Signs* from one of our vigilant societies. She became interested, and says that her husband offers to help her pay for such a paper as the *Signs*, because of its high moral tone.

Another says: “My wife is pleased with the journal, and when the trial trip is out, I shall renew the subscription.”

Other testimonials might be given.

JAMES SAWYER.

### ONE SINNER.

THERE are Christians who imagine that if they cannot address crowds, if they cannot engage in some work which excites public attention, nothing remains for them to do. It may serve to correct this serious mistake, if we remember that much of our Lord's ministry was occupied in dealing with individual souls, and that many of his marvelous discourses we owe to his interviews with various persons, one by one, whom he met on his pathway to the cross. Indeed, the order of advancing his cause and hastening his kingdom, is finely intimated and illustrated in the first chapter of John's Gospel. Andrew heard the testimony of the Baptist concerning him, and “first findeth his own brother Simon.” “The day following, Jesus would go forth into Galilee, and findeth Philip,” and “Philip findeth Nathanael.” So it should be still: Jesus finds one sinner; and that saved sinner ought to go out immediately, and find another sinner.

In the third chapter of John we have our Lord teaching the great doctrine of regeneration, “by night,” to one man; and this is followed by the wondrous unfolding of the love of God for a lost world, and salvation through faith in the uplifted Christ. If he had been unwilling to labor for the conversion of one sinner, if he had pleaded the necessity for rest at the time when men sleep, there is no telling what we would have lost in the omission of these precious verses that have brought life and gladness to a countless multitude. But he spoke to that one sinner, by night, with no less interest and earnestness than he would have shown if he had been addressing ten thousand anxious hearers.

In the fourth chapter it is said, “He must needs go through Samaria,” but the only “needs” was the constraint of his grace to reveal himself as the Christ to a sinful and sorrowing woman, groping her way in the dark for something that could purify and save. To this one sinner he reveals a truth which Grecian culture and philosophy never perceived: “God is a spirit; and they that worship him, must worship him in spirit and in truth.” To this one sinner he makes known the well of salvation, springing up into everlasting life, and tells her it is the gift of God. What would we not have missed, had he thought it beneath him to seek that one sinner, and such a sinner?

In the fifth chapter we see him noticing an impotent and friendless man; and the wonderful words that follow spring from his grace to a single soul. If it had not been for his interest in one sinner, we might never have read the sweet assurance that has given peace to so many troubled hearts, “Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” The whole of the chapter, containing forty-seven verses, we owe to the fact that Jesus looked with loving sympathy upon a poor, helpless cripple.

So the whole of the sixth chapter, containing seventy-one verses, takes its rise in a conversation with Philip about five barley loaves and two small fishes. The most trivial incidents our Lord eagerly seized as the means of reaching the souls of men, and as the medium for communicating the grandest truth,

Nothing was too great for his power; nothing was too minute for his notice. It is in this chapter that we read, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. . . . Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life."

The eighth chapter, consisting of fifty-nine verses, is due to his grace manifested to one sinner, taken in the act of adultery, and dragged before him to receive his condemnation, or to force him into antagonism to the righteous law of Moses. "But Jesus stooped down, and with his finger wrote on the ground." Throughout the Scriptures, dust is the symbol of death; and he was writing the sentence of death against her accusers, against herself, and against himself as the substitute for sinners, that perfect grace might flow forth along the channel of unsullied righteousness for every believer. "Jesus was left alone, and the woman standing in the midst." She, too, might have gone, but she could not tear herself away from One who could pity and save; while to the conceited Jews he said, "If ye believe not that I am he, ye shall die in your sins."

For the ninth and also the tenth chapters,—for there should be no division here,—we are indebted to his kindness and sympathy shown to a man born blind. He was passing by to escape the stones of his infuriated enemies, but he paused in the face of danger long enough to give sight to one wretched sinner. It is to this fact, and to his watchfulness in seeking opportunities to speak to a single soul, that we owe his beautiful discourse about himself as the Good Shepherd, and the testimony that forms so sure a resting-place for our faith: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

