

# 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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#### THE LORD'S COMING.

The world is growing gray and old,  
And scoffers at the Judgment, bold,  
And yet thou art not here.  
Thy chariot-wheels, oh! when shall they appear?  
We only know, as dies each evil year,  
Thy coming draweth near!

Some in thine absence watch and weep,  
Most of the would-be watchers sleep;  
Few hearts there are that yearn,  
O Lord, for thee! few loving hearts that burn  
And break for thy return!

The pale and clouded light of day  
Still shows the wretched same array  
Of glorious vanity!  
The painted hues which hide deformity,  
The hollow smile of secret misery,  
The rival joys which men would have to be,  
O Lord, instead of thee.

Some hazy eyes are looking for a time  
Of peace and righteousness in every clime;  
Some ears are listening for a universal chime  
Which shall precede thy coming; but the wail  
Still rises to a gale,  
And pity weeps, and purity turns pale;  
While moans of suffering, songs of revelry,  
Clangor of war, and shouts of ribaldry,  
Alone, with their delightful melody,  
Answer these baseless hopes in bitter mockery.  
The darkness deepens; through the tenfold gloom  
Stream on earth's millions to the day of doom;  
While ever and anon the fearful cry  
Of human passion tells the struggle nigh,  
The last uplifting of the ocean swell,  
The last proud effort of triumphant hell,  
The last defiant roar

Of all thy haters, who the light before  
Of thine appearing, Lord! with horror sore  
Shall, overwhelmed, sink to rise no more!

It is the midnight hour; the careless lie  
Wrapped in the slumbers of security.

Oh, blinding light!  
Oh, rending sky!  
Oh, form of swift descending majesty!  
Oh, shout of joy!  
Oh, horrid cry!

Oh, thrilling shriek of wildest agony!  
Oh, angel legions, dazzling white!  
Oh, dead, arising at the sight!  
Oh, voice above the loudest trumpet blown!  
O Christ, thy thunder tone!

Calling thy myriads from the grave,  
We rise, we soar, we cleave  
The clouds beneath thy feet,  
And, mounting, greet  
With ecstasy  
And hallelujahs sweet,  
O Saviour, thee!

From every voice, with one accord,  
"It is the Lord! It is the Lord!"  
And full in every raptured eye  
His image shines resplendently!  
Oh, long-believed-in, seen at length,  
Outshining in thy sunlike strength,  
Thy glory mingling with thy grace,  
We see thee, Jesus, face to face!  
With all the armies of the sky  
We shout thy glad epiphany!  
Thrice welcome, earth-rejected King!  
From every lip thy praises ring!  
Thrice welcome to thy rightful throne;  
For thou art worthy, Lord, alone!  
For thou art he who once wast slain,  
And we are now to share thy reign;  
For thou hast washed us in thy blood,  
And made us kings and priests to God;

O silver angel-trumpets clear,  
Uplift the joy from sphere to sphere!  
O saintly voices, sweet and strong,  
Roll through eternity along  
The thunder of redemption-song!  
—H. Grattan Guinness.

### Our Contributors.

#### OPEN AND CLOSE COMMUNION.

BY ELD. GEO. I. BUTLER.

[Republished by request.]

THIS question has agitated the religious world greatly in the past, and possibly some of the readers of the REVIEW may have been exercised upon it. I wish to present a few thoughts concerning it, claiming only to speak my own individual sentiments.

If I understand their position, those who believe in open communion take the ground that, in the act of partaking of the emblems of the broken body and spilled blood of our Lord, they have nothing to do with others, but are simply to "examine themselves," quoting the verse, "Let a man examine himself, and so let him eat of that bread and drink of that cup," virtually taking the position that we have nothing to do with examining anybody else.

Therefore, if individuals may not have been baptized by immersion, or may not be keeping the Sabbath, or may be remiss in religious duties, doing things contrary to the Bible, we do not say we fellowship them by the act of partaking of the emblems with them. In other words, those who believe in open communion do not regard it as an act by which we show fellowship for one another as members of Christ's body. But, if we do regard it as an act by which we show fellowship, it becomes a question of some magnitude as to who have a right to partake of the ordinance.

The first question that naturally arises in regard to the Lord's supper, is the object of its institution. Paul says, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:25, 26. "This do in remembrance of me," says Christ. The design of it, then, is to bring vividly before the mind the death of our divine Lord. It is a memorial of his broken body and of his blood that was shed for us. It must, therefore, be designed for his true followers, for the true children of God. It is not for worldlings. It is not for those who have abused their high profession, and who are living in sin and disgracing his name before the world, but for true Christians. Who were present when it was instituted, and to whom did our Saviour present these sacred emblems? Only to his own chosen disciples. It was not a promiscuous meal, as that which was served when the five thousand were fed with five loaves and two fishes, but it was instituted on a special occasion, in a private room, apart from the crowd, and given to disciples alone.

But it is often asked, Was not Judas, the apostate, present to partake in common with the rest? and if he could partake at the hand of the Saviour himself, could not lesser sinners do the same and not violate the sacred design? We answer that the evidence, when carefully considered, proves that Judas was not present, and did not partake of the Lord's supper. We know that a casual reading of the evangelists

Matthew, Mark, and Luke, would seem to show that he was present, and partook; but when compared with John's account, it seems plain that he was not there.

In the first three Gospels, we have an account of the room being procured in which the passover supper was to be eaten. When the time arrived, and they were all seated and commenced to partake, the Saviour told them that one of them would betray him. They began to ask, "Lord, is it I?" in great sorrow and amazement. He answered, as Matthew has it, "He that dipperth his hand with me in the dish, the same shall betray me." Or, as John has it, "He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." "And after the sop, Satan entered into him." "He then, having received the sop, went immediately out; and it was night."

John gives us no account of the institution of the Lord's supper; but the other three evangelists, in their account, speak of the passover supper, of the time when the Saviour told the disciples that one of them would betray him, and of his dipping with him in the dish, and represents those events as taking place previous to the institution of the Lord's supper. The three do not tell us when Judas did go out, but John plainly tells us he went out "immediately" upon receiving the sop from the hand of Jesus. This being true, he certainly was not present when the Lord instituted the memorial of his death; for this occurred some time after he received the portion from the hand of Christ; so Judas had no part in this divine memorial. So much for that objection.

We understand that all the gospel memorials were designed for true Christians only. Should we not all insist that a person was not a proper candidate for baptism until he had truly repented of his sins, and believed on the Lord Jesus Christ? We should not think it right to go forward and administer this ordinance until we had satisfactory evidence that the individual was in a proper condition. Baptism is correctly regarded as the door into the church. It is a memorial of the burial and resurrection of Christ. Is not an equal degree of evidence requisite before a person can properly partake of the supper? Neither can it be said that a person has a right to partake of it simply because he has been baptized; for many a person falls away and gives no evidence of being a true disciple after that. We claim that a person should give as satisfactory evidence of being a true Christian at the time he partakes of the communion, as he would have to give if he was a candidate for baptism at the same moment. Both memorials were designed for precisely the same class. If we would consider it proper to baptize a man who was not keeping the law of God, then we ought to commune with such a one; if not, then we should not commune with him. In the one case, we show our faith in the vicarious death of our Saviour; in the other, in his burial and divine resurrection.

Let us now consider another important testimony: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread. Behold Israel

after the flesh; are not they which eat of the sacrifices, partakers of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and, I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10:15-21. Here the apostle in giving instruction concerning idolatry brings in the Lord's supper, and gives us some very forcible remarks concerning it. He addresses this instruction to wise men, as being very important.

He next calls the supper the *communion* of the body and blood of Christ. The meaning of that term in the English is union, fellowship. The original Greek word is generally rendered *fellowship*. For instances of the occurrence of the original word, I give the following, where it is italicised: "And they continued steadfastly in the apostles' doctrine and *fellowship*, and in breaking of bread, and prayers." Acts 2:42. "God is faithful, by whom ye were called unto the *fellowship* of his Son, Jesus Christ our Lord." 1 Cor. 1:9. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what *communion* hath light with darkness?" 2 Cor. 6:14.

From these instances of the occurrence of the word, —and others might be given,—it will readily be seen that it has the meaning of fellowship, *i. e.*, that union which should exist between the members of Christ's body. Fellowship is defined by Webster to mean, "Mutual association of persons on equal and friendly terms." The terms of association would be manifestly *unequal* if part of those who partook of this supper were true Christians and part were not so regarded. It would then be no fellowship, or communion, and could not be so named. The fact that Inspiration has so called it, plainly signifies that those who partake are in union one with another and have confidence in one another. This is still further shown by the fact that he calls it the "*communion of the body and blood of Christ*." "For we, being many, are one bread, and one body; for we are all partakers of that one bread." What could be a higher evidence of union than for each person, in the others' presence, to put forth his hand and partake of the mystical flesh and blood of the Son of God? The apostle holds forth this very act of the communicants as the most striking evidence of oneness. Has the apostle assigned a false reason? He has, unless we admit that it is a sign of fellowship. If there is no real fellowship existing, the act tells a practical falsehood. We do that which signifies union, when it does not really exist. And I submit that a falsehood perpetrated under such solemn circumstances, in the presence of such solemn mementoes, could not be of minor consequence.

The apostle next says that ancient Israel, in eating of the sacrifices of the altar, became partakers of the same; that is, it was an act by which they were recognized as belonging to God, and sharing the blessings derived from his worship. He then says, "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." Why not, if the views of our friends who hold to open communion be correct? Why not, if they chose to sit at both tables, and no one had a right to examine any but his own case? Why not, unless sitting at the Lord's table was a mark of Christian fellowship and union? I certainly conclude, from the apostle's words, that those who went to idol feasts, and partook at their orgies, would not be allowed to come to the table of the Lord. There certainly was one case, then, where individuals who walked contrary to sound doctrine could not be permitted to commune. I think another is referred to in 1 Cor. 5:11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such

a one no not to eat." The eating spoken of seems most likely to me to refer to the communion. It would seem rather strange to suppose that the common civilities of life could not be shown to one who had committed one of these sins, when such an act had nothing to do with any thought of fellowship, as we know the eating of a common meal has not.

But should any one say, "You have no evidence that the eating spoken of is the Lord's supper, and no business to draw the conclusion from it that such individuals should be excluded from partaking of it," then I would inquire if such suppose we should be less particular in our associates when we eat the Lord's supper than when we eat a common meal. Does the apostle forbid the eating of a common meal with a brother who does these things, and yet permit us to freely come around the table of the Lord Jesus with extortioners, drunkards, fornicators, idolators, and covetous persons, and partake of these sacred mementoes of his suffering and death? The very thought would be monstrous. Then the apostle does plainly teach that we must draw some line of division when it comes to participating in the Lord's supper. If, at the present day, every church of Christians would keep all the "extortioners" and "covetous" persons out, and all the idolators, a good many, who now partake freely, would have to be "examined" by others as well as by themselves; and I fear some communion seasons would not be so well attended as heretofore. So it seems that there is a line of division to be drawn somewhere between those who may partake and those who may not. The question of course will be, Where?

We now notice one more very important testimony, —1 Cor. 11:17-34: "Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." "When ye come together, therefore, into one place, . . . ye cannot eat [margin] the Lord's supper. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken" (or satisfied, as the Diaglott has it). Here we learn that divisions and parties in the church make it improper or impossible to celebrate the communion, and the reason appears very manifest when we consider that it is a token of fellowship between members of Christ's body. As long as no such fellowship existed, one important idea to be expressed by it would be lacking. This should ever be remembered where churches are divided into parties and schisms. Undertaking to celebrate the Lord's supper under such circumstances is little better than mockery. The Spirit of the Lord will stay away.

The apostle next gives an account of the institution and design of this memorial, telling us it is to "show forth the Lord's death till he come," and that we are to eat and drink in remembrance of Christ. "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body*. For this cause many are weak and sickly among you, and many sleep."

It seems very evident from the whole tenor of this passage that great disorder had crept into the Corinthian church, so much so that the whole design of this institution was lost sight of. Not only were they unfit to partake of the supper because of parties and dissensions, but they had gone so far as to make this most solemn memorial an occasion of feasting and jollity, until God was displeased with them, and many died in consequence of his judgments. This is evidently what he means by their "eating and drinking unworthily;" for he adds that they did not *discern* the Lord's body. They had entirely perverted the institution. They should have "*examined themselves*" closely, when they approached the Lord's table. They should have made it a solemn occasion. But be-

cause he says they should examine themselves, this certainly does not forbid what other scriptures make a plain duty. It does not provide for a promiscuous gathering of Christians, "covetous men, and extortioners," around the Lord's table to partake of the "one bread," and calling that a *communion* in which the very essential idea of fellowship is lost sight of. If it did, it would certainly nullify the idea of its being a memorial designed for Christians alone. It does not forbid that this memorial shall be protected from being turned into a common thing, expressive of no nearness to one another in the members of Christ's body. Let us always do what the apostle says,—"examine ourselves" previous to partaking of these emblems. But do not let us draw inferences from this declaration not warranted by the language, especially when it will lead us contrary to other plain scriptures.

Some conscientious souls have been so troubled in reference to the expressions, "examine yourselves," "eating and drinking unworthily," and "drinking damnation to themselves," that they dare not partake of the Lord's supper at all. When they did examine themselves, they felt that they were unworthy, and feared they should bring the frown of God upon themselves. To such I would say, You misapprehend entirely the design of this scripture. The apostle is speaking of those who had perverted the design of the ordinance, turning it into a feasting occasion, gathering in a disorderly manner, when there were parties and divisions among them which rendered it impossible to properly partake of the "one bread and one cup." And above all, they did not "discern the Lord's body." The real object of the memorial was lost sight of. That which was designed to keep Christ's death in memory "till he comes," was forgotten. Had they "examined themselves," they would not have been left to such disorder. They were thoughtless and careless of sacred things. This does not refer at all to such as feel a sense of the great sacredness of this memorial, and that they are unworthy to partake of it. On the contrary, I claim that such are the only ones who are fit to partake of the Lord's supper. A man who feels whole and self-complacent when partaking of the emblems given to commemorate our dying Lord, and feels that he is worthy, is surely an object of pity. What sense can such a person have of the nature of sin, which caused the Saviour to die for him a cruel death? Our sins caused the death of the Son of God. If there ever is a time in a man's life when he ought to feel unworthy, it is when taking part in the celebration of the Saviour's passion. Let no humble, conscientious soul stand back in fear of such expressions as, "eating and drinking damnation to himself," etc.; for they apply to an entirely different class.

In conclusion, then, we claim to have proved that the institution under consideration was designed for true Christians alone. The Saviour, when he instituted it, communicated it to no others. Its being called the *communion* plainly implies that it was a mark of Christian fellowship. The fact that those who partake of the "one bread," are denominated by the apostle "one body," is strong evidence of this. And further, when the apostle says that those who partook of the table of devils *could not* eat the Lord's supper, and that covetous persons and extortioners were not proper subjects with whom to eat, he plainly teaches that there is a line of division to be drawn somewhere. Where, then, should this line be drawn, and with whom shall we commune? We answer: Those who have been truly baptized by gospel baptism, and who take God's holy law as their rule of morality, and take upon themselves the obligations of the church covenant when practicable, and live consistent Christian lives, are the proper ones to partake of the emblems of Christ's broken body. And we do not see how one of these conditions can be properly left out. What is there hard or unreasonable in either of them? What good reason could be assigned by any person for refusing to act upon either? Should not every true Christian do each one of these duties? Could he be a

true follower of Christ and refuse to comply with any one of them? We think not. It is no more exclusive to require these prerequisites to communion than it is to require them of candidates for baptism; and with the exception of baptism itself, we certainly do require these conditions of them. Let us be consistent and reasonable, and not call laxity charity.

To offer the emblems to a person whom we would not at the same moment receive as a member of the church in full fellowship, seems to me a most manifest inconsistency. It cannot be justified by any principle of reasoning with which I am acquainted; neither would it be likely to gain the respect of any sensible person whose favor was worth obtaining. But, on the contrary, it would cause them to despise us as inconsistent with our own profession, and as practically saying that our views were of no importance; for it is generally understood that when parties commune together, they acknowledge one another as standing on the same platform as brethren, and justly too.

It seems perfectly reasonable for us to say to all that we commune with such, and such only, as take upon themselves the same obligations, so far as great essentials are concerned, as we do ourselves. In refusing to go further than this, we do others no injustice. Why should they ask us to commune with them, when they are unwilling to take upon themselves such obligations as we take? Why not be content to commune with those who stand on their own platform? When they ask us to come to their level, they ask us virtually to say that we do not think those things that separate us in practice and theory are of any real practical account. And that is really the meaning of open communion. All who feel thus can consistently practice it, and no others. For one, I beg to be excused.

### THE TARRYING LORD.

BY F. PRABODY.

WHY does our Lord tarry? Why did he not come when his people looked for him? Where is he? Will he ever come? You ask these and many more questions very often. We do not blame you for asking these questions, but sometimes think you ought to believe when we tell you what the Bible says. We think Paul has plainly shown that the Lord has a work to do before he comes. Read the eighth and ninth chapters of Hebrews. He tells us in a familiar way that Christ is our high priest, and that he is performing a service in the heavenly sanctuary, just as the priest did in the earthly one built by Moses. You can learn so much more than I can tell you by reading in Exodus, commencing at the twenty-fifth chapter, that I will ask you to take time to read. You will see that the high priest went into the holiest place every year to cleanse it of sin. You will learn what his service was, and what he did when he came out. It was a solemn thing to go into the awful presence of the Lord. The people did not know but that something might have been neglected in making preparation, and that on that account the priest had died. The priest had bells of gold on his garments, so that the people could hear him when he was moving about, and know that he was still performing the solemn services of the day of atonement.

Now, if you will read the eighth and ninth chapters of Hebrews, you will see that according to Paul's view, Christ is doing similar service in a sanctuary above. While the Lord is there, his people have a work to do here. They must not only get ready to meet him when he comes, but they must call the attention of the world to the place where he is. We hear no sounding of bells from within the heavenly sanctuary, but we hear a message-cry raised that Christ is there, and is doing service still. Now, when his work is done, and the work of his people is done, he will come, and will not tarry.

The reasons why he did not come when his people thought he would, seem so plain that we will only give this one: He never promised to come at that time. If he had, he certainly would have come. He said

he would commence the Judgment-work at that time, and they thought the court would be held here on this earth, and that all the world would be present. They very soon discovered that the Lord had done all he promised to do at that time. If we read Dan. 7: 8, 9, we shall find that the Judgment scene was to be in Heaven. We there learn who constitutes that grand tribunal. The Ancient of Days, God himself, sits as judge; Christ is the advocate, and the angels are the audience and helpers. Every case on the calendar is a criminal one; the result of each case is life or death, and from the decision of that court there is no appeal. The Lord entered upon this grand assize when the people thought he was coming to earth.

I think by this time you can see where the Lord is, what he is doing, and why he tarrys. When the priestly work is done, the kingly will begin. We know he will come. He has said he would, and his word has never failed. Shall we suppose that he will fail just now?

There is one thing that you and I will do well not to do. While the Bridegroom tarrys, it will be better for us not to slumber. Matt. 25: 5. Sleep now is fatal. Please read how our brother Paul looked at this matter when he wrote Heb. 10: 34-39. Would you advise us to give up, and look no more for him, because he tarrys? We cannot, no, we cannot, though he tarry ever so much longer. He knows best. We leave it to him. "Even so come, Lord Jesus." Rev. 22: 20.

#### PERFECT THROUGH SUFFERING.

God never would send you the darkness,  
If he felt you could bear the light;  
But you would not cling to his guiding hand,  
If the way were always bright;  
And you would not care to walk by faith,  
Could you always walk by sight.

'Tis true he has many an anguish  
For your sorrowful heart to bear,  
And many a cruel thorn-crown  
For your tired head to wear;  
He knows how few would reach Heaven at all,  
If pain did not guide them there.

So he sends you the blinding darkness  
And the furnace of sevenfold heat;  
'Tis the only way, believe me,  
To keep you close to his feet;  
For 'tis always so easy to wander  
When our lives are glad and sweet.

Then nestle your hand in your Father's,  
And sing, if you can, as you go;  
Your song may cheer some one behind you  
Whose courage is sinking low.  
And well, if your lips do quiver,  
God will love you better so.

—Selected.

### THOMAS CRANFIELD.

BY MARY MARTIN.

THIS remarkable man, whose name is familiar to those interested in Sabbath-school work, was born in the parish of Southwark, London, England, in 1758. His father, who had himself deeply felt the want of education, resolved to afford his son every facility for its acquirement which it was in his power to bestow. He attended school from the age of seven until fourteen. So averse was he to study, so fiery-tempered, so impatient of control, that at the end of that time he was scarcely able to read the New Testament, or write legibly. Being apprenticed to a tailor, he ran away; and after several ineffectual attempts to secure satisfactory employment, he joined the army. For years the afflicted parents never heard from him, or knew whether he was living or dead. At the close of the war, as he was about to return to England, he married, and "looked forward to a state of uninterrupted happiness and prosperity." Alas for such beautifully carved, colossal pyramids of hope! Were either an object of envy, it were the tiny boat rocking in the sheltered bay, rather than the elegantly modeled ship as it proudly weighs anchor, only, too often, after fearful struggles, to succumb to the tempest in broad mid-ocean. But each has its mission.

He returned to find his father, whom he had left an ungodly man and unable to read, perusing his

Bible daily, and maintaining family worship at his own fireside. The son was deeply affected by the change, and in a short time became convinced of the necessity of regeneration. Gradually his feelings changed, and his life seemed to drift into an entirely different channel. His experience in Sabbath-school and home missionary work would fill a large volume. Visiting the sick, introducing Christ to those whose evil-doing had brought incarceration in prison, establishing Sabbath-schools in the most neglected portions of the city,—no other than an angel's pen may record the labor performed by this obscure, but godly man; and although surrounded by a numerous family, his wife shared in all these labors.

We are prone to look upon the success of such lives as something beyond the reach of common mortals, some especial endowment from the divine hand, forgetting that all such results are preceded and accompanied by seasons of deep anguish of spirit, a pressure upon the heart-strings to their utmost tension. Said the apostle Paul, "We also are men of like passions with you." Thus would we often find it, did we possess the key, and were we permitted to enter the heart's chamber of many "whose lives their peaceful tenor keep," outwardly, and whose heart-struggles are known only to God. We pass by the coronation, and follow the narrow, circuitous pathway back to the quiet slopes where Israel's future monarch watched his father's flocks. Seeking for the secret of his success, we find it to be faithfulness; and thus it has been with all whose lives have been eminently useful.

The life of Thomas Cranfield seemed a series of disciplinary measures from which humanity sometimes recoiled. Several times death crossed the threshold, at each visit removing that around which his heart's tendrils entwined most closely. There was a time of which it is said, "It seems that every faculty of his body and soul were devoted to the cause of the Master." Yet in the hour of temptation he fell—not into open sin, but it was very apparent to his dearest friends that he had met with a loss which he could ill afford. There were differences of opinion between himself and his fellow-laborers, resulting in alienation of feeling. His spirituality declined, and for months he did nothing for the advancement of God's work, but devoted his time to public speaking, and writing, in connection with political interests. At times his conscience accused him, and he resolved to return to his former work, but these resolutions were as frequently broken. After months of darkness, he resolved, if possible, to find his way back to the point from which he had drifted. Then it was that he realized how near he was to the world, and how far from God. In agony of soul he sought for forgiveness, but for some length of time it seemed that he must walk by faith every step of the way. It was by slow degrees and the most persistent efforts that he regained his lost confidence in God. He said, "Shall I ever again in this life taste such sweetness in the love of my Saviour as I once experienced?" Though after a time the clearer light dawned, he was often assailed by grievous temptations and beset by fierce trials. At one time it seemed to him that there were so few engaged in the work, and so little was being accomplished, that it was utterly useless to pursue it further, and he must relinquish the task. Sometimes there would come a total stagnation in business, sometimes a fire, frequently sickness, reducing them to extreme poverty. But in all this, like one anciently, he did not "charge God foolishly."

Under most distressing circumstances, she who had participated in all his labors, whose heart had pulsated with sympathy amid every trial, and to whom he was ardently attached, died, leaving a large family of small children. This sad event was followed by other afflictive dispensations, until it seemed that his reason would be dethroned. He writes: "Here I stand in a state of distress unknown to any one but God, with a heart as insensible as steel—no spirit to pray, and fretting against the providence of God." Says one in speaking of him at this time: "All the Lord's people



are not permitted to be tossed about in such a whirlpool of affliction, but many are; and it is frequently the lot of those whom he designs to honor with eminent usefulness. It is in the school of affliction that they acquire the tongue of the learned, and an ability to speak a word in season. Instructed by what they themselves have passed through, they are taught to sympathize with their fellow-sufferers, and to 'weep with those that weep.' And when they have been brought from the horrible pit, and the miry clay, and their feet set on a rock, the remembrance of their past conflicts is sanctified to keep them humble, watchful, and dependent in their future course."

Although "he had most humiliating views of himself, with intense breathings after God," yet he says, "I have also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart, and I dare not say I have not at times been affected with this." So unreliable is the human heart; so utterly dependent are we upon God to keep us each moment! The ambition that actuates one to reach the highest summit, the best possibilities of which his nature will allow, is a laudable one; but we should ever keep Christ in view. All capacity, whether native or acquired, is from God, and all our achievements should be wrought with a view to his honor. "Not unto us, O Lord, not unto us, but unto thy name give glory."

When Mr. Cranfield found himself at a distance from God, as he sometimes did, when all religious duties were a lifeless form, when reason clamored for the ascendancy, and faith drooped through neglect, then did he prostrate his soul before God, never satisfied until a more complete union was effected than had ever before existed.

Oh, the lesson that we might learn from the heart-histories of others; who, like us, have struggled in weakness and pain with doubt and despair, "troubled on every side," sometimes cheered by a slight victory, oftener depressed by a marked defeat. Might not the darkest, most obscure passage in our experience admit this rendering: God loves us, and is willing to bestow his best gifts, when we have done our part to prepare the way? "All noblest things are born in agony," and the "mind of Christ," which should be ours, can never be secured by walking exultingly over the palm branches strewn in our way, amid loud hosannas, but by clasping the cross, and cheerfully, gladly, bearing it up the toilsome height, side by side with Him who ever takes the heavier part. If we are not prepared to accept the rich draught from the Father's hand, we must wait; he will not mingle so precious a gift with the doubtful contents in the soiled earth-cup from which we are drinking. How often our hearts thirst for the "living water," while we, like Hagar, are near the well, but earth and self combined hide it from our view.

May God help us that "our lamps be trimmed and burning" amid the darkness which is ever most dense just before the dawning, "that when he cometh and knocketh, we may open unto him immediately."

### THE SABBATH.

BY JOSEPH CLARKE.

If people would exercise their common sense on religious points of belief, as they do on practical matters and every-day affairs, there would be much less need of line upon line and precept upon precept. (See Isa. 28:10, 13.) On the sciences of geography, grammar, arithmetic, etc., all are agreed. There are various modes of presenting each of these sciences, but all agree as to the principles and results. Who doubts that  $2+2=4$ ? or that the square of the base + the square of the perpendicular = the square of the hypotenuse? Who will contend that the adjective does not qualify the noun, or say that the adverb does not qualify the verb? Yet with the decalogue before the world for centuries, people contend that the seventh day is not the Sabbath. Who told you that the first day is the Sabbath; that it has superseded

the seventh; and that hereafter, from some indefinite point of time, perhaps in the days of the apostles, or before the Pentecost, or after that event, the day of the Sabbath was changed from the seventh to the first day of the week? Did Christ say this? No. Did any apostle say this? No. Is it in the Bible? No; it is not there.

What are the people thinking about? Will they make white black, or black white? Can a fact be extracted from fiction? Can that which is untrue be made true? Can a lie be paraded before God, and he not see it? Is not God as terrible in his assertions now as he was when he instituted the Sabbath at the close of the first week of time, or as when he reiterated the same on Mount Sinai? How do men dare stand up before the public, and proclaim a modern Sabbath,—a counterfeit, base and mendacious,—instead of the true, holy Sabbath of Eden and of Sinai, the Sabbath of Christ and his holy apostles? We assert confidently that he who says that the first day is the Sabbath of the New Testament, is either ignorant of the New Testament, or he willfully misrepresents its teachings.

But the height of presumption is reached in this controversy, when men tell us that we do not know which is the seventh day; or that a day has been lost. One would think that learned men had certainly gone crazy on the Sabbath question, such absurd and contradictory positions do they take. Why this confusion? Why not all keep the true Sabbath? Would it not be just as easy, just as safe? What an amount of false reasoning it would save to come directly to facts, and to a correct basis, just as we do in grammar and arithmetic! What is the use of wasting time, and paper, and pens, and ink, and conscience, and all that is precious, to uphold a tottering wall, an old error, a false prop? What is the use of making our views ridiculous before men, disgusting to angels, and hateful before God, by saying that  $2 \times 8 = 17$ ? Is it not just as easy to say that  $2 \times 8 = 16$ ? Is it not easier to say that  $2 \times 8 = 16$ ? O ye men of science, who have spent your years in philosophical research, and in your inquiries and long terms of study have cultivated your intellects until ye are men of mark, and can command the attention of the world, has it come to this, that your learning is prostituted to uphold a base counterfeit sabbath? You hold conventions, you search for traditions, to make yourself more hateful in the sight of God than was the Jew when he taught his proselyte to say, "Corban." Is it not a shame, a disgrace, to hold to an error after we have been shown the truth?

One thing is certain; times are changed, and we are in the time of the end. At the present time, more is said on the subject of the Sabbath and its counterfeit in one week, than was said in a lifetime in the days of our fathers. This is of God; it is of his appointment. The days of restitution are at hand (see Acts 19:21), and we are required to reform. Shall we do it? or shall we hug an old error because it is of the fathers? If we do, shall we not take just such a course as did Annas, Caiphas, and the murderers of Stephen?

We are living in eventful times. Who would set up a line of four-horse coaches to compete with the Baltimore and Ohio Railroad? Who would think to break up the business of a prosperous railroad with an express wagon and a horse or two? One might as reasonably think to do these things as to think to hinder a work of reform which God has spoken of by his prophets.

Have men of learning learned nothing by the past? Why do they study history, if they learn nothing by it? Could Lord North and his ministry contend with the colonial army under General Washington? Why was this weak and despised nation victorious over the army of Great Britain? Because the time had come for the colonies to be free, and of course opposition was useless. Why was Peter so successful in his sermon on the day of Pentecost? Because the time had

come for prophecy to be fulfilled, and God's word could not return to him void.

History repeats itself. As men of renown opposed Isaiah, Jeremiah, and other prophets of old, so will they now oppose those who teach the truth of God. But why should they do so? Are there no men of learning who will take the hint from history and prophecy, and, like Nicodemus, and Joseph of Arimathea, come boldly and espouse the cause of Him who was so carefully laid in the tomb newly cut in the rock? Are there no great men, who, like the centurion, will send for Peter to help them understand the truth for the present time? Are all the great men, and the mighty men, and the learned men so bewitched and chloroformed by the charms of this world, its titles, its honors, its cares, its wealth, its smiles, and its caresses, that there are no Barzillais, no Josiahs, no Hezekiahs, no centurions of faith and prayer? Shall error, with her web of falsehood, catch all in her embrace? Shall Satan have the spoils of war? Are there none who will come to the rescue with their learning, their wealth, their influence? If not, the Lord can raise up men who will proclaim his truth. Truth is mighty, and will prevail; and the God of truth is not dependent upon human instrumentalities, however great in their own estimation the mighty of this earth may be.

### GEO. COMBE ON MATERIALISM.

BY N. J. BOWERS.

THE following is from Geo. Combe's writings on materialism, in reply to charges brought against the science of phrenology. The remarks seem to me to be so true and so apposite that I deem them appropriate in the discussion of the question of man's nature from the standpoint of faith, and offer them to the REVIEW, believing that they will be found interesting and useful.

Mr. Combe was a native of Scotland, a lawyer by profession, and educated in the University of Edinburgh. He is regarded as one of the most acute, elegant, and comprehensive writers and thinkers that modern times have produced. His scientific and philosophic writings stamp him as a man of genius. They are important, because practical. Among them may be named, "A System of Phrenology," "Moral Philosophy," and the "Constitution of Man." The latter has gained him a world-wide renown, it being printed in six languages. After making some preliminary observations, he says:—

"In entering on this subject, it is proper to take a view of the nature and extent of the point in dispute, and of the real effect of our decision upon it. The question, then, is, whether the substance of which the thinking principle is composed be matter or spirit. And the effect of our decision, let it be observed, is not to alter the nature of that substance, whatever it be, but merely to adopt an opinion consonant with, or adverse to, a fact in nature over which we have no control. Mind, with all its faculties and functions, has existed since the creation, and will exist until the human race becomes extinct, and no opinion of man concerning the cause of its phenomena, can have the least influence over that cause itself. The mind is invested by nature with all its properties and essences, and these it will possess, and manifest, and maintain, let men think, and speak, and write what they will concerning its substance. If the Author of nature has invested the mind with the quality of endless existence, it will, to a certainty, flourish in immortal youth in spite of every appearance of premature decay. If, on the other hand, he has limited its existence to this passing scene, and decreed that it shall perish forever when the animating principle passes from the body, then all our conjectures, arguments, discussions, and assertions respecting its immortality will not add one day to its existence.

"The opinions of man, therefore, concerning the substance of the mind, can have no influence whatever in changing or modifying that substance itself; and if so, as little can these opinions undermine the constitution of the mind, or its relations to time and eternity, on which, as their foundations, morality and religion must and do rest as on an immutable basis.

"Innumerable observations have proved that faculties and organs of benevolence, hope, veneration, justice, and reflection exist. Now, our believing that

the mind will die with the body will not pluck these sentiments and powers from the soul; nor will our believing the mind to be immortal implant a single one more of them in our constitution. They would all remain the same in functions and constitution, and render virtue amiable and vice odious, although we should believe the mind to be made of dust, just as they would do were we to believe the mind to be a more immediate emanation from the Deity himself.

"In short, therefore, this question of materialism is one of the most vain, trivial, and uninteresting that ever engaged the human intellect; and nothing can be more unphilosophical and more truly detrimental to the interests of morality and religion than the unfounded clamor, or cant—shall I call it?—which has been poured forth from the periodical journals about the dangers attending it. A manly intellect, instead of bowing before prejudice, would dissipate it, by showing that the question is altogether an illusion, and that, adopt what opinion we will concerning the substance of the mind, every attribute belonging to it must remain unaltered and unimpaired.

"But not to stop in our investigation till we have reached the goal, we may inquire whether it be possible to discover the substance of which the mind is composed, and whether it be material or immaterial. Previously to doing so, however, we ought to endeavor to ascertain what means we possess of arriving at a knowledge of the essence of the mind. All our knowledge must be derived from either consciousness or observation. Now, by reflecting on consciousness, or on what we feel, we discover nothing concerning the nature, or essence, of the thinking being. We do not feel a spiritual substance stirring about within us, and elaborating sentiment and thought; neither do we feel a *material substance* producing these effects. We are conscious only of feelings and emotions, of friendships and attachments, of high conceptions and glorious thoughts; but whether the first embryo substance of reflection dwelt lowly in the dust, or soared a pure ethereal essence amid the regions of boundless space, before it was constituted a part of us; whether God, in creating man, was pleased to invest his material organs with the property of thought, or to infuse into him a portion of immaterial fire; on all these points consciousness gives us no information. A great deal of popular delusion has been kept alive on this point by the fact being overlooked that we are not conscious of the operations of the brain. Men in general, because they are sensible only of thought and feeling, and not of the movements of any material organ performing these acts of the mind, imagine that it is necessarily an immaterial substance which is thinking and feeling within them; but they are equally unconscious of the contraction and relaxation of the muscles, and they might as well imagine that their arms and legs are moved, not by material organs, but by the direct impulse of spirit, as to entertain the supposition in question. In short, the truly philosophical conclusion is, that by means of consciousness we are unable to discover of what substance the thinking principle is composed.