But enough probably has been written to indicate the value of one sinner in the estimation of the Lord Jesus Christ, and to stimulate his faithful followers to more earnest effort in behalf of individuals whom they may meet. It may be that the coarsely clad boy or girl they kindly take by the hand on the streets, will develop, under the quickening and transforming power of the Holy Ghost, into a devoted minister or consecrated missionary of the cross. The Holy Ghost took Philip away from preaching to a great crowd, in order to preach to the eunuch, and none can tell the result that followed the conversion of that one man. At all events, we know that "there is joy in the presence of the angels of God over one sinner that repenteth," be that sinner old or young, high or low, rich or poor. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.—*The Truth.*

#### STICK TO IT AND SUCCEED.

PERSEVERANCE is the main-stay in life. To hold on and hold out to the end is the chief matter. If the race could be won by a spurt, thousands would wear the blue ribbon; but they are short-winded, and pull up after the first gallop. They begin with flying, and end in crawling backward. When it comes to the collar work, many take to jibbing.

If the apples do not fall at the first shake of the tree, your hasty folks are too lazy to fetch a ladder, and in too much of a hurry to wait till the fruit is ripe enough to fall off itself. The hasty man is as hot as fire at the onset, and as cold as ice at the end. He is like the Irishman's saucepan, which had many good points about it, but it had no bottom. He who cannot bear the burden and heat of the day is not worth his salt, much less his potatoes.

We ought not to be put out of heart by difficulties; they are sent on purpose to try the stuff we are made of, and depend upon it, they do us a world of good. There's a reason why there are bones in our meat and stones in our land. A world where everything was easy would be a nursery for babies, but not at all a fit place for men. Celery is not sweet till it has felt a frost, and a man don't come to his perfection till disappointment has dropped half a hundred weight or two on his toes.—*Selected.*

—A court of justice is a good thing in its place, but a sinner wants a court of pardons. Culture may exist within State-prison life, but pardon alone will release from this life. There is no substitute for the outright forgiveness of God—just as the life-saving service on the New Jersey coast will answer purposes which nothing else can.—*Christian Intelligencer.*

## SPECIAL MENTION.

### A ROBE OF GLASS.

THE old proverb about glass houses will not amount to much when people come to be arrayed in glass clothing, as it seems probable, from the following statements, that they soon will be. The assertions made seem to be too great a tax upon human credulity; but they rest upon good authority, being published in the *American Manufacturer* and copied in the *Millstone*. In view of all this, we drop the familiar inquiry, "What next?" and simply hold our eyes and ears open for new wonders. The article referred to is entitled, "Glass Cloth," and reads as follows:—

"One of the chief characteristics of glass is brittleness. 'As brittle as glass' is a comparison of such universality that there is scarcely a civilized person living who has not at one time or another made use of it. Yet notwithstanding this marked characteristic of glass, it is susceptible of being spun and woven into fabrics as perfect, delicate, durable, and handsome as the finest silk. Glass has been spun and woven in Austria for a number of years, but never until recently has this been undertaken in the United States. A prominent Pittsburgh glass manufacturing firm have provided themselves with facilities for producing various kinds of fabrics from this ordinarily brittle substance, some of which they have already made. Among the articles they are prepared to exhibit are a napkin, a towel, and a table-cloth. The latter is about six feet square, and white in color, except the ends and sides, which are a delicate green, and the four edges are fringed. The towel and napkin are the same as the table-cloth, except the ornamental border, which in one is red and in the other pink. These fabrics are as flexible as those woven of flax, and but slightly heavier, and the manufacturers state that they can be washed and ironed, like ordinary table-cloths and napkins. Besides these articles, the firm have a number of large feathers made by them, which are fashioned of variously colored threads of glass, the base being a piece of brass wire. These feathers resemble ostrich feathers, and are wondrously beautiful in shape and color.

"The firm can spin two hundred and fifty of these fine threads, each ten miles in length, in one minute, the process being much more interesting than the spinning of cotton or other threads by the usual methods. The weaving is done with an ordinary loom, some of the machinery of which has been adapted to the requirements of the manufacturers. The fabric cannot be ripped or torn, and can be sold at a less price than cotton, silk, or whatever other fabric is imitated. It is stated that the cloth, whether coarse or fine, when worn as a dress, shawl, or other garment, will be just as warm, easy fitting, and comfortable in every way, as clothing of any other kind."