"Does observation, then, throw a stronger and steadier light on this long-agitated question? The mental organs, while in health, and in the natural state in which their functions are most perfectly performed, are completely hidden from inspection. No eye can penetrate the integuments of the head, the tables of the skull, the *dura mater*, and the *pia mater*, to obtain a view of the operations performed in the brain while the thoughts run high and the sentiments swell with emotion; and when external injury or disease removes these coverings, the mind does not disport in all the vigor of its healthy action. Even when all these external obstacles to inspection are removed, it is only the surface of the convolutions which is perceived, and the soul may be enthroned in the long fibers which extend from the surface to the *medulla oblongata*, or thought may be elaborated there; yet as the eye cannot see nor the hand feel thought, it may evade detection.

"It may be said, however, that death will solve the question, and allow the whole secrets of the soul to be disclosed; but, alas! when the pulse has ceased to beat, and the lungs no longer play, the brain presents nothing to our contemplation, but an inert mass, of a soft and fibrous texture, in which no thought can be discovered and no sentiment perceived, and in which, also, no spirit nor immaterial substance can be traced; so that, from inspecting it, even imagination receives no food for conjecture as to the presence or absence of an immaterial guest while life and health yet animated its folds.

"Observation, therefore, reveals as little in regard to the substance of the mind, as does reflection or consciousness; and as no other modes of arriving at certain knowledge are open to man, the solution of

the question appears to be placed completely beyond his reach. In short, to use an observation of Dr. Spurzheim, nature has given man faculties fitted to observe phenomena as they at present exist, and the relations existing between them; but has denied to him powers fitted to discover, as a matter of direct perception, either the beginning, or the end, or the essence, of anything under the sun. We may amuse our observation with conjectures, but shall never arrive at truth when we stray into these interdicted regions. The solution of this question, therefore, is not only unimportant, but impossible; and this leads me to observe, that no idea can be more erroneous than that which supposes the dignity and future destiny of man, as an immortal being, to depend, of necessity, on the substance of which he is made.

"Let us allow to the materialist, for the sake of argument, that the brain is the mind, and that medullary matter thinks—what then? If, in fact, it does so, it must be the best possible substance for thinking, just because the Creator selected it for the purpose, and endowed it with this property. In this argument the religious constantly forget that the same Omnipotent Hand made the brain that created the mind and the universe itself; and that, in the dedication of every cerebral convulsion to its objects, be they thinking or any other process, the Divine Wisdom is as certainly exercised as in impressing motion on the planets, or infusing light and heat into the sun. If, therefore, *de facto*, God has made the brain to think, we may rest assured that it is exquisitely and perfectly adapted for this purpose, and that his objects in creating man will not be defeated on account of his having chosen a *wrong substance* out of which to constitute the thinking principle.

"But what are his objects in creating man? This brings us to the gist of the question at once. Mr. Lawrence, it is said, founds no moral doctrine on his opinions regarding the essence of the mind; but other materialists, who make these opinions the foundations of atheism, wish us to believe that the best evidence of the divine intention in creating the human soul, is to be found by discovering the *substance* of which it is made; and they insinuate that if it be constituted of a very refined and dignified material, the conclusion necessarily follows that it is intended for magnificent destinies, while, if it be composed of a rude and vulgar stuff, it must be intended only to crawl on this filthy world. Here, however, sense and logic equally fail them; for no principle in philosophy is more certain than that *we cannot infer*, from a knowledge of the mere substance of anything, for what ends it is fitted. Exhibit to a human being every variety of imaginable essence, and if you allow him to know no more of its properties than he can discover from examining its constituent parts, he will be utterly incapable of telling whether it is calculated to endure for a day or last to eternity. The materialist, therefore, is not entitled, even from the supposed admission that medullary matter thinks, to conclude that the human being is not immortal and responsible. The true way of discovering for what end man has been created, is, to look to the qualities with which he has been endowed, trusting that the substance of which he is composed is perfectly suited to the objects of his creation.

"Now when we inquire into his qualities, we find the thinking principle in him to differ, not only in degree, but in kind, from that of the lower animals. The latter have no faculty of justice to indicate to them that the unrestrained manifestation of destructiveness or acquisitiveness is wrong; they have no sentiment of veneration to prompt them to seek a God whom they may adore; they have no faculty of hope, pointing out futurity as an object of ceaseless anxiety and contemplation, and leading them to expect a life beyond the grave; and, indeed, several of the convolutions of the brain, which in man form the organs of these sentiments, appear not to exist in the lower animals. Those organs, also, which in man serve to manifest the faculties of reflection, are, in the lower animals, eminently deficient, and their understanding, in exact correspondence with this fact, is so limited as to be satisfied with little knowledge, and to be insensible to the comprehensive design and glories of creation. Man, then, being endowed with qualities which are denied to the lower creatures, we are entitled, by the legitimate exercise of *reflection*, the subject being beyond the region of the external senses, to conclude, on principles truly philosophic, that he is designed for another and a higher destiny than is to be allotted to them, whatever be the *essence* of his mind."

The foregoing I regard as a sound and conclusive answer to those who are raising the mad cry and clamor of *materialism* against the Bible view of man's nature, and it ought to silence all who are urged on

by false conceptions, however honestly held, by prejudice, or by self-conceit; and it will, if sense and reason are allowed to lead. If the brain is indeed the mind's organic medium; if a human being thinks and wills, and loves, and acts through it,—and no proposition, I take it, is better established than this,—then are the doctrines of natural immortality and intermediate existence errors without any doubt.

## The Family Circle.

ART.

BY ELIZA H. MORTON.

THE canvas of the painter glows  
With colors rich and rare,  
And nature's forms are reproduced  
In outlines bright and fair;  
The trees, the rocks, the sparkling rills,  
The grass, the birds, the flowers,  
The wildwood with its shady dells  
And cool and sheltered bowers,

The mountains, lofty, grand, and high,  
The valley and the plain,  
The starry vault of heaven above,  
The sunshine and the rain,—  
All glow beneath the artist's brush,  
And captivate and please;  
But oh, the light of life is dead  
In every one of these!

For clouds change not their golden hue,  
The flowers are scentless all,  
The birds are songless in the groves,  
From trees no leaves can fall.  
The sculptor hews a radiant form  
Of loveliness all fair;  
But oh, the glorious light of life  
Is wanting even there!

For chiseled hands no warmth impart,  
The lips are mute and still,  
The white eyes brighten not with love,  
And all is cold and chill.  
'Tis life and love that beauty make;  
And art can never give  
Her forms the perfect loveliness  
Of those that move and live.

Above all art, and far above  
The natural world below,  
There is a beauty rich and full  
And radiant in its glow,—  
Eternal beauty, wrought by hand  
Of Master Artist there,  
A beauty that the sons of men  
May grasp and ever wear.

Battle Creek, Mich.

### THAT "SPARE ROOM."

It makes us shiver to write of it; it has no place in our casket of pleasant memories. Away off in the farther corner of the house, separated from the fire by one or two rooms, unused for several weeks, the same air remaining in the room for the same length of time, and the bed-clothing, cold, damp, and musty. How the chills creep over you as you enter that room! How like a subterranean vault it smells; and you almost imagine you see the demons of disease lurking in the dark corners, and laughing at the prospect of another victim.

You rush to the window, thinking to admit the pure, free, life-giving air as a welcome guest, and drive out the enemy from his dominion, although he has peaceable possession. But lo! to your dismay, the window cannot be raised, and you are doomed to pass the night in misery. You turn to the bed, and the climax is reached. There you find a great, overgrown, disease-breeding feather bed, that has come down through succeeding generations from the time when the "memory of man runneth not to the contrary." Undergoing a slow decomposition, it has also within itself the germs of disease of those who have at different times been enveloped within it. You retire, and with you, all sweet, pleasant thoughts and happy dreams of childhood, when you slept on straw and husk mattresses, in a chamber where the moon and stars shone through the cracks. Yes; sweet rest is driven away by the demons of that "spare room." You arise in the morning with cold, headache, dullness, and weariness. Your kind hostess asks you how you rested; and you are constrained by her

kindly manner, to answer, "As well as usual." And indeed you usually have rested badly.

We are glad this picture is not *universally* true. We try to appreciate the motives and intentions of our kind hostess; but, dear sisters, *please* "suffer a word of exhortation" from one who has suffered from "that feather bed" and "spare room." Just open the windows; air the bed-clothing; take off that feather bed; give us a husk or straw mattress, and we will doubly bless you. No matter if it does seem "hard" and poor to *you*, let *us* decide that. Give us these, with good, plain food, and we'll try to give better sermons. But of all *luxuries*, spare us the feather bed.

M. C. W.

### THE CLAIMS OF THE SIXTH DAY.

BY MRS. F. M. T. SIMONSON.

MUCH has been said and written respecting the claims of the seventh day; but has not the sixth day some hitherto unacknowledged claims on those who regard the seventh day? There is nothing properly done without preparation; and in order to receive the benefits to be conferred by the recognition of the Sabbath, we should be prepared, physically as well as mentally. Many are physically disabled by *extra* labor and preparation for the Sabbath, and cannot, by reason of consequent weariness, enjoy, to the fullest extent, Sabbath privileges.

The Bible calls it the "preparation day," and personal experience has suggested the idea that other work should be excluded by house-keepers, to whom these few lines are offered. They prepare for the Sabbath, and, in connection, add so much other work that they awake on the seventh day too tired to enjoy the privileges of God's day, and so take it for a period in which to recuperate from excess of labor done on the sixth day, thus defeating the object for which God's Sabbath was instituted. Who understands that our Father wished us to do two days' work in one day, and the next day merely wait for our flagging energies to catch up to us again? From a standpoint reached by experience, it seems sinful to thus overburden ourselves on the "preparation day."

### A GLIMPSE OF A SUNNY LAND.

JAPAN is appropriately and poetically called the "Sunrise Kingdom." Rising above the waves of the mild Pacific, its peaks, for centuries, have been the first to welcome the returning king of day.

"A god," say the natives, "once dipped his spear into the sea, and as he lifted it again the drops which fell from it congealed, and Japan's four thousand isles were formed." And again they say that "the islands are resting upon the back of a gigantic turtle, whose uneasy movements cause the frequent earthquakes." But science will not let us accept such a peaceful account of the origin of these countless isles; but, rather, assures us that they are fragments of the great Asiatic continent, torn from the parent land by some violent volcanic agency. Whichever statement we accept, it does not affect their wonderful beauty and picturesqueness.

Situated between the thirtieth and fortieth degrees of latitude, a wide difference exists between the snows of the north and the semi-tropical heat of the south, and almost every variety of vegetation is possible. The land is diversified, mountains rising toward the clouds, with lovely little valleys nestling at their feet; rocky passes of romantic wildness, clear streams of swiftly running water, misty cataracts, falling over fearful precipices, limpid lakes, brilliant green rice paddies, arid plains,—all set in a sea of peculiar deep blue with another sea of deep blue above, and golden sunshine pervading everything and bringing to light all the beauties of the "four thousand isles." But we cannot linger over those natural beauties, much as they interest us; the people who inhabit the land are more worthy of our attention.

Let us turn our attention to Tokio, and endeavor to picture the home and life of our ward, O-Kio-San, remembering that what we learn of her surroundings will be a faithful photograph of the life of many another Japanese maiden.

We will suppose that O-Kio-San is the daughter of a *samurai*, and that her family are wealthy and influential; for, strange as it may seem, it is the aristocratic portion of the people who, in Japan, first seek the mis-

sionaries and come under their instruction. These *samurai*, or two-sworded men, are the retainers of the *daimios* or feudal chiefs, who, before the revolution, possessed great power with the *Tycoon*, or usurping emperor. War was then the only employment of the *samurai*. They were supported by the government and were expected to be always ready to defend their masters. The dress of the *samurai* is peculiar, and consists of a tunic and a wide skirt. The long sword is worn at the left side, while the short one is concealed in the broad belt.

O-Tot-San, being a *samurai*, probably lives in the *Tori*, or principal street, of Tokio. His house is low, and presents little evidence of his wealth or rank. It is "constructed of timbers from tolerably heavy wood, put together without nails, and set upright on the ground."

You may remember the curious Japanese Pavilion at our Centennial Exhibition, the different parts of which were made at home, and so accurately fitted that not the slightest alteration was necessary when the house was put upon American soil. "Instead of doors, windows or partitions, slides are used; the outer ones being made of plain paper pasted only on one side of the framework, while the inner ones, which serve to make the separate rooms, are made of beautifully figured paper, pasted on both sides of the framework." Heavy wooden sides protect the outside of the house from "wind and weather" and from thieves. The rain runs easily off from the steep tiled roof, which projects far over the walls, and the veranda, which encircles the house. It is the pride of a house-keeper, like O-Ka-San, to keep the veranda delightfully clean and highly polished.

We are rather surprised, on entering the house, to find ourselves in the kitchen, on the floor of which the *ok* is seated, with the various ingredients from which the dinner is to be prepared scattered around her. But this is Japanese custom, and is only one of many instances in which it is the reverse of our own. We pick our way through the kitchen, and pass on through the house, until we reach the very back room, which proves to be the parlor. Clean white mats cover the floor, which, with a few vases filled with flowers, and a scroll containing a Japanese poem, constitutes the furniture and decorations. The slides are drawn, and while waiting the coming of O-Ba-San and O-Ka-San, the grandmother and mother of O-Kio-San, we look out upon the garden which, though in miniature, is very pleasant. The Japanese are wonderful landscape gardeners, and know how to make "much out of nothing."

In the small space attached to O-Tot-San's house, is a hill with winding paths, a Lilliputian lake, with a fairy bridge thrown gracefully over one end, flowers and shrubs, and small trees trimmed into fantastic shapes. The ladies enter, dressed in loose silken garments, with broad sashes, gold and jeweled hair pins, with faces powdered with white, lips stained red, teeth blackened, and nails painted brown. They ask us our age and the ages of our parents and grandparents, and we do not neglect to ask in return their ages, for it is considered very complimentary to ask a Japanese lady her age.

While we are talking, a servant places little tables, not more than six or eight inches high, before each person, and passes little dishes of sweetmeats. The tea is made by O-Kio-San, and she passes it to her guests with many graceful bows and polite phrases. We ask to see the baby, and he comes in, strapped to his nurse's back. His little head is closely shaved, his eyelashes and eyebrows are plucked out, and he is dressed in robes which, in size only, differ from his mother's. Another little one comes tottling in, scarcely able to walk in its long and cumbersome robes. A bell tied on its sash makes a merry jingle with every step, and keeps the nurse informed of its whereabouts.

O-Ka-San tells us that she is about starting for the famous cherry trees of Mu-ko-ji-ma, which are now in bloom, and invites us to accompany her. We remember hearing of their beauty, and are eager to accept the invitation. O-Ba-San and O-Ka-San put on their shoes, or sandals, take up their umbrellas, and are ready to start. Little carriages drawn by men are at the door, and we find ourselves being carried rapidly through the city. We pass many temples, which are by far the finest buildings in the empire. They are large wooden buildings, painted red, and with a very peculiarly shaped roof, and are almost invariably built in the midst of a dense grove. We can only decide on their being Buddhist or Sinto temples from the ornamentation or simplicity of their gates. The entrances are thronged with noisy, careless worshippers, and we see no appearance of true reverence.

The slides are pushed wide open in most of the houses we pass, and we catch many glimpses of both pleasant

and painful domestic scenes. In one house O-Kio-San points out a "tea school," where girls are taught the valuable accomplishment of making and presenting a cup of tea in a graceful manner, and with an elegant expression.

O-Ka-San calls our attention to the south-west of the city, where, high above the mountains which encircle it, towers the truncated cone of *Fu-ji ya-ma*. This mountain is the pride of the land, the grandest and most sacred thing the people know; and we find it represented on vase and fan, and indeed on every decorated object. We see little black dots moving up its sides, toward the region of perpetual snow, and are told that they are pilgrims from all parts of the kingdom. "Why do pilgrims ascend *Fu-ji*?" we ask, and our Christian hostess replies: "To pray on its summit. They wish to be holy. As long as they are on the mountain, their conduct is good; but when they come down, they drink *saki*, gamble, and chat, and do many wicked things. But the Christian religion is like being *always* on the mount. People never need come down. They can always be holy."

We are now crossing the *Ni-phon Ka-shi*—the most famous bridge in the empire, from which all distances are measured. It is here that the famous edicts against the Christians are posted. As we approach the river *Sumida*, the streets become more and more thronged with people, all bound for *Mu-ko-ji-ma*, where bloom the beautiful cherry and peach trees. We cross the river in a large, low, flat-bottomed boat, and then walk along its bank, under the shade of the pink and white blossoms. The people laugh and sing like happy children, and we fancy that the calm, beautiful place must bring pure, sweet thoughts to their hearts, but O-Ka-San tells us that their words and songs are often low and profane.

We now enter the large hotel, through the kitchen, just as in a private house, and rest on an upper veranda overlooking the gay scene below. Here we have our dinner of *tai*, a choice fish, an omelette, and eels; potatoes, red and yellow beans, rice, tea, and sweetmeats. While we are eating, we watch the sun set, almost behind *Fu-ji*.

We linger to talk over the changes which have taken place in the ten years that have passed since the Christian missionaries first gained permission to teach their religion in Tokio. When they first came, woman, though generally kindly cared for, was the slave of father, husband, or son. Infanticide and many revolting crimes were prevalent, and were sanctioned by the priests. Gross idolatry filled the land, and it was shame and often death to become a disciple of Christ. Now the government becomes more and more tolerant, and new doors are constantly being opened. The Bible has been translated into the native tongue, and thousands of copies are already in circulation. Converts and churches are multiplying, and native preachers and Bible women are sowing the seed where foreigners cannot go. But many of the changes and improvements in manners and morals which have been produced by the influence of the missionaries affect the entire kingdom. One of the most important, is the increasing desire for a western education for both girls and boys; which results in filling both government and mission schools with eager pupils. —*Orphan's Friend*.

### A RUMSELLER'S STORY.

A MAN named Stacy, the owner of a splendid drinking-saloon in New York, lately signed the pledge and closed his house. Hearing that a party of lads had formed themselves into a temperance society, he went to them and gave them his experience as a rum-seller. We repeat some of his recollections for our larger audience.

"I sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and end of its effects. I have seen a man take his first glass of liquor in my place, and afterward fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon, who now cannot buy his dinner. I can recall twenty customers worth one hundred thousand to five hundred thousand dollars, who are now without money, place, or friends."

He warned boys against entering saloons on any pretext. He stated that he had seen many young fellows, members of a temperance society, come in with a friend and wait while he drank. "No, no," they would say, "I never touch it. Thanks, all the same." Presently, rather than seem churlish, one would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rum-seller "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution, is outside the door of the saloon."—*Selected*.



## SPECIAL MENTION.

## LAND-SLIDE AT NYNEE TAL.

THE readers of the REVIEW will perhaps remember a remarkable landslide which occurred in India some months ago, a notice of which appeared in our news column at the time. The following thrillingly interesting account of the catastrophe was written by N. G. Cheney, a minister connected with the mission there, and published in the *Christian Advocate* of Dec. 2:—

Among the lower Himalayan Mountains there is a valley that holds in its deep bosom a lake, or *Tal*. The natives suppose that the vicinity is the haunt of a Hindu goddess named *Nynee*. The lofty, precipitous hills around the lake are highest at its northern end, whence, on both sides, their crests gradually slope downward to a low, narrow opening at the southern end, where the waters escape, and roar and tumble over boulders in a headlong descent toward the plains. The general shape of the valley is somewhat like a grocer's sugar scoop. The lake in the bottom of the scoop is a mile long and not a half-mile wide. The hills rise from the very edge of the lake at varying but sharp angles. *Cheena*, the most northern and the highest of our immediate environment, is 8,568 feet, and the surface of our lake 6,400 feet, above the sea-level. This makes *Cheena* to us a hill of 2,168 feet. We call it a hill, because if we look northward from it, we see, fifty miles distant, the inaccessible and snow-crowned mountains towering 28,000 feet above sea-level.

*Nynee Tal*, because it is cool and healthful, has been made the summer-seat for the government of the Northwest Provinces. We have also a convalescent military depot and a large miscellaneous population. The pretty white houses are scattered on all sides of the valley among the dense foliage, and the roads go zigzagging up the hills, too narrow and steep for wheeled vehicles, so that we are a community of equestrians.

## OUR MISSION.

More than twenty years ago, when Dr. Wm. Butler fled from the dangers of the mutiny (see "Land of the Veda"), he found refuge in this valley. He foresaw that it would become an important sanitarium and center for missionary operations, and immediately secured for our church a large domain of land. It is situated in the very heart of the station, and lies on a gentle slope at the edge of the lake. We have here now a building called "The Sanitarium," which accommodates four or five families, where many a worn and jaded worker has found retreat from the pitiless heat of the plains. Here is the home of the presiding elder of the Kumaon District, P. M. Buck. Here is the home of our native preacher, of the teachers in the native school, and of several native Christian families. Here, also, is the school building and our chapel (thrice enlarged since Dr. Butler built it), wherein we hold services for an increasing English congregation. Here, also, is our own residence. The census for 1880 was made on Sept. 17, and we found between ninety and a hundred souls in our mission compound.

## CAUSE OF DISASTER.

During recent years many new house-lots, garden-plots, lawn-tennis grounds, and roads have been cut out in the steep hillsides, one above the other. They have so destroyed the natural surface that in the "rainy season" the water has worked its way under and loosened the soil. On the limestone body of these hills lies a deep mass of disintegrated rock, shale or shingle, called by the natives *bajri*, in which huge boulders are imbedded. Last year we had a rainfall of one hundred and fifty inches. The real beginning of this year's disaster was in last year's heavy rain. The whole hill was loosened, undermined, and honey-combed.

## THE LAND-SLIDE.

On Sept. 17 a very heavy rain began. It continued all night, and on the morning of Saturday, the 18th, the waters and wind roared and raged with bitter fury. More than two feet of rain fell in those two days. The shaly earth received the accumulating torrents, and masses began to wash down from above.

At one o'clock Saturday morning a stream broke out just above our Mission Sanitarium. The water quickly flooded the apartments, and awoke the eight

precious sleepers within. They had barely time to arise and fly when the windows and doors, bursting, let in a mass of earth, and submerged the rooms. In the darkness and rain, these exposed ones fled across the compound to the next house.

Toward morning the remains of a native Christian woman, who had died of sickness during the night, were buried by the caving in of the walls and roof of the servants' house, where she had been placed. All the men and servants of our premises were out in the blinding storm, laboring to turn the course of the increasing torrents. But the labor proved in vain.

A picket fence divided our line from the great buildings of the Victoria Hotel. At 7 o'clock Saturday morning a room of the hotel fell in, killing and covering deeply with debris the dear little son of an English lady, and now, uncovered, she stood in the ruin and rain, digging with her own fair hands to recover the remains of her child and its servant. The loss of this child saved many lives; for the guests, with the mother, were required to remove to a place of safety. Seven native servants were, also, reported as crushed and buried at the hotel in the weltering mass.

Meanwhile other streams had sprung out in unexpected places, and were irresistibly rolling the shingle upon our mission homes. Neighbors came to help us. A river of mud swept kind Mr. Fleming and myself from our feet. With one hand I was able to grasp the edge of the roof of my house, and with the other, only through Divine power, to seize and lift my portly friend from the smothering mass that had nearly buried him.

The wide open space behind my house received three torrents, and rapidly filled. Windows and doors burst in, and in twenty minutes the four rear rooms were higher than my head with mud and silt. The mass burst into the front rooms. We snatched what we could of movables, and were carrying them out, when a strange sound attracted our eyes to the mountain above the hotel. The trees shook and writhed, and with an unspeakably awful noise the whole mountain-side arose and burst forth, and rushed down in a headlong avalanche of earth and stone. The great hotel, with all its buildings, disappeared instantly as a bubble bursts. Before the flying mountain lay the great English store of Bell & Son. It was gone. Beyond were the willows weeping over the two Hindu temples; farther on, the library, theater, and ball-room—with all the rest, they plunged into the profound abyss of the unfathomed lake. A great wave reared itself, and flying, as in horror, burst upon the mile-away outlet, and swept eleven souls to instant death in the tumultuous gorge below.

We gathered our mission force at the chapel, and decided to remove at once to a place of safety. Through the drenching rain we hurried the weary women and children, and at last reached a friendly and secure shelter. I immediately returned and crossed the track of the ruin to the hospital, and there learned the heart-sickening tidings that at least one hundred and fifty souls had been instantly slain in that "one fell swoop." From under the hill where they labored to turn the streams, from above the hotel where they toiled to exhume the buried natives, from Bell's store, from the library, forty-five Europeans had been crushed in undiscernible graves. In all this, such was the wonderful mercy of God, not one of all our mission hundred,—not one of our women or our little children, not one of our native Christian church, was injured even as to a hair.

A week has passed. We have gathered in borrowed homes such things of our belongings as could be recovered, and in the face of such rescue from death take joyfully the spoiling of our goods. At great expense our ruined grounds can be repaired, and our houses exhumed from the shingle. We have, however, followed the track of government experts, who have examined the hill above our grounds; it is sunk and cracked in many places. But time will interpret our duty. A week ago our central and beautiful premises would have sold for probably \$50,000.

It is probable that for a year or more the population of the station will be diminished, but it will finally regain its old importance. What phases of human nature cropped out in this disaster I cannot now relate. Some will convert their lives to Jesus Christ; and it was proved that "atheists in prosperity are cowards in adversity."

Chief Engineer, Col. H. A. Brownlow, estimates that 1,000,000 tons of saturated earth fell in this disaster.

Meanwhile the pluck, energy, and enterprise of our determined workers will not suffer the work of God to abate.

## "A SIGNIFICANT SPEECH OF THE POPE."

THIS is the title of an article in the *Boston Journal* of Nov. 10, which is such a wail of sorrow from the pope over judgments inflicted on the papal hierarchy by the nations of Europe which once were her supporters, that Eld. Apollon Hale (who will be remembered by the older readers of our paper) suggests that it be given in the *Herald*, and Rev. 17:16, 17 connected with it: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Taking this, then, as the text, we will

## LISTEN TO THE SERMON.

"A dispatch from Rome, under date of Oct. 25, reports the pope as having delivered a speech on the wrongs which he considers the church and Sovereign Pontiff have suffered and are still suffering at the hands of the Italian government, which has produced a profound sensation, his words being as uncompromising as they were unexpected. The pope by this utterance, plainly declares that no compromise, conciliation, or *modus vivendi* can ever be possible between the Vatican and Quirinal until the latter yields all that the former demands. The occasion of the speech was the reception given by his Holiness on the 24th of October to the civil employes of the late Pontifical government, some six hundred in number, who, refusing to take the oath of allegiance to the king of Italy, have been pensioners of the Vatican since 1870. The pope in his speech applauded their action as a splendid example of honor and constancy. He declared that the designs of Providence, which had assigned to the Roman Pontiff a temporal dominion that he might enjoy a secure liberty and true independence in the exercise of supreme religious power, had been frustrated through the series of crimes which had been successfully consummated, to the injury of the Apostolic See, and through which the pope had been despoiled of all liberty and independence. He denied that the absence of visible coercion and the privilege of unrestricted speech constituted freedom. He disputed the truth of the statement that the Apostolic authority is still respected and revered in Rome, by remarking upon the insults which are with impunity aimed at religion, at the church, and at the Pontiff. He referred with bitterness to the clamorous rejoicing, with which the anniversary of the violent occupation of Rome had lately been celebrated. He declared that manifold obstacles had been placed in his way, as by depriving him of the help of religious families which had been dispersed, and by advancing pretended rights to the episcopal sees in Italy. Finally, he summed up the grievances of the church, and declared his own firm and uncompromising spirit in the following words:—

"What shall we say, also, regarding the occupation of churches in Rome, which, closed to public worship, are destined to public uses, the property and dominion of the ecclesiastical authorities in them not only being contested, but even the means of defending their rights by law being denied? What shall we say regarding the door being left open to impiety and heresy in this city of Rome, our See and the center of Catholicism, without its being possible for us to oppose any sufficient and efficacious remedy? And further, when impelled by love for the Roman people, to our special care confided, we have endeavored, at sacrifices beyond our resources, to counterpoise against the Protestant schools, perilous to the faith, other schools which would give parents every security for the Christian education of their children, we could not do so by employing the Pontifical authority, but solely by using those means which are conceded to any private person whomsoever. From our words you can fully understand, beloved children, how difficult and hard is the condition in which the Roman Pontiff has been placed by the revolution, and how vain are the flattering hopes of those who talk of the possibility of its being accepted on our part. Mindful always of our duties, and knowing what is required for the good of the church and the dignity of the Roman Pontificate, we shall never acquiesce in the present condition of things, nor shall we cease, as we have never yet ceased, from calling for the restitution of all which by fraud and deceit has been taken from the Apostolic See. For the rest we shall wait with confidence and tranquillity until God, in whose hands is our cause, matures for the church that day on which he will render justice to her rights."—*Messiah's Herald*.

# The Review and Herald.

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

Battle Creek, Mich., December 9, 1880.

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

## THE REVIEW AND HERALD.

THE first number of the ADVENT REVIEW AND SABBATH HERALD was issued at Paris, Me., thirty years since, with its present appropriate motto on the first page: "Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus." Our beloved REVIEW, then, is thirty years of age. Of its past history its several volumes speak for themselves. Of its future we wish to say that, by the grace of God, it will continue to be:—

1. The largest and best religious paper published for the price.
2. It will continue to give its readers practical and theoretical articles of great value. Its columns will not be filled with common advertisements and common reading of no importance.
3. It will continue to have claims on all our preachers to extend its circulation as a faithful sentinel to guard against all forms of error and wrong, having stood at its post of duty for the period of a score and a half of years.
4. It will continue to have claims on all its patrons to pay the small sum of two dollars a year for the weekly visits of the largest, ablest, and best paper of its kind published.
5. It will justly claim from its patrons and friends a circulation of ten thousand copies beyond its present circulation. We ask, for the year 1881, five thousand subscribers for the year at two dollars, and five thousand on trial four months for the small sum of fifty cents. The REVIEW must continue its present size. And the friends of the cause everywhere will rally to sustain and circulate this veteran of the cross, that has borne its testimony for truth, holiness, and Heaven for the past thirty years.

J. W.

## THE SOUTH.

IN answer to the question, "Lord, are there few that be saved?" Jesus said, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13:29. Christ's pitying love is extended to his people of all lands, and in the final gathering of the saints to their eternal repose, they will come from the east, the west, the north, and the south. Political issues set no bounds to the Lord's great harvest field.

Our readers are doubtless delighted with the reports of the excellent camp-meeting at Dallas, Texas, held in November, and of the series of meetings held by Elder Corliss in Virginia, Kentucky, Tennessee, North Carolina, Georgia, and Alabama. Reports of the work in the South from Elder Butler, President of the General Conference, and from Elders Corliss and Whitney, are most cheering.

That there are strong sectional feelings between the people of the North and the people of the South, no one acquainted with the history of our country will deny. What political prejudice and narrow selfishness have not done to bring about this state of things, may be set down to the account of ignorance of the character and real feelings of the people North and South.

Our birth and education were in New England, where antislavery principles took strong hold of us in youth. And it cannot be reasonably supposed that the American war would shake our faith in those principles. Soon after the close of the great rebellion, we labored quite extensively in the State of California, and there we observed that among the converts to the faith were many Southern people. Some of these had been slave-owners, and on their parlor walls were

hung fine steel engravings of Generals Davis and Lee. The pictures of those Southern warriors were at first as repulsive to our feelings as the presence of a colored man with white men at the table, or in the house of God, is to one whose birth and education have been in the South.

But these persons who had moved from the South to California with Southern principles and feelings, and had there given their hearts to the Lord to keep all his commandments, were excellent people; and by associating with them, both they and we seemed to forget that the habits of both were formed in different latitudes. This experience in California enabled us to adapt our labor more readily to the people of the State of Texas two years since.

That there are difficulties in the way of a Northern man laboring in the South as successfully as in the North need not be denied. Unprincipled Southern ministers will take advantage of the situation, and under the cry of "Yankee!" have power to excite Southern prejudices in the hearts of those who are opposed to the truth. Elders Kilgore, Butler, and Corliss have, however, succeeded well in their labors in the South. And one very encouraging feature in this Southern work is, that while there are not half enough laborers in the North to supply the calls in Northern fields, not a few laborers are being raised up in the South.

There is no want of interest on the part of the brethren in the North for the cause in the South. The interest manifested by the tract societies in circulating our publications in the South is evidence that this body of noble workers have no sectional feelings. And we affirm, on the authority of what we know in the case, that prejudices do not exist among our brethren at Battle Creek, or the brethren of the North generally, against the people of the South. We are more willing to make these remarks on account of false statements which appeared in some of the papers at Dallas, Texas, more than a year since, and which were copied into quite a number of other papers, both South and North. And right here we wish to state that personal acquaintance with editors at Dallas and Denison, Texas, proved to us that they were gentlemen of integrity and worth. And from facts that have since come to light, we have no more idea that they wrote those articles which spoke disparagingly of us and the work in which we are engaged, than that we wrote them ourself. It is now very evident that they were written by worthless persons, who, having no reputation for good in the North on account of unchristian conduct, had moved to Texas; and pursuing a course there similar to that which they had pursued in Michigan, they became subjects of church labor, and have since been expelled from the church under the labors of Elder Kilgore.

The circulation of those articles was the result of malice on the part of unworthy persons who had moved to Texas from the North. In all our acquaintance with Southern people, we have never met with anything that would compare in malicious falsehood with this attempt on the part of those who had been born and educated in the North to excite Southern prejudices. We would say to all our dear brethren in the South, The cause is one. You have the confidence and sympathy of your brethren in the North. "Let there be no strife between us; for we are brethren."

J. W.

## GIVING UP THE KINGDOM.

A CORRESPONDENT asks for an exposition of 1 Cor. 15:24-28, especially with respect to this question, Does the "end," when Christ gives up the kingdom, mean the end of the one thousand years which transpires between the resurrection of the righteous and that of the wicked? Are all enemies destroyed before that time?

We will preface our answer with a brief paraphrase of this scripture, and then assign a few reasons in support of the view presented:—

"Then cometh the end [of the present dispensation], when he [Christ] shall have delivered up the kingdom [which he now holds on the throne with his Father] to God, even the Father; when he [God] shall have put down all rule, and all authority, and power [that are opposed to the Son]. For he [Christ] must reign [with the Father, and on the throne of his Father] until he [the Father] hath put all [Christ's] enemies under his [Christ's] feet. The last enemy [of Christ and his people] that shall be destroyed is death. For he [God] hath put [in purpose] all things under his [Christ's] feet. But when he [God] saith all things are put under him [Christ], it is manifest that he [God] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ] then shall the Son also himself be subject unto him [God] that put all things under him, that God may be all in all."

It will be seen from this paraphrase that the end spoken of is the end of the kingdom, or position, which Christ holds at the present time; that the one who subdues Christ's enemies to him is the Father; that the time of this subjugation is the time during which Christ reigns with his Father upon his throne, which is during the present dispensation; and that Christ does not spend the thousand years of Rev. 20 in subduing his enemies unto himself. And this paraphrase is sustained, and these propositions are clearly proved, by other scriptures.