### EARTHQUAKES.

#### SOME OF THE MOST NOTED OF THE CONVULSIONS.

AUSTRALIAN papers of recent date report destructive earthquakes in the Philippine Islands, and cable dispatches during the past few weeks have announced shocks throughout Spain, Portugal, Southern France, and Austria, those in the latter country being especially severe. As calamities of this character seem to follow one another in rapid succession, it is in the nature of probabilities that we shall, before many days have passed, hear of earthquake shocks of even greater violence in other parts of the world. There is no natural calamity that terrorizes mankind as does an earthquake. It comes with little, if any, warning, works its destruction, and passes away, almost with the rapidity of thought. There is rarely any opportunity to escape from it, and if there be time, one knows not in what direction to flee.

While no country escapes earthquakes, some are more subject to their visitation than are others. Among these are Central and South America, Spain and Portugal, and Calabria. In South and Central America, the inhabitants endeavor to provide against them by building their houses low, with broad foundations and substantial walls.

So frequent are slight earthquake shocks that it is said that somewhere on the surface of the earth one occurs every day. Volcanic districts are especially subject to earthquakes, and one among the earliest on record is that which resulted in the destruction of Herculaneum and Pompeii. The most disastrous

earthquake of the early part of the Christian era was that of A. D. 526, during which 250,000 persons are said to have perished at Antioch alone.

During the last century and a half have occurred some of the most destructive and interesting earthquakes of all history. The best known of these, perhaps, is that which visited Lisbon, Nov. 1, 1855. The shock threw down the main portion of the city, and in six minutes it is estimated that 60,000 people perished. Thousands sought safety from the falling buildings by crowding the quay; but in almost a moment it sank with them. The sea receded, returned in a wave fifty feet or more high, and when the waters closed over the place where had stood the people, and floated many boats, not one of either was to be seen on the surface. Over the spot the water stood six hundred feet deep.

It is said that that earthquake covered a part of the surface of the earth in extent equal to four times the size of Europe. It was felt on the Alps and in Sweden. In Germany the Springs of Toplitz disappeared for awhile, and on their return were so abundant that they deluged the surrounding country. Loch Lomond and other lakes in Scotland arose several feet, and then receded below their ordinary level. On the shores of the Barbadoes, Martinique, and Antigua, the tide suddenly rose twenty feet, and the sea was black like ink. The shock was felt to some extent in the United States, especially along Lake Ontario and in Massachusetts. It lasted for fifteen minutes, during which the earth in places was seen to wave like the swellings of the sea, and occasionally break into fissures. The noise was both frightful and awful. During its continuance, waterspouts formed and springs burst forth that continued to flow.

During an earthquake in 1772, an area fifteen miles long by six wide, including Mt. Pappandayang, then one of the highest volcanoes of Java, suddenly sank, carrying with it forty villages and destroying over 2,950 people. A somewhat similar depression of the land occurred at Jamaica, eighty years previous, when about a thousand acres of the capital city, Port Royal, sank in less than a minute, the sea pouring in and driving the vessels in the harbor over the tops of the houses.

The most notable earthquake that ever occurred in this country was the one at New Madrid, on the Mississippi River, in 1811. The shocks lasted several months. Over a territory of about three hundred miles the ground rose and sank in marked undulations, forming lakes and again draining them. The ground burst open in fissures running from northeast to southwest, from which mud and water were thrown as high as the tops of trees. The people, noticing the direction of the fissures, felled the tallest trees across that line and escaped being engulfed by climbing upon them. The shocks continued until the destruction of the city of Caracas, March 26, 1812. That entire city became, in almost a moment of time, a heap of ruins, under which were buried 12,000 of her inhabitants.

The most interesting earthquakes of recent times were those in the kingdom of Naples and Mexico in 1857 and 1858. In the city of Naples, frequent shocks were felt, but while the surrounding country was generally laid waste, it suffered very little injury. This was attributed by some scientists to its nearness to Vesuvius, which was then in a state of eruption. The provinces Principato, Superiore, and Basilicata suffered severely. In the capital city of the latter, Potenza, not a single house was left in a habitable condition. A number of other cities and towns were likewise reduced to a heap of ruins. It was reported at the time that between 25,000 and 40,000 people perished.

The Mexican earthquake occurred June 19, 1858, and extended throughout the Valley of Mexico. Besides the aqueduct which supplied the city of Mexico with water, many houses were demolished and other property was destroyed, aggregating in value several million dollars.