Reference is made in verse 25 to the promise of the Father to the Son, recorded in Ps. 110:1: "The Lord [that is, the Father] said unto my Lord [that is, Christ], Sit thou at my right hand till I make thine enemies thy footstool." Hence Paul says in accordance with this promise, "For he [Christ] must reign at the right hand of his Father, until he [the Father] hath put all enemies under his feet," or has made them, as David says, "his footstool."

Now to show that this work will have been accomplished when Christ finishes his work as priest and takes his position as king, we have only to read from Paul's epistle to the Hebrews, 10:12, 13: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Here is a fulfillment of the promise recorded in Ps. 110, so far as this, "Sit thou at my right hand." How long? Paul continues in Heb. 10:13, "From henceforth expecting until his enemies be made his footstool," according to the last part of the promise of Ps. 110:1. This scripture shows that Christ, when he ascended, took his seat at the right hand of God, and that he will retain that position, or continue this present dispensation, until the latter part of the promise is fulfilled, and his foes are subdued unto him; or are put under his feet, by the Father, who simply gives them up to the authority and jurisdiction of Christ when he closes his work as priest and takes his position as king.

"Ask of me," says the Father to the Son, Ps. 2:8, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." When does Christ ask and receive this inheritance,—this dominion over the nations of the earth? It is when, at the conclusion of his work as priest, he comes in before the Father to receive from him a kingdom, glory, and dominion. Dan. 7:13, 14. When this is accomplished, all Christ's foes are subdued to him,—are made his footstool. The only thing which then remains is for him to dispose of them in such a manner as shall be appropriate to the circumstances of the case; and so the Lord, in Ps. 2:9, continues, "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."

"The last enemy that shall be destroyed is death." This must refer to death in its relation to the righteous, and not in its relation to the wicked. Death, as the enemy of the righteous, is in their cases destroyed at the first resurrection; for they are then forever freed from his power; and then is fulfilled the prophecy of the Lord by Hosea: "I will ransom them from the



power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Death, as the enemy of the wicked, can hardly be said to be destroyed at all; for they fall at last beneath his power, and forever there remain.

No other application can certainly be made of these scriptures. And this being so, the idea that Christ spends a thousand years in subduing his enemies to himself is altogether unscriptural and erroneous. And that he, at the end of that thousand years, gives up his kingdom to the Father, is equally out of harmony with the Scriptures; for when Christ takes his throne, he takes it to reign forever and ever, and enters upon a dominion of which there shall be no end. Luke 1: 32, 33.

Men make bad work when they drift into opposition to the testimony of the Scriptures. Sunday-keepers who are observing the first day of the week in commemoration of the completion of redemption, are one dispensation too early; age-to-come believers, who do not have Christ's foes subdued till the end of the one thousand years, are one dispensation too late.

### THE STATUE OF PETER.

A WRITER in the Indianapolis *Daily News* lately stated that the statue of St. Peter in Rome was the old Roman statue of Jupiter. Bessonies, a Catholic writer, denies this in the following language:—

"In his work on the Vatican Basilica, the learned Cancellieri speaks of this statue, page 1503, volume 3, and says: 1st. Writers are not agreed as to who is the real author of this statue. 2d. That Longolius De Augio asserts it was made from the metal of the statue of Jupiter Capitolinus. 3d. That Lurrigius, with others, also makes the same statement, adding that it was cast by Leo the Great after taking Rome from Attila."

I have understood that Adventists have taken the ground that the statue of St. Peter was the old statue of Jupiter. What is the authority?

W. A. YOUNG.

*Ans.* It is a characteristic of Romish writers to deny every point that is made against their system; but the best, it seems, that this writer can give is a statement from a learned author who admits that writers are not agreed about it, and hence that the subject is involved in uncertainty. If they cannot make out any better case in their favor on this point, the inference is strongly against them; for it is well known that Catholicism is but a re-issue of paganism under Christian names.

Gavazzi, in his *Lectures on Romanism*, devotes the first lecture of his second course to this subject; and in illustration, to show how paganism has been transformed into modern Romanism, not by changing the objects, but simply by changing the names, he gives these facts:—

"Saints also have we, like the pagans, for the relief of all distresses, as I stated in a former lecture. I will quote an instance somewhat amusing, because my lecture, as illustrating a ridiculous subject, must be to some extent, a jocose lecture. In ancient Rome, there was a temple to Quirinus, or Romulus, on the spot where he was suckled by a wolf. On his anniversary, it was the custom of the nurses to carry their babies to the temple, and put them over the altar, in order to pray Romulus to be their patron during infancy. When Rome became Christian, the nurses were in despair, because the temple was shut up, and they were no longer to have their gala-day, as when they carried the babies, attired in white dresses, with beautiful ribbons of divers colors, and walked gaily along the crowded streets, to the shrine of the propitious deity. The church, kindly pitying the privation of the nurses, gave them a new patron of babies; and thus we have now the same, the identical temple of Romulus, at Rome (its name only being changed), dedicated to Saint Theodorus, who has become the patron saint of nurses, nurseries, and babies. On Saint Theodorus's day you see a long procession of

nurses going to the temple with their babies, whom they place over the altar, and pray Saint Theodorus to be favorable to them, which I suppose he is, but I cannot say positively, because it was not my business to be among the nurses. Thus the custom remains, the same as in ancient Rome!"

Much more readily, we might suppose, the Jupiter of Rome pagan, would be transformed into the Jew Peter of Rome papal, and the same statue answer for both. We have no direct testimony at hand on the specific question here raised, but abundance of testimony to show that the very principle which would be involved in such a change, has been from the first a cherished principle with the church of Rome.

### WILLING OBEDIENCE.

"Thy people shall be willing in the day of thy power." Ps. 110: 3. Does this text of Scripture point forward to some future period of time, when, by the irresistible operation of the grace of God on the souls of the elect, they will be made willing to receive Christ as their Saviour, and render obedience to him? Its use, sometimes, would seem to justify this conclusion. If this were the doctrine of the text, then might we look for a time of forced obedience and coercive salvation. But we cannot think the sentiment of this scripture inharmonious with other portions of Holy Writ which place the hope of eternal life before man and invite him to lay hold of it. "Whosoever will, let him take the water of life freely."

"Thy people shall be willing in the day of thy power." If Adam Clarke's comments on this text are reliable, then there is a beauty and richness of sentiment found in the original text, not usually given us by our teachers. Speaking of the doctrine which we here call in question, he says:—

"None of the *ancient versions*, nor of our *modern translations*, give any sense to the words which countenance the doctrine above referred to; it merely expresses the character of the people who shall constitute the kingdom of Christ."

Then he favors the reader with the signification of the original words which express the character of this willing and obedient people, with comments upon them:—

"*Nadab* signifies to be free, liberal, willing, noble; and especially liberality in bringing offerings to the Lord. Ex. 25: 2; 35: 21, 29. And *nadib* signifies a nobleman, a prince; Job 21: 8; and also liberality. *Nedebah* signifies a freewill-offering,—an offering made by superabundant gratitude; one not commanded. See Ex. 36: 3; Lev. 7: 16, and elsewhere. Now the *amnedebath* is the people of liberality,—the princely, noble, and generous people; Christ's real subjects; his own children, who form his church, and are the salt of the world; the bountiful people, who live only to get good from God that they may do good to man. Is there, has there ever been, any religion under heaven that has produced the liberality, the kindness, the charity, that characterizes Christianity? Well may the followers of Christ be termed the *amnedebath*,—the cheerfully beneficent people. They hear his call: Come freely, stay willingly, act nobly, live purely, and obey cheerfully."

May not the church of God be said to have been living in the day of his power, especially since Christ ascended to the Father and shed forth the Holy Spirit? Just prior to his ascension he said to his disciples, "But ye shall receive power, after that the Holy Ghost is come upon you." To the church at Rome, Paul wrote: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." And in speaking of the great and glorious work of God on the hearts of his Ephesian brethren, he says, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." Eph. 1: 19.

The work of the gospel is rapidly closing. The lingering moments of probationary time are precious. Millions of martyrs have cheerfully laid down their lives rather than sacrifice their hope of eternal life. The loss or gain to those who hear the last message

of mercy, suspended upon an unwise or wise improvement and use of our time and means, is of incalculable worth.

"Tis the last call of mercy; oh! turn not away,  
For now swiftly hasteth the dread vengeance day."

"Who, then, is a faithful and wise servant?" Reader, are you one of the people described in Ps. 110: 3? And if so, will you endure unto the end?

This message will close with power and great glory. Rev. 18: 1. May we be numbered with God's peculiar people then. May we share in the joy of the redeemed when they sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

A. S. H.

### PERSEVERANCE.

WHEN we enlist in the service of Christ, it is for the whole period of life. This all understand. There is no promise for the deserter. All the promises are for those that endure to the very last. And if it is so with the common soldier,—the rank and file,—is it not so with those that bear a commission? Those who have accepted the commission to go into all the world and preach the gospel to every creature, there any provision made for them to resign their commission?

When a man has accepted of the call to preach the gospel, and God has accepted of him as a preacher, has he any right to leave the work for a more lucrative employment? Is not Christ pledged to be with him and to supply all his need? And is he not pledged to persevere, trusting in Him who has chosen him to be a soldier, as long as life and ability shall last? I seriously question the right to lay down the commission. I have serious doubt of the acceptance of a voluntary resignation. I fear that it will be accounted desertion. However, I am willing to receive instruction; and I pray that the subject may be seen in its true light.

R. F. C.

### CHURCH OFFICERS IN NEW YORK.

As the General Conference has recommended that church officers be elected annually, and our State Conference has fixed upon the time of the church quarterly meetings in January for such elections, unless circumstances and the condition of things in a church render it unadvisable, we call attention to some points in relation to the subject, that mistakes may be avoided, and proper steps taken.

1. An annual election of church officers does not necessarily imply a change; for where an officer has faithfully performed the duties of his office, and no dissatisfaction is manifested, a re-election is very clearly the proper action for the church to take; and where there is unanimity of opinion and feeling in such cases, no help from the Conference is needed. When an ordained officer is re-elected, no ordination is necessary, any more than an ordained minister needs to be re-ordained when his credentials are renewed from year to year by the Conference of which he is a member.

2. When a new elder or deacon is to be chosen, or when there is any division of feeling in a church in regard to these officers, elections should not be held until help can be sent by the Conference. There are two reasons for this recommendation: 1. The advice of those who have experience in the work might save many difficulties and complications, which might arise from hasty or unwise action. 2. Where a new elder or deacon is to be chosen, it is necessary that an ordained minister be present to ordain such officers.

3. Elders, deacons, and leaders will continue to exercise the duties of their respective offices, in those churches where difficulties exist, until such time as help is sent by the Conference, and a new election is held.

4. Churches in need of help at their January quarterly meeting may send their call to M. H. Brown, No. 2 Cherry St., Syracuse, N. Y.

5. Church clerks and treasurers should be elected at the regular time of the January quarterly meetings.

B. L. WHITNEY,	N. Y.
M. H. BROWN,	Conf.
M. C. WILCOX,	Com.

## SABBATH EVENING, DEC. 3.

THE social meeting at the Tabernacle, Friday evening, Dec. 3, was a precious season. Bro. White led with interesting remarks. He spoke of the necessity of resisting the devil, and drawing nigh to God. The Christian will sometimes experience a peculiar sadness and depression. He may not be conscious of having done anything particularly wrong, but he experiences an indefinable feeling of discouragement, gloom, and almost guilt. It is the influence of evil angels; they are crowding around, pressing upon him the gloom and despair of lost spirits. At other times it is different; all is light, and joy, and peace. This is the influence of good angels, who come from the abode of the God of light and love, bringing with them peace and hope. Heaven is all light; and those morally clean ones who come as messengers from the throne bring to our earth an atmosphere of moral cleanness; they breathe courage and joy in the Holy Ghost. This is Christian experience. It is not always dark, and not always light. And it is better for us that it is so. Had we no conflicts with the powers of darkness, we should not realize our dependence upon God,—our need of divine help; and if we had no bright seasons,—no occasions when the glory of the Lord shone round about us,—we might well doubt whether our feet were in the path that "shineth more and more unto the perfect day." But in all our dark hours, in every conflict, the help of God is promised. He has made his angels "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Other excellent testimonies followed, bringing out thoughts that were helpful and inspiring. And as in a cluster of gems all are arranged around the central one, reflecting their luster upon that and upon one another, so these testimonies ranged themselves around the central thought of the evening. We trust the reader will be interested in the substance of some of them.

We need not plead that we are too weak to resist evil influences. We are simply to resist,—and none of us are too weak for that,—and Satan, finding himself repulsed, will leave us. His attacks are effective only as there is in our own hearts a sympathetic chord. When he finds some secret key that responds to his touch, he works with hope. We baffle his arts by keeping our hearts in harmony with God and his truth.

We may indeed resist Satan's wiles; but not in our own strength. We cannot keep our hearts free from evil, and in tune with God and his truth, without divine aid; but this aid is promised us, and is sure. And if we gain eternal life, we shall have an eternity in which to study those truths which are never fully unfolded to us here. Our mental powers will continue to develop throughout ceaseless ages, and we may investigate the fields of science, and learn truth from the God of truth.

In our scientific investigations we are anxious to see a little farther. When we have seen all that the microscope reveals, and all that the telescope shows us of the heavenly bodies, when we have learned all that science tells us on any subject, there is still something beyond. The known is everywhere bounded by the vast unknown. We catch but glimpses of the grand and beautiful truths of the universe; for an obscuring veil is ever dropped just as our eyes are trying to look a little farther. But in the eternal world, our longings to know will all be satisfied. We shall no longer have elusory glimpses of truth, which is beautiful even when fragmentary; but she will stand revealed in all her majesty and completeness. But what manner of persons must we be! Religion deals not only with the moral faculties, but with the entire man, bringing him under all the laws that govern his being,—physical, mental, and moral.

Yes; and religion brings man under social laws also. We may help and encourage one another by a genial courtesy. There is something inspiring in a frank, hearty "Good morning." We need not go

with bowed heads and sad hearts, groaning under the power of evil angels, and throwing a gloom all around us; but we may, by pouring out our souls to God in prayer, gain such help from the unseen world, and keep ourselves in such a frame of mind, that the power and goodness of God will shine through us, blessing others.

These thoughts are very inspiring. Virtue is its own reward; and were there no reward beyond this present life, we should be the happier for cultivating the better faculties of our nature.

As before remarked, the occasion was a precious one; and it was not hard to believe that good angels were present, revealing to men rare glimpses of truths that the mind can never fully grasp, while in these bodies of our humiliation. ELIZA J. BURNHAM.  
*Battle Creek, Mich.*

## THE WORTH OF LIFE.

BY M. P. STILES.

"ALL that a man hath will he give for his life." All must here include everything; and it is true that many would sacrifice property, position in life, worldly honor, and even their good name, to gain life. Though it may be but a span, yet for this brief life they willingly give all.

We read of a beautiful city of whose bright glory "the half has never been told;" whose inhabitants never are weary, never are sorrowful, never grow old. There, the luster of the eye never abates; the step never grows slow as they tread the shining streets, and behold the glittering towers, the walls of transparent gems, and gates of pearl, and feel that their home is there; that through the ceaseless ages of eternity their home is secure. Jesus, the bountiful Giver, is there; there, too, are bright, shining angels, and the good of all ages. Oh, what *must* it be to be there! But what must be thought of the millions who are giving an eternity of life in this glorious city for a few of the very things that a man will give for a span of this present life! May God impress our minds with the reality of the things that are not seen, that they may eclipse the things which are seen.

## BESETTING SINS LIKE LEECHES.

A TRAVELER in Burmah, after fording a certain river, found his body covered all over by a swarm of leeches, busily sucking his blood. His first impulse was to tear the tormentors from his flesh, but his servant warned him that to pull them off by mechanical violence would expose his life to danger. They must not be torn off, lest portions remain in the wounds and become a poison; they must drop off spontaneously, and so they will be harmless. The native forthwith prepared a bath for his master, by the decoction of some herbs, and directed him to lie down in it. As soon as he had bathed in the balsam, the leeches dropped off. This illustrates the fact that every unforsaken iniquity in the heart is like a leech, sucking the life-blood. Mere human determination to have done with it will not cast the evil thing away. You must bathe your whole being in God's pardoning mercy, and these venomous creatures will instantly let go their hold.

—A sinning world knows the difference between piety and profession. The most godless man that lives respects piety, wherever he finds it. The worst infidel finds in the lives of the truly pious an argument that he can never successfully gainsay or resist. The most blatant atheist is dumb in the presence of the triumphant death of the pious believer. Simple heart piety is mightier to persuade a scoffing multitude than all the eloquence of scholarly divines.—*Christian Standard.*

—Two things are to be remembered in all our efforts to improve the condition of the world: First, that we can only do a very little; second, that it is important to do that little.

## Our Tract Societies.

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

—No shattered box of ointment  
We ever need regret;  
For out of disappointment  
Flow sweetest odors yet.

The discord that involveth  
Some startling change of key,  
The Master's hand resolveth  
In richest harmony.

## MR. JUDSON ON DRESS.

EXTRACT FROM A LETTER TO FEMALE MEMBERS OF  
CHRISTIAN CHURCHES IN AMERICA.

[Compiled by M. L. H.]

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. This obstacle became more formidable through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land.

On meeting the church after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also that I should be unsupported, and perhaps opposed, by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew.

In the meantime I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I expect there to encounter the same enemy in those wilds, horrid and dark with o'ershadowing trees. But I found that he had been there before me, and reigned with a peculiar sway from time immemorial. On one Karen lady I counted between twelve and fifteen necklaces, of all colors, sizes, and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal perforating the lower part of the ear by an immense aperture, and reaching nearly to the shoulders, fancifully-constructed bags enclosing the hair and suspended from the back of the head,—not to speak of the ornamental parts of their clothing,—constituted the fashions of the fair Karenesses.

The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die. For a few nights I spent some sleepless hours, distressed by this, and other subjects which will press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. 2:9, and read these words of the inspired apostle: "I will also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broided hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from God.