In March, 1859, the city of Quito, in Ecuador, was almost entirely destroyed by an earthquake, and many thousand people perished.

It is estimated that over 13,000,000 human beings have perished from the effects produced by earthquakes.

There are various theories as to the producing cause of earthquakes. Most theorists agree that they are caused by the same subterranean agency that produces volcanoes, and they are most frequent in the neighborhood of active volcanoes. Roger's theory is that they are caused by pulsations in the fluid matter beneath the earth's surface.

The phenomena accompanying earthquakes vary. Frequently there is only a slight trembling of the earth's surface; but in some the trembling is followed by a severe shock or succession of shocks, and it is

these which effect the damage. The subterranean noises which accompany the shocks are described as similar to those produced by chains pulled about, increasing to loud thunder; like the rumbling of carriages, growing louder and louder until it equals the loudest artillery; like heavy wagons running away over a road; like distant thunder; like the hissing produced by the quenching of masses of red-hot iron in water; or like the rush of wind under ground.

Some writers in describing earthquakes speak of irregularities in the seasons preceding or following shocks; of sudden wind-storms, interrupted by equally sudden calms; of violent rains at unusual seasons; and especially of a reddening of the sun's disc and of a haziness in the air, sometimes lasting for months, evidently believing that these phenomena had some connection with earthquakes.

The unquestioned results of earthquakes have been the formation of new lakes and water courses, at the same time obliterating old ones; the formation of new valleys; the formation of fissures in the earth's surface, and the occasion of landslides.—*Michigan Ready-Print, Dec. 4, 1880.*

### MAUNA LOA'S FIERY OUTBURST.

THE grand eruption reported as now in progress from the volcanic cone of Mauna Loa gives ample evidence of mighty forces at work under the bed of the Pacific. Mauna Loa towers over the island of Hawaii, the largest island in the open Pacific, 13,760 feet, and is marked by two distinct and apparently disconnected craters,—one at the summit, and the other, Kilauea, at a considerably lower level. A fearful eruption from the summit crater took place in 1840, and another in 1843 from the lower crater; but this was exceeded in August, 1855, when the "fire stream" continued to flow for many months until by July, 1856, it had traversed a distance of over sixty miles. The floor of the great crater of Kilauea is said to resemble "a lake of fire," having been scooped out a thousand feet deep and covering an area of twenty square miles. This enormous vent seems to have been, for a benignant purpose, planted in the central Pacific Ocean, whose "great basin," says Maury, "has its rim resting upon volcanic formations and set with volcanoes all the way round." One remarkable fact, which is confirmed by numerous eruptions, is that the discharges of molten matter, even in 1859, when shafts of white hot lava were thrown up to the estimated height of eight hundred feet, are attended by no earthquake shocks or other seismic signs. The burning lava, on reaching water, is shivered like glass into millions of particles, which, rising in clouds, darken the sky and fall like a storm of hail on the surrounding country, while the glare from the fiery river converts night into brilliant day over all Eastern Hawaii; but the vast terrestrial safety-valve quietly performs its office, allowing the immense plutonic furnace beneath the mountain free and full vent.—*The Herald.*

—The *Scientific American* says of the traffic on the New York Central R. R.: "The unprecedented activity of trade this fall is indicated by the unusual traffic of the great lines of railway. During the forepart of December, 50 trains, of 38 cars each, daily passed eastward over the New York Central; a total of 1,900 cars. For the West, there were 40 trains, of 45 cars, per day. For a week, going East, 13,300 cars; going West, 12,600 cars; a grand total of 25,900. For a month, going East, 57,000 loaded cars; going West, 54,000; a grand total of 111,000 cars for a month. These statistics are aside from the passenger traffic." Think of the vast amount of merchandise thus transported! In the palmy days of stage-coaching, what numbers of wagons would have been required to remove all this freight! Indeed, where would have been our boasted modern civilization, had the iron horse never found his way over our mountains, through our valleys, and across our prairies?

—A new excuse for shirking jury duty has been invented by a New Yorker. He asked to be excused on the ground that he belonged to the Reformed Presbyterian Church, the creed of which, he said, maintains that it is wrong to do any legal business under the present Constitution of the United States, since it does not mention God or acknowledge him as the "Author of national existence and the source of all power and authority in civil government, and Jesus Christ as the ruler of nations, and the Bible as the foundation of law and the supreme rule for the conduct of nations." The court took a different view, however, and the superfluous moralist was obliged to serve.

## Notes of News.

- Prussia claims to have 1,195 millionaires.
- The government proposes to divide Texas into three States.
- In County Armagh, Ireland, fever is prevalent, and many deaths occur daily.
- During the year 1880, five thousand miles of railroad were constructed in this country.
- There are in Paris 178,000 women who earn their livelihood in some department of trade.
- Three men were killed Jan. 12, by the explosion of the boiler in the Union Flouring Mills at Detroit.
- Ali Pacha, of Gusinje, has been proclaimed Prince of Albania. This means more trouble for the Turk.
- Illinois claims to have made half the farming machinery manufactured in the United States last year.
- Late dispatches say that a battle is imminent between the Peruvian and the Chilian forces near Lima.
- By way of Copenhagen we learn that eight persons recently lost their lives by the burning of a theater in Cronstadt.
- The Roman Catholics have established a college in Malta for the express purpose of training priests for African missions.
- On the 11th inst., a mail car was attacked in Ireland, and the mail destroyed. The object was to get possession of some public documents.
- Nathan Goff, Jr., of West Virginia, has been appointed Secretary of the Navy. He was a general in the Union army during the late war.
- Negotiations concerning the Kuldja treaty have failed, and it is believed that hostilities may occur on the frontier between Russia and China at any moment.
- It is believed that the alliance entered into by the emperors of Austria, Germany, and Russia has been re-established; a proposition for a meeting is under discussion.
- In Lancashire, Eng., forty or fifty thousand colliers are on a strike, because the masters want to enforce the acceptance of contracts freeing them from liability in case of accidents.
- A Christian Liberal Club has been formed in Berlin, to put down the anti-Jewish agitation. The movement against the Jews has extended to Saxony, Bavaria, Leipzig, and Breslau.
- The Russians attacked the Turcomans at Geok Tepe, and were victorious. Their victory cost them three days' hard fighting, and the loss of twenty-three men, including General Petrussewitch.
- It seems that the epidemic of murder has reached even the babies. A little three-year-old residing in Philadelphia killed his infant sister a few days ago, by running a red-hot poker down her throat.
- The new Chinese treaties have been sent to the Senate. One clause gives the United States the right to terminate at any time the residence of Chinese laborers in this country. The United States agree to discountenance the opium trade.
- Five flying columns, including all arms of the service, have been sent into Ireland. The authorities at Portsmouth have received threats of a Fenian outbreak. They attach little importance to the warning, but will take extra precautions.
- In 1870, a business man in Baltimore failed for \$50,000, and was obliged to settle with his creditors for fifty cents on a dollar. He has recently sent each of his creditors a check for the balance in full, with six per cent interest. That is honesty.
- On the 10th inst., a terrific explosion of one hundred and twenty-five pounds of powder occurred in a grocery store in Climax, Mich., a village about twelve miles west of Battle Creek. Several persons were badly injured, and it is thought that three of them cannot recover.
- Dispatches from Basuto-land report a fight between the British and the Basutos, in which the latter were repulsed with heavy loss. It is rumored that the Pondos have joined the Basuto rebellion. It is estimated that there are seven thousand Boers under arms in South Africa.
- In the Court of Queen's Bench, the prosecution in the case of the Irish agitators have closed their case, and on the 13th, the defense was opened by McDonough, the sole survivor in the O'Connell case. In his opening address, he said the landlords would long ere this have been pushed into the sea had it not been for England.
- In the Utah election, George Q. Cannon (Mo mon) received the majority of votes as delegate to Congress; but Governor Murray has issued the certificate of election to Allen G. Campbell, on the ground that Mr. Cannon is not a citizen of the United States, and is living in violation of the law against polygamy passed in 1862. Mr. Cannon proposes to contest this decision.
- The last Bible colporter has, for the present, been driven out of Tyrol, a province of Austria. A spy was on his track for days, until it was possible to prove that he had been guilty of selling the Scriptures. He was then arrested and fined, his books and license confiscated, and himself dismissed from court with the assurance that he could never again be permitted to labor in Tyrol.
- The Escorial, the palace of the kings of Spain, is one of the largest and most magnificent structures in the

world. It was begun in the year 1652 by Philip II., and its first cost was 600,000 ducats. It forms a vast square of polished stone, paved with marble. According to Francisco de los Santos, it would require four days to go through all the rooms and apartments, and the distance traveled would be 23 Spanish leagues, or about 120 English miles. There are 14,000 doors and 11,000 windows belonging to the edifice.