Again, I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me a long and perilous way. I considered Maulmain and other stations; I considered the state of the public mind at home. But "What is that to thee? follow thou me," was the continued response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path

of duty, come life or death, come pain or reproach, whether supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow! I explained the spirit of the gospel; I appealed to her own consciousness of vanity; I read her the apostle's prohibition. She looked again and again at her handsome necklace,—she wore but one,—and then, with an air of modest decision that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation; a few opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maulmain he had actually seen one of the great female teachers wearing a string of gold beads around her neck.

Pause a moment, dear sisters, and sympathize with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed; and I endeavored to maintain the warfare as well as I could, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel. On arriving at Maulmain, the first thing I did after recovering from a fever was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what ease, and truth too, could that sister say, notwithstanding this necklace, "I dress more plainly than most ministers' wives and professors of religion in our native land! This necklace is the only ornament I wear. It was given me when quite a child, by my dear mother, whom I expect never to see again; and she begged me never to part with it as long as I live, but to wear it as a memorial of her." But to the honor of this sister be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must be sustained by continual supplies of missionaries, male and female, from the mother country; and when the latter arrive, they will be dressed as Christian women at home are dressed. The female converts will regard them as the freshest representatives of the Christian religion from a land where it flourishes in all its purity and glory; and casting triumphant glances at their old teachers, they will spring with fresh avidity to repurchase and resume their long-neglected elegances. The Karenesses will reload their necks, and ears, and arms, and ankles; and when, after another year's absence, I return, I shall behold the demon of vanity enthroned in the center of the assembly more firmly than ever, grinning defiance to the prohibitions of the apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, mountains, and wilds of this far-distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, you are inadvertently building up the kingdom of the devil.

### "WE AIN'T ADVENTS."

BY FRANK STARR.

AN incident which occurred some years ago in connection with T. and M. work has lately come to mind with considerable force. I was canvassing for some of our publications, distributing Health Annuals, etc., and made it a point to leave at least a back number of the REVIEW at houses where nothing could be sold. At one such house I had just offered a paper to an aged woman, when she said, "No, you better give them to your brethren; we ain't Advents."

I left, thinking that the old lady had a wrong idea of things. I felt assured that my "brethren" were all interested enough to take their own denominational paper. But, either there has been a material change since that

time, or I have become better informed; for I find, humiliating though the fact is, that I have brethren who do not take the REVIEW; and some of them occupy responsible positions in the church! I hardly know which feeling is predominant in my mind,—remorse, alarm, or pity. What shall be done to change this order of things? Perhaps there was some sense in the woman's advice, after all. Perhaps the best thing that could be done would be to gather up the names of all our "brethren" who profess to be "Adventists," but who, paradoxical as it is, do not take the REVIEW, and commence missionary work with them by sending them the paper.

### IOWA T. AND M. SOCIETY.

The quarterly meeting of this society was held in connection with the T. and M. Institute at State Center, at 10:30 A. M., Sunday, Oct. 24, 1880. Opening prayer by the President. Eight directors were present. Minutes of previous meeting read and approved.

The report of labor for the quarter was read as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	49	32	37	19	20	3	5228	372	37	\$19 14	
2	40	20	43	40	15		4830	273	36	18 60	
3	113	43	13	22	23	13	9710	318	28	49 64	
4	92	26	13	19	40	2	3940	431		44 11	
5	71	25	84	40	88	2	14604	621	8	70 76	
6	66	24	8	51	34	6	8068	580		32 40	
7	33	13	17	23	10	5	7774	357	4	16 11	
8	69	13	10	13	9	3	3358	350	1	26 74	
9	50	7	228	77	129	17	6133	173		15 73	
10	105	19	5	8	21	1	17391	1595	61	163 12	
11	50	19	5	5	5	1	3911	530	51	33 15	
12	10	3	1	5	5		420	20		2 00	
13	4	1	1	5	5		1500	30			
+	4	2	25	10	21	125	10272	375		238 35	
	752	285	2	484	331	381	97689	5975	226	\$797 93	

\* Agents.

† General Book-sales.

NOTE.—Cash received on donations and membership, \$173.50; on sales, \$274.57; on periodicals, \$349.86; on other funds, \$92.76. Total receipts, \$890.69.

The churches at La Porte City and Oskaloosa failed to report.

Remarks were then made by Elds. Butler and Whitney, contrasting the number of Sabbath-keepers who belong to our Conference with those belonging to the tract society, not more than one-fifth of the Sabbath-keepers reporting. They suggested that the directors and ministers visit each librarian and church clerk to ascertain who are members of the society, and to arouse an interest in the missionary cause all through our churches by enlisting all the Sabbath-keepers in the work, and inciting them to faithfulness in reporting.

Some extracts from the last annual report of the General Tract Society were read, showing that our donations for the missionary work are less than those given by some other denominations. The necessity of an increase of the missionary spirit in our own hearts, if we would engage in this part of the work with a zeal that would convince the world that we believe what we profess, was fully set before us.

Suggestions were offered in reference to the financial management of the society, and the placing of periodicals and bound books in libraries, and were afterward acted upon by the Board of Directors.

Eld. Whitney spoke of the missionary work as second to no other branch of the cause, and read portions of Testimony No. 29 to show how important God regards it. He thought there should be an increase of V. M. societies among us, and told of one such society that used over three hundred copies of the Signs each week, and could use more had they money to pay for them.

After several questions asking information in reference to V. M. societies and the best manner of doing missionary work, had been answered, the meeting adjourned.

The following is a summary of business transacted by the Board of Directors:—

It was voted that the amount which had been taken from the reserve fund for general expenses from the fall of 1878 to June, 1880, be charged to the general expense account, and at the next annual meeting apportioned by the Board to the districts.

On motion, it was voted that ministers and agents who are selling publications for the benefit of the society be furnished books for their own use at cost prices.

Moved and carried that the ministers and directors ascertain where public libraries will accept the Signs, Good

Health, College Record, and some of our bound books, and that they be furnished the same by our society.

LIZZIE HORNBY, Sec.

GEO. I. BUTLER, Pres.

### PENNSYLVANIA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	35	...	...	...	...	...	...	...	...	...	\$ 12 70
2	103	46	...	125	46	47	12	26443	936	108	77 28
3	85	33	...	31	18	15	2	5755	342	42	89 47
4	67	24	6	54	31	39	22	17304	723	19	71 62
5	25	9	...	60	19	15	1	9588	103	2	21 00
6	6	...	...	151	42	...	28	9314	171	122	189 55
+	...	...	...	...	...	...	3	47000	1300	...	76 04
	331	118	6	411	156	116	68	75404	2573	293	\$537 06

\* Ministers and Agents. † General Agents. ‡ Distributed at camp-meeting.

NOTE.—Cash received on donations and for membership, \$175.48; sales, \$232.34; periodicals, \$117.14. Besides the amount reported, there has been received on the French paper, \$2.00; on reserve fund, \$85.65; on Dime Tabernacle, \$1.77; total receipts during quarter, \$627.08.

MRS. D. C. PHILLIPS, Sec.

### SOUTH LANCASTER, MASS., V. M. SOCIETY.

ANNUAL REPORT.

No. of members,	31
" " reports,	60
" " meetings held,	50
Average attendance,	7
No. of letters written,	1,721
" " " received,	579
" " visits,	194
" " periodicals distributed,	10,746
Pages tracts and pamphlets distributed,	25,886
Annals distributed,	227
Subscribers obtained for periodicals,	55

MRS. MARY L. PRIEST, Sec.

### WHAT CAN BE DONE BY CONSECRATION.

F. A. WEST records an incident in his ministry that is worthy of being printed in letters of gold. 'After an appeal in behalf of missions, a servant girl asked of him a minute's private conference. At this interview, with moistened eyes, she said, "For years I have been saving my wages to give the gospel to the heathen. Here is the result." She handed him two hundred and fifty dollars. He pleaded with her to retain for her own support the larger part. She answered, "I have prayed much over this matter. My duty is clear to me: I beg you not to tempt me to take the money I have consecrated to Christ." And she hurried from his presence.

Dr. Newton tells of a blind girl who made her living making baskets. She came to his residence with an English pound note, and addressed him in these words: "Here is a pound note, sir, that I want to have sent to some missionary. Being a blind girl, I have not needed candles for my work at night, and this is my candle-money."

These are they who represent consecrated womanhood. Their souls will revel on earth amid a holy emotional blessedness that neither queens nor emperors know; and beyond the gates of the city they shall "shine as the stars forever and ever." Let us cease to plead inability to assist in great charities; and, above all, to give the gospel to the benighted, until we have understood by experience what it is, for the Master's sake, to deny ourselves the luxuries of life. Let us gild on our portemonnaies and bank-books the words, "Holy unto the Lord."—Selected.

—Every one who is trying to lead a good life, should also try to lead a winsome and courteous life. By abandoning gentleness of disposition and graciousness of word and deed, he throws away a means of growth and an effective weapon. Coarse Christians little know how often they play into the enemy's hands. It is almost always a grave mistake, in a matter of manners, or in any other matter, to try to put yourself on other people's level. If you are trying to do right, the chances are that, by adopting a coarse manner of speech or action, you will degrade yourself, both in your own eyes and in those of him whom you are trying to reach, and also will fail in the good you seek.



## INCOMPLETENESS.

Nothing resting in its own completeness  
Can have worth or beauty; but alone  
Because it leads or tends to further sweetness,  
Fuller, higher, deeper than its own.

Spring's real glory dwells not in the meaning,  
Gracious though it be, of her blue hours;  
But is hidden in her tender leaning  
Toward the summer's richer wealth of flowers.

Dawn is fair, because her mists fade slowly  
Into day, which floods the world with light;  
Twilight's mystery is so sweet and holy,  
Just because it ends in starry night.

Life is only bright when it proceedeth  
Toward a truer, deeper light above;  
Human love is sweetness, when it leadeth  
To a more divine and perfect love.

Learn the mystery of progressing duly;  
Do not call each glorious change decay;  
But know we only hold our treasures truly,  
When it seems as if they passed away.

Nor dare to blame God's gifts for incompleteness;  
In that want their beauty lies; they roll  
Toward some infinite depth of love and sweetness,  
Bearing onward man's reluctant soul.

—Adelaide Proctor.

## Progress of the Cause.

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

## THE CAUSE IN ENGLAND.

SINCE my last report, another one has taken a stand for the Sabbath in Romsey, and several in Upham, as the result of reading our books and papers. Some of these desire baptism.

We are cheered to learn, by report from the General Conference, that we are to have so large a number of *Signs of the Times* with which to do missionary work. As our brethren in America make so noble an effort to send us these papers, it places a responsibility upon us to use them in a proper manner. Our daily prayer is, that the Lord will guide, and open our way before us.

Sadness is in many hearts and homes here at the loss of friends by the wreck of vessels in the severe gales of the last fortnight. Last week the *London Shipping and Mercantile Gazette* contained the following: "We do not know that it has ever been our lot to record such a list of maritime disasters as have resulted from the violence of the late gales. Our impression of Tuesday contained upward of three hundred casualties. At Lloyd's as many as one hundred and thirty losses were posted in one day. . . . So sudden and so violent a visitation has seldom been experienced in these latitudes."

Be it understood that the above casualties were all on the coast of Great Britain. These things strikingly remind us of the words of Christ in Luke 21:25, 26: "The sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

In this nation we have an exemplification of the words of Christ, "Distress of nations, with perplexity," not only in the state of affairs in South Africa and the relations of the nation with Turkey, but in the situation in Ireland, which borders on an outbreak and civil war. All these things tend to tax the minds of the wisest rulers.

Crimes of such a type as burglary, adultery, and brutal murders, seem to be on an alarming increase. Sudden deaths are also increasing at a fearful rate. These things cause a look of seriousness on some faces for a time, but with the masses it is "on with the dance," grasping for the world and its pleasures. Not so, however, with all. The thoughtful are inquiring if these things do not forebode the soon coming of our Lord and Saviour.

Southampton, just at the present, is startled somewhat by a series of seven discourses from Canon Wilberforce, who stands at the head of one of the most popular established churches in the borough. In these discourses he is making a plain and unequivocal denial of the doctrine of eternal misery to the wicked; but instead of advocating the Bible doctrine of life only through Christ, he claims that all future punishment is of a reformatory character, and that eventually all men are to be saved. Of course, this makes some stir among churchmen, as it is in so direct antagonism to the last article of St. Athanasius' Creed, which he is supposed to be sworn to support. This article reads: "They that have done good shall go into life everlasting; and they that have done evil, into everlasting fire."

Our friend Wilberforce has found a method of explaining this fire a little different from that of the American Methodists. While they thought the fire was simply "the upbraidings of a guilty conscience," the Canon has discovered that it is "the love of God," which is to purge away the sinner's sins, and leave him ultimately to enjoy the bliss of Heaven. Of this I will give an article at greater length, after I get the report of the whole seven sermons complete.

Amid all these things, we are seeking to do what we can for the cause of truth. Pray for us that we may have wisdom to discern openings for good, and "as we have opportunity, do good unto all men."

J. N. LOUGHBOROUGH.

## OREGON.

Ashland, Nov. 14.—I have been holding meetings in this place two weeks. I found four Sabbath-keepers here, and two more have taken hold since I began my meetings. Others are much interested, and there is quite a prospect that they will take a stand for the truth. We hope for enough to form a church. This place is in the extreme southern part of the North Pacific Conference.

Lord's blessing the work here.  
I. D. VAN HORN.

## NEBRASKA.

Labor among the Churches.—I had the privilege of attending the T. and M. Institute at State Center, Iowa, and am glad to say it was one of the most profitable meetings I ever enjoyed.

Sabbath and Sunday, Oct. 30, 31, I was with the church at Dunlap, Iowa. At meetings six miles south of town, the people manifested a real desire to hear and read.

Nov. 6, 7, I attended the district meeting in Dist. No. 1, at Blair, Neb. Bro. Boyd and Cudney were also in attendance. On the Sabbath, we enjoyed rich blessings from the Lord. From this meeting I came direct to Dist. No. 5, where I have been visiting the churches, holding a T. and M. school with each, a report of which I will give soon.

Nov. 25.

GEO. B. STARR.

## VERMONT.

Troy, Nov. 26, 27.—At this place Bro. C. W. Stone held meetings some two years since. Twelve or fifteen received the light on the Sabbath, uniting in its observance with the few who were then keeping it. The greater part of this number still observe the Sabbath of the Lord.

Obstacles had seemed to lie in the way of completing the work of organization, till our meeting of the above date, when it was accomplished without a dissenting voice, ten uniting in church fellowship. Others will doubtless join the church soon. After the business of the meeting was concluded, the spirit of gratitude and praise to God fell upon the brethren and sisters assembled, leading them to acknowledge his goodness and mercy, flowing tears giving evidence of deep feeling and sincerity of heart.

One year since, the tithing system was presented here, and adopted by these brethren and sisters with cheerful willingness.

A. S. HUTCHINS.

## GEORGIA.

Reynolds, Taylor Co.—I left home last Friday morning to attend Eld. Corliss' meeting at this place. Bro. J. S. Wimbish, of Bibb county, was also present.

Our meeting commenced on Sabbath evening, and ended first-day evening. Bro. Corliss preached seven discourses. On account of the unfavorable weather, which was cloudy and rainy until Sunday afternoon, the congregations were generally small, until the last night, when we had a full house of very attentive listeners. The ordinances were administered Sabbath evening. We all feel very grateful to the General Conference for sending so able an expounder of God's word to visit us.

On Monday, Bro. Corliss took the train for Bladen Springs, Ala.

All our people in this vicinity are very anxious to have our dear Bro. and Sr. White visit the South. We would do all we could for them; and I believe the people would turn out *en masse* to hear them preach.

Pray for us.

WM. F. KILLEN.

Nov. 30.

## ALABAMA.

Bladen Springs, Choctaw Co., Nov. 26.—On returning home from Washington county, I found the people here very anxious to hear the truth. I preached twelve discourses, and although the weather was very cold for this latitude, the interest and attendance were good. The Baptists kindly permitted me to hold meetings in their church. Twenty or more adult persons pledged themselves to keep the Sabbath, and made ar-

rangements to meet next Sabbath for a Sabbath-school. One of these was a Baptist minister. Some of his members threatened to stop his preaching, but he replied that he thought this would be a difficult matter. I intend to again visit the brethren here when I can conveniently do so.

I returned home with the intention of visiting Mississippi, but found a card from Bro. Corliss which caused me to delay a few days. We would be glad to have Bro. and Sr. White spend the winter with us in our southern home.

J. M. ELLITT.

## ILLINOIS.

Hoopeston.—I have just visited our brethren at and near this place. On the Sabbath, I held two meetings at the house of Bro. Billings. The Lord blessed the word of life to his dear children, who were glad and grateful for this privilege, not having been visited by a minister since last year. Some who had backslidden ask the prayers of the people of God.

The interest shown by a Christian minister was by no means an unimportant or uninteresting feature of our visit. On Sunday I attended his meeting, and was requested to take part. Himself and wife subsequently listened to a synopsis of the principal lines of prophecy, the Elder recognizing our faith as Biblical, and offering to help, if a course of lectures is given in that neighborhood. They both expressed a desire to hear further on these subjects, and gave us a warm invitation to visit them at their home. If a series of meetings could be held here in the near future, I have no doubt but good would result.

I feel to praise God for his glorious truth.

PAUL E. GROS.

## WISCONSIN.

Ft. Howard, Neenah, and Poy Sippi.—In Ft. Howard, we held eight meetings. The church here is composed of American brethren and some Danes and Norwegians. The members live quite scattered. They are about to build a meeting-house in Ft. Howard, and have purchased a lot. One brother has donated \$700 for this purpose. The meetings were conducted in both languages, some in English and some in Danish. Some of the brethren came four, some eight, and some seventeen miles to meeting. They have a good Sabbath-school. It was encouraging to meet friends here with whom I had prayed and worshiped as long ago as twenty-one years.