—The *Christian Herald* says: "The rank Michigan takes among the States in point of population, improves by long strides with each census. In 1840, three years after being admitted to the Union, when there were in all twenty-nine States, Michigan was twenty-third; in 1850, she was twentieth among thirty-three States; in 1860, sixteenth among thirty-four States; in 1870, thirteenth among thirty-seven States; in 1880, ninth among thirty-eight States. The population of the State is now 1,634,096."

—The powers are all agreed in desiring Greece to accept arbitration in the matter of the Turco-Grecian frontier; but Greece is not disposed to yield what she considers her rights, and it is said she has issued a circular maintaining that the recommendations of the Berlin treaty constitute a decision which the powers are in duty bound to respect. Bismarck has advised Turkey to act only on the defensive, thus throwing on Greece the responsibility of making war. Both Turkey and Greece are making military preparations, and it is still doubtful whether the other European nations will be able to hold them in check.

—The fogs of London have long been famous as a nuisance, and as they increase in frequency and density are found, by the evidence of vital statistics, to be dangerous to health and life. They directly increase the death-rate from diseases of the breathing organs, and indirectly affect the health of the whole population, especially of those who work out of doors, by lowering their vitality. Sir Robert Christison has shown that their most dangerous constituent is sulphuric acid, a substance the fumes of which act as an acrid and irritating poison. Dr. Arthur Mitchell states that they are produced under conditions in which a still atmosphere and a low temperature are conjoined.

## Obituary Notices.

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

GREEN.—Died in Raymond, Potter Co., Pa., Nov. 25, 1880, Ellen, wife of Bro. L. W. Green, aged 30 years, 11 months, and 14 days. She was a daughter of Bro. John Lindsey, who has been a believer in present truth for many years. Sister G. was a worthy member of the church, a self-sacrificing neighbor, and a loving companion. A husband and three children mourn their loss. Sermon by the writer, from James 14: 14. D. B. OVIATT.

STONE.—Died of inflammation of the bowels, at his home in Clyde, Sandusky Co., Ohio, Jan. 4, 1881, Rolland I., eldest son of W. J. and Lucy J. Stone, aged 9 years. Little Rolland was a healthy-looking lad, and was sick only about fourteen hours. A post mortem examination resulted in the decision that he came to his sudden death from injuries received while at play. The Sabbath-school sustains the loss of a punctual and diligent pupil; but the two remaining children and the bereaved parents will miss him more than all others. But while they mourn, it is not without hope of meeting their dear boy again when Jesus comes. A very large circle of sympathizing friends and relatives attended the funeral services. Text, 1 Cor. 15: 26. H. A. ST. JOHN.

CHAFFEE.—Died at Ord, Valley Co., Neb., Nov. 27, 1880, Alva, adopted son of Mrs. L. M. Chaffee, aged 8 years. This case affords great encouragement to those who would care for Christ's little ones. Alva came to his loving foster-mother with the seeds of disease already in his system, and with a mental bias such as is too common in sickly children, and her loving Christian care saved him from the grave till he could be trained in the nurture and admonition of the Lord. Then when sanctified mother-love and care had done their work, the rescued one was laid away to rest, angel-watched, till Jesus shall come and redeem him from the power of the enemy. God is not unfaithful to forget this labor of love. On the occasion of the funeral, Bro. G. B. Starr preached an excellent discourse from Eccl. 7: 2. H. L. HUNTING.

GRANT.—Died of consumption, Jan. 10, 1881, at his residence in Knox Co., Ohio, Bro. Newell Grant, aged 62 years. About sixteen years ago, Bro. Grant embraced the Advent faith and the Sabbath, being led to see these truths mainly by reading the Scriptures. From that time until the time of his death he was ever anxious to know the truth and to walk in it.

Our people in Ohio and elsewhere will remember our dear Bro. Grant as a sincere, conscientious, devoted, and noble Christian man. He was ever anxious to be a good steward of the means the Lord had intrusted to him, and liberally gave of the same in support of the good work of the Lord.