Nov. 15, I went to Neenah, and commenced meetings the same evening. Here the Danish Baptists kindly opened their meeting-house for us, and we used it every evening and on the Sabbath. Sunday we rented a large hall, and held two meetings in English. It seems as though some good might be done here among the American population, if proper efforts were made, and that would be quite an encouragement to our Danish brethren. It has been quite cold weather,—the mercury sometimes 15° below zero,—yet the meetings have been well attended.

It was about seventeen years ago that I first preached on the prophecies among the Danes in this city. It was here, too, that I obtained the first subscribers for *Advent Tidende*, when I was about to try to get that periodical started. Here also two of my children stayed while I was in Denmark.

The youth and children in this city manifest a good degree of interest in the Sabbath-school. By their request, we organized a Youth's T. and M. Society. Sabbath afternoon, we celebrated the ordinances of the Lord's house, and realized that the Lord was near, and that to bless. The next day Bro. H. Strensen was elected and ordained elder of the church.

Nov. 22, in company with Eld. A. Olsen and wife, I rode thirty-two miles to Poy Sippi. Here I have held two meetings every day, and six meetings on Sabbath and Sunday. Our Danish brethren have manifested good interest. They have come to meeting every day in the daytime, and a number of outsiders with them, filling the meeting-house. They have received instruction with great willingness and tenderness of heart.

In this place I first became acquainted with the immortality and Sabbath questions as taught in the Bible, and among these Danish brethren I first had the pleasure of preaching these precious truths. They have been faithful, and many have been added to their number, so that they have at present fifty-nine members. Other churches have diminished, as some have died and others moved away, but this church has gained more than it has lost; and could suitable labor be bestowed among the Danes in this vicinity, many souls could be gathered in.

We have formed a Danish health and temperance club here, consisting of twenty-seven full members. A number had previously joined the American H. and T. club. The American church in this place is not so numerous, yet the brethren are doing well and working in harmony together with our Danish brethren, occupying one meeting-house and joining together in one Sabbath-school. Sunday evening we had a temperance meeting in English. A number of outsiders have joined, and are interested in this work.

J. G. MARTTSON.

Nov. 29]

## GENERAL MEETING IN NEW ENGLAND.

THE special meetings held at South Lancaster for the past ten days, in connection with the quarterly meeting, were seasons of much encouragement to the church here as well as to those who came from other parts of the Conference. The meetings began Friday evening, Nov. 19, and closed Monday morning, Nov. 29, including nine days and ten evenings. New Hampshire was represented by brethren from Cornish, Washington, Marlow, Amherst, Rindge, New Ipswich, Walpole, and West Wilton; Massachusetts, by brethren from Newburyport, Haverhill, Ipswich, Danvers, Dartmouth, Worcester, Boylston, Oakdale, and Sandisfield; Connecticut, by representatives from Canaan and Norfolk. The church at Curtis Corner, R. I., was also represented. The time was fully occupied, six meetings being held each day, with the exception of Thanksgiving Day, when instead of a sumptuous feast, an extra service—a praise-meeting—was held from 12:30 to 1:30 p. m., during which time fifty-three testimonies were borne. It seemed as though the Lord showed his especial approval of the manner in which the day was spent. At the 6 p. m. meeting, the universal testimony was, "The best Thanksgiving ever enjoyed." Each day at 5:30 a. m., a prayer-meeting was held for one hour. An hour and a half was spent daily in giving instruction in book-keeping and in the business of the T. and M. work. The Sabbath-school and temperance work received their share of attention. A Bible-class was held each afternoon for two hours.

The subject of the tithing system was thoroughly examined, and although no new features were brought out, yet to those present the matter presented a clearness that they had not seen before. Considerable time was also devoted to an examination of the question of spiritual gifts; a deep interest was manifested in the subject by those present, and the prevailing sentiment seemed to be, "The truth never seemed clearer than now." Eld. Haskell had great freedom in speaking the truth and giving such instruction as seemed most fitting to the occasion. Twelve discourses were given, besides the regular lessons for the day, the most of which were by Bro. Haskell.

While efforts were put forth to shed light on the manner of doing business connected with the cause, the chief object, seeking God and drawing near to him, was kept before the mind during the entire meeting. The regular attendance was good, and far exceeded the most sanguine expectations.

The meeting coming, as it did, on Thanksgiving week, it was feared this would affect it unfavorably; and no doubt some were detained who would otherwise have attended; but those who were present felt amply repaid for the sacrifice they had made in attending the meeting. A class of forty-three members was formed, principally outside of the Lancaster church. The average attendance throughout was forty-one.

On Friday evening, God came especially near by his Spirit. Just before the meeting closed, Bro. Haskell made some remarks, and called on those who felt that they had lost their connection with God and were anxious to regain it, to manifest the same by rising to their feet. This was promptly responded to by several who had been in the dark for months. An invitation was then given for such to come forward. The body of the house was vacated, and fully two-thirds of an audience of about one hundred came forward. Heartfelt confessions were made, such as had not been witnessed here for years. On the evening after the Sabbath, in a social meeting, the same spirit of confession was present again. The Lord came very near, and it was a time of general weeping. The spirit of murmuring that had taken possession of some was laid aside, and a general desire to earnestly seek God was manifested.

As we witnessed the results of the meetings held, and saw some taking steps toward the light, and

beheld the change that had taken place within a few days, we felt like exclaiming in the words of another, "According to this time it shall be said of Jacob and of Israel, What hath God wrought!" and it savors nothing of presumption to say that the carrying out of the vows and promises made at this meeting will result in great good to the cause in New England.

On Sunday evening Eld. Haskell gave an instructive lecture on temperance to a full house, mostly outside of our people. The brethren went home greatly strengthened, and with the feeling that in many respects the meeting was one of the most encouraging ever held in New England. D. A. ROBINSON.

## SLEEPING IN MEETING.

SLEEP is a great blessing, but like other blessings it may be turned into a curse. And this is no doubt the case when precious opportunities of nourishing our spiritual natures are lost by sleeping in meeting.

Some people act as though they were determined about the matter. They brace their backs against the wall or corner of the seat, and place their feet on the seat and their elbows over the back of the seat, so as not to be liable to fall down during the operation. Once in awhile they wake up, and what a pitiful face they make! and then again they are wrapped in quiet slumber. The Lord wants to talk with them, but they hear not his voice.

Others always shut their eyes in meeting, that their neighbors may not easily discover whether they sleep or not. And often they themselves do not know. Their consciousness is such a dreamy one, that they cannot discover the line between thinking awake and thinking asleep, or dreaming. How much more encouraging it is to the speaker to see two bright eyes watching him closely all the time. Yes; I would rather see my hearers with both eyes open, and the mouth open too, as though they were ready to swallow everything that was said, than to see them thus shutting and pinching the eyelids.

Others nod and nod until perchance the hymn-book falls to the floor, making a noise and keeping them awake for some time, to the great joy of the preacher. And still others will half shut their eyes, so that only the white of the eyeballs is visible, sometimes rolling them in a manner that causes a ghostly and frightful appearance. If you knew how you embarrass and torment the preacher by these phenomena, and dampen the whole interest of the meeting, you would repent of this sinful act, and when you were converted you would strengthen your brethren. During all the time I stayed in Europe, I do not believe that I saw so many sleepy people in meeting as I have seen during the few weeks since I returned to America.

The remedy: Remove the causes.

The causes may be various. Let me mention some:—

1. A dull and uninteresting speaker. Perhaps he gets a skeleton from others, and has no life to put into it; or he preaches the same old sermons over and over, with no new, additional light or experience; or he neglects study and prayer, and is not himself illuminated by light from Heaven; or he is a slow (not to say lazy) man, with too little electric current to vivify himself, much less to electrify a congregation.

2. Dull hearers who have no interest in spiritual things.

3. An overheated room, with hot stove-pipes over the heads of the speaker and hearers. Let it be known unto all men, that hot pipes over the head are not beneficial to our thinking powers. Most of the meeting-houses are warmed just right, if we could think with our feet. Away with those horizontal pipes. Thoughts are not improved by baking. Let the room rather be too cool than too hot. In many churches in Europe they have no fires at all, be the weather ever so cold. Then the people wrap up, and do not get sleepy. In Norway we never see the people going to the stove to warm their feet, and they would consider it exceedingly out of place if anybody should go to the stove during a sermon.

4. Too much food recently taken into the stomach. In this case, blood which should go to the brain is required for the process of digestion, and the brain stops thinking.

5. Too little sleep during the night or day previous to the meeting. Take your nap before you go to meeting. Do not wait till the sermon is preached. Please notice this, my dear brother or sister disposed to sleep in meeting: *Take a nap before the meeting*. It is a harmless and splendid remedy.

6. Hard labor during the previous day. The vitality is used up. You have no strength left with which to worship God. It is all used up in the cares of this world. Gather a few *less* potatoes, and *more* of the bread of Heaven.

Our Saviour once tried to speak to a sleepy congregation, and it added sorrow to his broken heart, already filled with anguish, as the mysterious cup trembled in his hand, in the garden. May we all awake to righteousness, and watch unto prayer, that we may neither be found sleeping nor sleepy when the Master comes. J. G. M.

## General Selections.

## CONSECRATED BY CHRIST.

By sleep He consecrated sleep,  
And taught us how to lay our head,  
With trust like his, divine and deep,  
In slumber on our nightly bed.

By death He consecrated death,  
And made the grave a holy home,  
In which our flesh, the turf beneath,  
Shall rest in hope until He come.

Resting, He consecrated rest,  
And bade us in his rest to dwell,  
As when, with weariness oppressed,  
He sat at noon on Sychar's well.

Weeping, He consecrated tears,  
And showed the mourner how to weep;  
And yet the tear-sick eye he clears,  
Lest sorrow be too long and deep.

Loving, He consecrated love,  
Lifting it out of human sin,  
Making it pure, like things above,  
And deepening the fount within.

—Bonar.

## FOLLOWING CHRIST.

AN important part of the eleventh chapter of Matthew is Christ's emphatic command, "Follow me." To the disciple to whom it was addressed, it may have involved nothing more than accompanying him in his journey to the wild Gadarene country on the other side of Lake Genesareth; but to us the command is fraught with the deepest spiritual meaning. Some one has beautifully interpreted our Saviour's words as applied to ourselves in this manner: "Follow my example; settle all questions of duty by an appeal to that; let my life be a perpetual standard of reference to which your life shall be strictly conformed; let your conduct be habitually compared with mine; make it the great aim of all your efforts to reproduce my character in yours." In order to follow Christ in the sense which these words imply, it is necessary to study his precepts and his life. His precepts were perfect. "Never man spake like this man," is the verdict of all ages. But his system does not consist of precepts alone. It is a living, embodied religion. Christ came, not merely to teach, but to illustrate and enforce his teaching by his life. We obey his precepts by imitating his life, by doing as he did. We are to be what he was in character, to have his spirit,—the mind that was in him,—and manifest it in our lives.

If we study the life of Christ, we shall find that it was wholly pure; though "tempted in all points like as we are," he was "yet without sin." He was wholly free from self-seeking. He nowhere appears striving after wealth, worldly influence, or power. He might have said, "I will seek the friendship of the great ones of the earth; for their influence is far greater than that of the poor and the lowly. I will seek to win the high priest, the learned scribes, the proud Pharisees. I will thus plant my church where opposition is most to be feared, and gain for myself and my followers immunity from persecution." But regardless of all such considerations, he planted his church among those who had most need of its com-

fort and help; he chose for his followers those who could offer him least. There is, in all the record of Christ's life, no trace of selfishness to be found.

He was constantly active in the work of doing good to both the bodies and the souls of men. "He went about doing good," and "came to seek and to save that which was lost." Whoever would be a follower of Christ must have his spirit of aggressive zeal and self-sacrifice for others. For "if any man have not the spirit of Christ, he is none of his;" and "he that saith he abideth in him, ought himself also so to walk, even as he walked." Some one has quaintly said, "The Lord's sheep have three marks: 1. They hear the voice of the Shepherd; 2. They know his voice; 3. They follow it."

The fact that Christ has commanded us to follow him is of itself sufficient proof that we may do so. Hence it is written, "Let this mind be in you, which was also in Christ Jesus," and, "Hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his footsteps." These commands would never have been given, if the thing commanded had been an impossibility. We may be truly conformed to his likeness, and be made partakers of his nature.

How, then, shall this close resemblance to Christ be attained? By a study of his character; by taking his yoke upon ourselves, and learning of him; by taking up whatever work is given to us, and performing it with patience and faithfulness.

"If any man will come after me, let him deny himself and take up his cross daily, and follow me."—*Mrs. J. E. Zimmerman, in S. S. Times.*

### HOW TO INFLUENCE YOUNG MEN.

WHERE are the young men in respect to moral character? It is upon moral character that the welfare of the country depends. Some people think it does not matter what a young man's character is. He may go through a period of worthlessness, they say, and come out all right in the end. There is no worse devil's lie than this. The chances are that what a man is in his youth, he will be in his manhood, though it may be in part concealed. What is the character of young men in respect to truth? This life is so feverish, we live at such a high pressure, that to be truthful requires not only self-denial but a close watchfulness. There is no real happiness except in truth; there is no safety except in truth. Next to it is honesty. One is subjective, the other is objective. A commerce far and wide, quick methods of trade, and the prevalence of gambling, surround youth, and it needs not only moral strength, but intellectual vigor, to resist temptation.

Another point is purity—not only in deed, but in thought. A young man should retain his original purity. There should be courage in the matter of industry, temperance, and frugality. Another side of the subject is his relations to the unseen. He has capacity for eternal gain or eternal loss. There is a tendency in our age toward a disintegration of belief. What once was accepted with the unquestioning faith of a child, is now submitted to the crucible of criticism. I am not one of those who believe there is much more infidelity now than in former ages. It is because of unbelief in the churches that it appears greater. There is great activity of thought. In some quarters there is materialism, and in others the chief doctrinal teachings are questioned.

Where are our young men in respect to faith? Belief in God is necessary. Destroy it, and ruin is already set in. Religion is the prime force that holds society together. Break it, and catastrophe follows. We should not lose sight of our duty in this regard. There is nothing more powerful than force of example. There are two gospels; the one that is presented, and another that is lived. Look at our churches. Do the young men attend? There are several reasons why they do not. The churches have not done their duty; they are not the social centers they might become. Thousands of young men are in this city without a friend. They often find the church cold and forbidding. A rough word or a cold stare may banish them forever.—*From a Sermon by Dr. Bevan.*

INSTANT IN PRAYER.—When a pump is frequently used, but little pains are necessary to obtain water; the water pours out at the first stroke, because it is high; but if the pump has not been used for a long time, the water gets low, and when you want it, you have to pump a long while, and the water comes only after great effort. It is so with prayer. If we are instant in prayer, every little circumstance awakens

the disposition to pray, and desire and words are always ready. But if we neglect prayer, it is difficult for us to pray; for the water in the pump gets low.

—The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.—*Socrates.*

### Notes of News.

—In Spain, Presbyterians are manifesting great activity.

—It has been decided to summon the British Parliament to meet Jan. 6.

—The population of Alaska is estimated at about 30,000, of whom only 300 are whites.

—Since the year 1871, over 700 Buddhist temples in Japan have been diverted to secular uses.

—London, England, is trying to devise ways to rid herself of the dense fogs which so annoy her citizens.

—On Sunday, the 28th, a severe shock of an earthquake was felt at St. Paul's Bay, Province of Quebec.

—A little town in Savoy has been almost destroyed by fire, the public buildings and 30 other houses being burned.

—The Czar, who has been at Lividia with his new wife, on account of the opposition of the royal family to his marriage, has set out for St. Petersburg.

—Fifteen of the 45 collieries of the Philadelphia and Reading Company have suspended for December, throwing about 3,000 men out of employment.

—The revenue of the imperial family of Russia is \$12,500,000. About \$2,500,000 is set aside for charities, schools, etc., under the direction of the family.

—On the 28th inst., the remaining four of the bodies of the 20 men who perished by the Hudson-River-tunnel disaster were recovered. Two of them were identified.

—It is said that General Burrows' defeat in Afghanistan, which involved the British government in so much perplexity, was due to the drunkenness of the soldiers.

—An English clergyman who has traveled 800 miles on the tricycle strongly recommends it to his brother ministers. He can ride 50 miles a day, going up hill without difficulty.

—Immense damage has been done by the sudden breaking of the ice in the Volga. Five steamers and 30 barges were destroyed, with large quantities of grain, naphtha, and fish.

—The Peru-Chilian war is not yet over. A dispatch dated Dec. 1 states that a battle is imminent near Pisco, where troops of both nationalities are massing in considerable numbers.

—On the 29th inst., a fire at West Point, Va., destroyed 2,100 feet of the wharves and six large warehouses, the whole covering an area of nearly four acres. The loss is estimated at \$250,000.

—A goodly number of the more intelligent and independent of the Mormon girls have formed a monogamic society, each member pledging herself to marry no man who will not be content with one wife.

—It seems that Persia has not yet rid herself of the Kurds, or those savage raiders have again invaded that devoted land. Late dispatches say that the Kurds are close to Urumiah, and there is a prospect of heavy fighting.

—A dispatch from St. Petersburg states that the police at Charkoff have seized several printing presses, together with daggers, revolvers, and copies of the revolutionary organ of the Nihilists, and have arrested two revolutionists.

—It is said that the pope is preparing an allocution condemning the hostile attitude toward the church which France and other nominally Catholic countries are occupying. This looks as though Rev. 17: 16, 17 was having its fulfillment.

—The Italian government offers three prizes of \$10,000, \$6,000, and \$4,000 respectively, for designs for a monument to King Victor Emmanuel I., the designs to be sent in before August, 1881. The cost of the monument is not to exceed \$1,900,000.

—It seems to be a settled fact that New York is to have a world's fair in 1883. A committee having in charge the important matter of locating it, holds weekly meetings. Brooklyn lays claims to superior facilities for meeting the requirements of the Exhibition.

—The census taken in June showed St. Louis to have a population of 333,000. The people were dissatisfied with this census, believing it too small; so another has been taken, with a result of 338,862, no effort having been spared to swell the enumeration as high as possible.

—England is sending more troops into Ireland. However, the government does not seem disposed to depend on arbitrary measures alone to quell the disturbances in that distracted country. The plan of buying up the land and selling it in small farms to the peasantry, seems to be gaining favor.

—The great volcano of the Sandwich Islands, Mauna Loa, is active. The eruption broke out on the 5th of November, and is one of the grandest ever witnessed. It is sending out two streams of lava, one of which is 30 miles long, 100 to 200 yards wide, and about 20 feet deep. Terrible explosions accompany the eruption.

—The question, What shall be done with our ex-presidents? has of late been agitating the public mind through the press. The New York Times has given the matter a practical turn, and is raising an ex-presidential pension fund. It is said that this fund is in a fair way to be made up, over \$100,000 having already been pledged.

—Curious, very, was the way in which a new island recently sprang into existence among the Azores. A large slice of the island of St. George suddenly launched itself into

the sea, to a distance of about 300 meters. Some cattle grazing on the island at the time were not in the least discommoded, but were found quietly feeding on the new island.

—The golden tide is rolling in upon the United States in an increasing volume. Steamers arriving at New York in a single day recently, brought \$1,292,000 in the precious metal. For the year ending Oct. 31, the imports of gold into this country exceeded the exports by \$87,214,821. The steady drain of gold to this country is attracting serious attention at London.

—A few weeks ago, several men were sitting around the fire at a boarding-house in Bardell City, Pa. The fire beginning to burn low, one of the men poured on the coals a cup of oil from a bucket near by. The oil in the cup caught fire, and burned his hand; he threw the burning mass away, and it fell into a bucket nearly full of oil. An explosion followed. The house was burned to the ground, and eight persons lost their lives.

—The Beckwith House at Oshkosh, Wis., one of the finest hotels in the Northwest, was burned Dec. 3. One lady, the wife of a wealthy retired lumberman, perished in the flames. Two or three other persons are missing, and it is feared that they have shared the same fate. It is thought that the fire resulted from the bursting of a kerosene lamp. The loss in building and furniture is estimated at \$50,000, less than half of which is covered by insurance.

—Near Chalk Creek, on the Denver and Rio Grande road, 60 laborers were buried in a snow-slide. At about 11 A. M., on the morning of Nov. 25, they noticed the pine trees trembling, and in an instant the slide came with a loud roar, tearing up the track for a distance of a quarter of a mile. One man was killed, 19 were badly injured, and 11 others slightly. The slide carried the track over the heads of the men, and most of the wounds were probably caused by the iron striking them.

—It seems to be a matter of doubt whether Montenegro will be able to hold her newly acquired territory of Dulcigno, when the allied fleet shall leave her to contend alone against Albanian and Turkish influence. Turkey, now that Dulcigno has been surrendered, is assuming a threatening aspect toward Greece; and the attention of the powers is largely directed to the task of keeping peace between these two bellicose nations; for they could hardly settle their differences by an appeal to arms without bringing on a European war.

—The Indians seem to be developing a capacity for civilization. At 40 different agencies, the Interior Department has an Indian police aggregating 815 Indians, of whom 162 rank as officers. In the work-shops of the various agencies, 385 Indian youths are learning trades. During the past year, about 2,000 of them, with their ponies, have been employed by the government, and have done good service. Brick-making by Indian labor has also been begun. It is very much better to put the Indians into these avenues leading toward civilization, than to pursue the old policy of alternately feeding and fighting them.

### Obituary Notices.

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

MCCORMICK.—Died of diphtheria, at Denison, Iowa, Nov. 6, 1880, Alice H., daughter of P. and E. McCormick, aged 3 years, 10 months, and 16 days. Words of comfort were spoken by Eld. Beck (Methodist). P. MCCORMICK.

HOLLIDAY.—Died of typhoid and spinal fever, at Cedar Lake, Mich., Oct. 3, 1880, Alden, only son of Wm. H. and Florence A. Holliday, aged 2 years, 3 months, and 7 days. He was a bright boy, and is sadly missed by his parents and friends, who hope for a reunion when the Life-giver comes. L. M. OGDEN.

SMITH.—Died of typho-malarial fever, near Salem, Kan., Nov. 20, 1880, Mary L. Smith, aged 21 years, 2 months, and 3 days. Although she thought it was hard to part with dear friends, yet she felt resigned. She sleeps in Jesus. Words of comfort by the writer. Text, 1 Cor 15: 26. MARSHALL ENOCH.

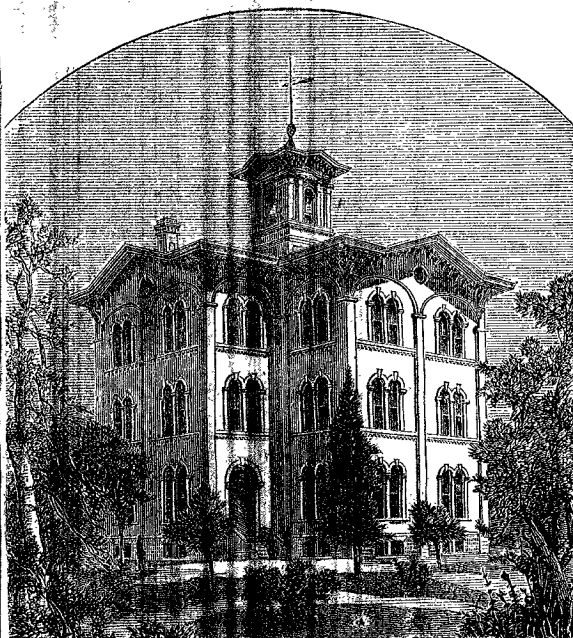
DICKENSON.—Died near Estella, Mich., Oct. 31, 1880, Lillie A. Dickenson, aged 19 years. She entertained bright hopes of a part in the first resurrection. A husband, an aged father, and other friends, mourn her loss. Words of comfort were spoken by a Baptist minister, from Isa. 30:18, last clause. L. M. HARVEY.

KENDALL.—Died of consumption, in Pleasant Grove, Minn., Oct. 24, 1880, after a long and very painful illness, our beloved brother in Christ, Cephas R. Kendall, aged 39 years. Bro. Kendall suffered much, but bore his pains with Christian fortitude. He was recently from Bristol, Vt., where he leaves many friends, as also here. He leaves a loving wife, two sons, one daughter, a tender mother, brothers, and friends, who mourn their loss, yet not as those who have no hope. Funeral discourse by the writer, from Rev. 14: 13. J. M. HOPKINS.

CARPENTER.—Died in Oswego, N. Y., Sept. 9, 1880, Bro. Luman Carpenter, aged 69 years. Bro. C. was stricken with paralysis five years ago, and has been confined to the house ever since. He was one of the first in this city to accept the doctrine of the near coming of the Lord, having become identified with the Adventist people in 1844. When the light on the Sabbath was presented, he was one of the first to accept it, and he became a commandment-keeper as early as 1848. He was a faithful and exemplary Christian, and was respected by all who knew him. M. E. GOODWIN.



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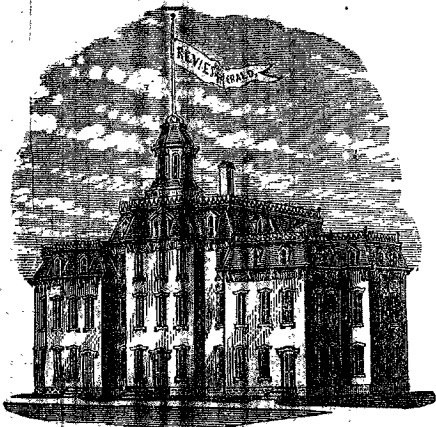
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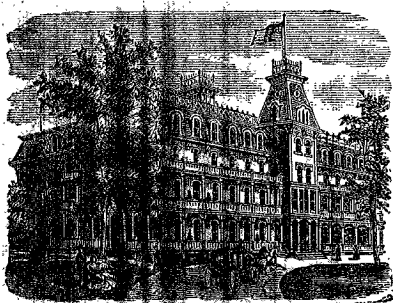
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## The Review and Herald.

Battle Creek, Mich., Thursday, December 9, 1880

### SPECIAL APPOINTMENT.

DEDICATION AT LAPEER, MICH.

PROVIDENCE permitting, Elders White and Corliss will dedicate the house of worship at Lapeer, Mich., December 25th. Meetings will be held on the 25th and 26th.

J. W.

The pamphlet entitled, "The Position and Work of the True People of God under the Third Angel's Message," by Eld. Littlejohn, is out of print. A few hundred copies of this work are wanted immediately, for a special purpose. Those who have them to spare, will please forward them to this Office, and receive their value in other books, or in cash, as they may prefer.

J. W.

If the tract societies would work for the interest of our houses of publication, as well as for the good of the people who may read our papers and books, they would carry out the original design. And there are many things which the tract workers could do for the general good of our publishing houses, and the cause generally, if they would regard themselves as servants of the cause. Unless there is a change in the present administration of the tract societies, our publishing houses must deal directly with our ministers and people. We now request that the presidents of the several Conferences immediately furnish this Office with the names and addresses of the State officers, and the elders of all the churches in the several State Conferences.

JAMES WHITE, Pres. S. D. A. Pub. Association.

Temperance and Gospel Songs, by J. E. White, is fast gaining that popularity its merits deserve. It is far in advance of books of the kind extant. Particulars next week. For sale at this Office, at 30 cents a copy, postage paid. To clubs, at \$3.00 per dozen. Liberal discount per 100 copies to those who will push the sale of the book. Agents wanted in every State.

J. W.

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J. W.

One number more completes the present volume of the REVIEW. As a volume consists of only twenty-five numbers, one number, as heretofore, will be omitted between the close of the present and the beginning of the next volume.

Another specimen of the spirit which correspondents should cherish comes to us in a communication dated Nov. 29, accompanying an article for the REVIEW. The writer says: "If I knew that what I write would be published without being examined, I should not dare to write, lest I might say something which would do harm. But I suppose it is a part of an editor's work to act as a detective to keep out what should not appear; so I venture."

Who can tell how suddenly public sentiment may change? How far is it safe to calculate on the supposed religious liberality of a community against religious oppression and persecution? How much force is there in the objection to our application of Rev. 13:11-17, which is based on the supposed more enlightened and liberal Christian sentiment of these days? Facts now transpiring in Germany answer these questions. Philosophy and transcendentalism

are supposed to have made that nation tolerant and liberal to the maximum degree. But now they have commenced an anti-Jewish movement, in which prejudice against the Jews is being fanned to a white heat. Of this, the *Inter-Ocean* of Nov. 29, 1880, says: "The strength which the movement has gained shows to what extent the narrowest and bitterest intolerance holds sway among what has been regarded as the most philosophic and liberal of peoples."

### CONFERENCE REPORTS.

THE number of quarterly reports from State Conferences to the General Conference for the quarter ending Oct. 1, 1880, thus far received, is only nine, from the following Conferences:—

Illinois, Maine, Minnesota, Upper Columbia, California, Kentucky, Nebraska, Texas, and Indiana.

Where are the secretaries of the fifteen remaining Conferences? Let us have full reports from all the Conferences for the quarter ending Dec. 31.

U. SMITH, Gen. Conf. Secretary.

### THE ILLINOIS INSTITUTE.

WE would again call the attention of the brethren of the State to this meeting, which is to be held according to appointment, at Serena, Ill., Dec. 15-27. It is expected that this meeting will commence Wednesday evening, the 15th; and we are anxious that all who can do so should be present at the commencement of the meeting.

It is very desirable that every church in the Conference should be represented at this important gathering; and as far as possible, all the officers, not only of the tract society, but of the churches and Sabbath-schools, should attend, as instruction will be given in all these branches of the work. It is expected that the ministers of the Conference will also attend, and we trust that with the blessing of the Lord this will be a very profitable meeting for the cause in this Conference.

Read again Eld. Andrews' article in REVIEW of Nov. 18, concerning this Institute. Let us come to this meeting seeking the special blessing of God upon our efforts to prepare ourselves for greater usefulness in the work.

B. L. WHITNEY.

## Appointments.

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

No providence hindering, I will meet with the churches as follows:—

Alto, Howard Co., Ind.,	Dec. 11, 12.
West Liberty, Howard Co.,	" 14-16.
Bunker Hill, Miami Co.,	" 18, 19.

Hope to see a general turnout at these meetings.

S. H. LANE.

We will meet with the church at Bancroft, Mich., Dec. 11, 12. At Alaeidon, Wednesday and Thursday, Dec. 15, 16; and Dec. 17-19, at Howell.

Let there be a good turnout, and each come prepared to take hold of the work in earnest. Plans will be laid for the T. and M. work for the coming year.

E. P. DANIELS.

C. N. STUTTLE.

PROVIDENCE favoring, I will hold meetings at Osage City, Kan., Dec. 18, 19; Burlingame, Dec. 25, 26. I hope all the friends within a reasonable distance will attend. The propriety of organizing a church at Burlingame will be considered.

SMITH SHARP.

No providence preventing, we will meet with churches in Iowa as follows:—

Laporte City,	Dec. 18, 19.
Webster City,	" 21, 22.
Hook's Point,	" 25, 26.
Fonda,	Jan. 1, 2.

Hope to meet all the friends of the cause at each of these places, as there are important matters to be considered.

H. NICOLA.

J. T. MITCHELL.

NOTHING preventing, we will hold meetings in the 6th Michigan T. and M. district as follows:—

Lakeview,	Dec. 11, 12.
Cedar Springs,	" 18, 19.
Greenville,	" 25, 26.
Muir and Lyons,	Jan. 1, 2.

Between the above dates, we will visit other churches and scattered brethren, as far as possible. As these meetings are very important, we trust every one interested in present truth in the vicinity of these churches will be present.

D. A. WELLMAN.

F. HOWE.

NOTHING preventing, I will meet with the churches of Nebraska as follows:—

Richmond,	Dec. 11, 12, 1880.
Alma,	" 25, 26, "

Waco,	Jan. 1, 2, 1881.
Blue Valley,	" 8, 9, "
Stromsburg,	" 15, 16, "

Meetings to commence Friday evenings. The T. and M. State quarterly meeting will be held in connection with the meeting at Stromsburg. The officers are especially requested to attend, as instruction will be given in book-keeping, and important questions in connection with the T. and M. work will be decided.

CHAS. L. BOYD.

NOTHING preventing, I will meet with churches in Wisconsin as follows:—

Sand Prairie,	Dec. 18, 19
Mt. Hope,	" 21
Hurricane Grove,	" 23
Waterloo,	" 24-26
Victory, Vernon Co.,	Jan. 1, 2

We hope for a general attendance at all these meetings.

A. D. OLSEN.

We will meet with the brethren of Dist. No. 15, Mich., as follows:—

Woodland,	Dec. 9 (evening).
Maple Grove,	" 11, 12.
Cedar Creek,	" 17 (evening).
Hickory Corners,	" 18, 19.

E. VAN DEUSEN.

L. G. MOORE.

THE quarterly meeting of Dist. No. 5, Neb., will be held at Halifax, Greeley Co., commencing Thursday evening, Jan. 6, and continuing over Sabbath and first-day.

Special efforts will be made to make this meeting one of interest and profit, and we hope to see a large attendance. The extra time will be devoted to instruction in the T. and M. work.

C. P. BOLLMAN.

GEO. B. STARR.

ROCHESTER, Mich.,	Dec. 11, 12
Birmingham, "	" 13, 14, 6:30 P. M.
Armada, "	" 15-17, "
Memphis, "	" 18, 19.

We earnestly desire a full attendance at these meetings.

E. R. JONES.

## Publishers' Department.

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

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

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

WHAT SHALL WE DO?—A correspondent writes from Bloomer P. O., Arkansas, inquiring the price of the History of the Sabbath and other works; but alas! he gives no sign of a name. He will wait for a reply, and not receiving any, will probably severely censure us for not paying attention to his communication. We would gladly and promptly do so, if he had given his name. But as he has not, what shall we do?

THE post-office address of Mrs. C. L. Boyd, Nebraska T. and M. State Secretary, is Fremont, Neb.

P. HALGREN, Lake City, Minn., desire to sell a farm he owns in Wisconsin. Address as above.

FOR SALE.—A house of fifteen rooms, with two large lots, and vineyard. The place is pleasantly located in Battle Creek, near the Sanitarium. Address, or apply to, Mrs. A. P. Harvey, Battle Creek, Mich., care of Sanitarium.

WANTED.—A woman of experience desires to obtain a situation for herself, and son six years of age, in a Sabbath-keeping family, to do general house-work. For further particulars, address Mrs. P. A. Miner, Westhaven, Vt.

TO THE BRETHREN IN NEBRASKA.—The district secretaries, and others wishing books from the State library, may save expense by ordering at once, and having them delivered at Stromsburg, at the time of the State quarterly meeting, Jan. 16. Orders should be made without delay. Address Mrs. C. L. Boyd, Fremont, Dodge Co., Neb.

### Books Sent by Express.

Mary E Smith \$4.71, A H Clymer 11.24, D H Lamson 25.12

### Books sent by Freight.

C L Boyd \$124.32, J M Rees 18.11.

### Cash Rec'd on Account.

Texas T & M Society per K McKisick \$84.00, Texas T & M Society per B L Whitney 366.00, Kan T & M Society per Ada A Dawson 240.00.

### Mich. Conf. Fund.

Lapeer per A Crownheart \$50.00, Jefferson per J Iden 18.92, J A Demill 3.55, Mrs M Demill 2.45, Hudsonville, Geo W Densmore 5.00.

### Gen. Conf. Fund.

O D Phillips \$5.00, S T H 10.00, Francis C Watson 6.00.

### S. D. A. E. Society.

E M Crandall \$12.50.

### Gen. T. & M. Society.—Life Members.

Aurora B Lockwood \$10.00.

### Michigan Camp-meeting Fund.

Anna Rasmussen \$5.00.

### Review to Poor.

M J Chapman, thank-offering \$2.50.