He was a happy man on his dying bed. He praised God that he had been enabled to leave his worldly affairs as he felt sure would please God. He suffered long and much, but bore all with Christian patience and resignation. He died in the triumphs of a living faith. Five children,—two sons and three daughters,—with many friends, and a large circle of brethren, deeply mourn their loss.

Funeral services in the Disciple church at Palmyra, Jan. 12, 1881. The house was well filled with relatives, friends, and neighbors. Sermon by the writer, from 1 Thess. 4: 13. H. A. ST. JOHN.

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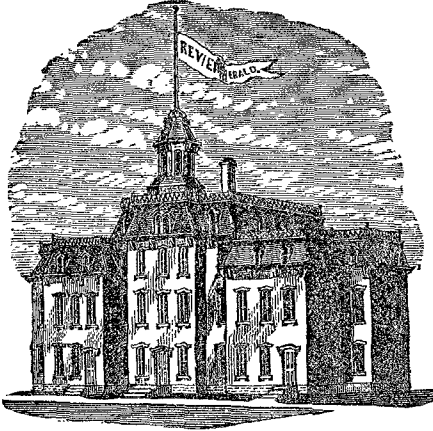
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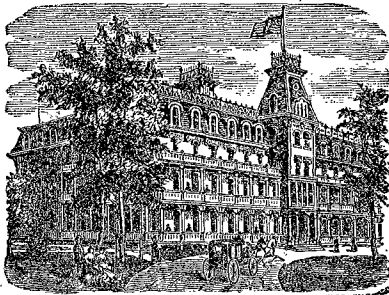


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## The Review and Herald.

Battle Creek, Mich., Tuesday, January 18, 1881.

We have on hand several hundreds of copies of the REVIEW numbers one, two, and three of the current volume, which we will furnish, free, to our ministers to use as sample copies in obtaining new subscribers. J. W.

We appeal to our people everywhere, but especially to our active ministers, in behalf of our papers in the German, Danish, and Swedish languages. These should not be a burden to this Office. More than five thousand dollars' loss has already been sustained in the publication of the Danish and Swedish periodicals. Donations will be thankfully received at this Office to make up losses on the *Instructor*, the Danish and Swedish papers, and to give them, and the German paper also, a wider circulation. J. W.

The *Youth's Instructor*, weekly, should be in every family, and as far as possible every Sabbath-school scholar should have a copy. We call the attention of Sabbath-school superintendents to this important subject. The efforts that are being made to give our youth and children an excellent Sabbath-school paper deserve greater efforts for its wide circulation than are being made. We appeal to our ministers to do all in their power for the circulation of the *Instructor*. J. W.

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The Philadelphia Record of Jan. 11, 1881, publishes this item of New Jersey news: "A man who drove through Ocean Grove on Sunday of last week, in quest of a physician, was arrested for driving on that day."

Following the conventions just held in Vermont and New York, by the National Reform Association, similar conventions are to be held in Kansas, Iowa, Ohio, and Pennsylvania. Of the time and place of these meetings, says *The Christian Statesman*, announcement will soon be made.

The views of our exchanges generally on the Eastern Question may be summed up in this paragraph, which we clip from a paper of last week:—

"There is every prospect that the spring will see the southeast of Europe again aflame with war; while Great Britain will not now, as when Russia was at the gates of Constantinople, step in to save the Turk from his inevitable doom."

### MEETINGS IN BATTLE CREEK.

On Sabbath, Jan. 15, Sister White spoke from Deut. 4:5-10, on the importance of our taking heed diligently to the commandments of God, walking carefully in his precepts, teaching them to our children, in view of the dangers and perils about us, and the high

standard of character which we must develop to stand the test of the Judgment that is just before us.

In the afternoon a social meeting was held, which was characterized by more than ordinarily earnest exhortations, and a deep feeling of solemnity. Some of the front seats were vacated to give an opportunity for those to come forward who felt an especial desire for prayer in their behalf. All these were speedily filled, and it is impossible to tell how many would have come forward could room have been provided. Some of these spoke with deep feeling, and the desire and determination seemed to be very general in the congregation to seek the Lord anew, and reach a higher standard of Christian life. It was a day to be remembered. The meetings still continue.

### "THE WEAKEST THING YET."

In reference to the shifts to build up the Sunday Sabbath, how can one be weaker than others, when all of them are weak as water? It is true that one effort may be more presumptuously wicked and pre-eminently silly than others; but no effort against "the holy of the Lord, honorable," can bear the scrutinizing test of the Judgment, though those who make them may be sincere, not discerning their absolute weakness, unreasonableness, and wickedness when seen in their true light. We may comfort ourselves with the hope that many such may be forgiven, for the same reason that Jesus prayed that those who crucified him might; namely, "for they know not what they do." To fight against God's law, is to fight against God; and it is a fearful thing to do this in the face of the light. R. F. C.

### AGITATION ON THE SABBATH QUESTION.

SUCH is the title of a little tract I have published to show why a discussion did not come off between Eld. Litch and myself at Chapel Corners, St. Armand's, P. Q. This little tract, while showing respect for the gray hairs of one who took a prominent part in the proclamation of the first message of Rev. 14, sets forth the injustice done me by Eld. Litch's assistants for the discussion, etc., which made an honorable discussion at the time appointed by Eld. Litch and his assistants impracticable. Yet Eld. Litch gave a discourse on the Sabbath question, and I replied to it the night following. This resulted in deciding several in favor of the seventh-day Sabbath, and in making us many warm friends. I can spare a few copies of this tract for the States, accompanied with my reply to Eld. Litch's discourse, in pamphlet form, to be sent to persons who have received prejudicial impressions from false statements that have been made and circulated in print. Price of these two works, 10 cts. Apply to D. T. Bourdeau, Dixville, P. Q., or to Eld. A. C. Bourdeau, South Stukely, P. Q.

D. T. BOURDEAU.

—Solomon said there was nothing new under the sun. At Nineveh, not long since, there was discovered a basso relievo representing a flight of balloons, the work of artists, say three thousand years ago. By-the-by, what an immense city this capital of the great Assyrian empire must have been! According to classical writers, it was more than sixty miles in circumference, with walls a hundred feet high, and broad enough for three chariots abreast. This wall was furnished with fifteen hundred towers, each two hundred feet high! It was destroyed six hundred years before Christ, by the united armies of the Medes and Babylonians.

### Appointments.

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

BANCROFT, Mich., Jan. 22, meetings to continue as long as the interest may demand. Services will commence on Friday evening, the 21st, at 7 P. M. E. R. JONES.

HAZELTON, Mich., Jan. 22, 28. We desire to see a full attendance. M. B. MILLER.

Will all who attend the State meeting and S. S. convention at Rome, N. Y., Jan. 28 to Feb. 8, learn the lesson for the fifth Sabbath in January (Jan. 28)? *Instructors* will be supplied for the first Sabbath in February to those in attendance. M. H. BROWN, Pres.

The Lord willing, I will hold meetings as follows:—  
Elkorn and Altamont, Iowa, Jan. 15-31  
Weston, " Feb. 1-7  
Sunny Side, Dakota, " 8-17  
Swan Lake, " " 19-28  
Spencer, Iowa, March 2-7  
Emmitsburg, " " 8-14  
Meridan, Minn., " 15-21  
Golden Gate, " " 22-30  
Riceland, " April 1-11  
J. G. MATTERSON.

The Lord willing, I will hold meetings in Wisconsin as follows:—

Avon, Rock Co., Jan. 25, evening.  
Milton, " " 26, "  
Raymond, Racine Co., " 29, 30.  
Little Prairie, Walworth Co., Feb. 1, 2.  
Oakland, Jeff. Co., " 5, 6.  
Neenah, " 9, evening.  
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We speak for a general attendance of Dist. No. 1 at Oakland. O. A. OLSEN.

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

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W. CRUZAN: The poetry entitled, "The Church Walking with the World," was published in the REVIEW some time ago.

MINISTERS and friends of the cause passing through Milwaukee, Wis., are invited to call at 913 Lloyd Street, where they will be cordially received at any time. K. C. HOENES.

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OUR permanent address will henceforth be Parsons, Labette Co., Kan. There will be service at 11 o'clock every Sabbath, preaching when I am at home, and prayer and social meeting when I am away. Sabbath-keepers in good standing are especially invited to meet with us when convenient. L. D. SANTEE.

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