

# Advent Review

AND SABBATH HERALD.

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

VOL. 59, No. 5.

BATTLE CREEK, MICH., TUESDAY, JANUARY 31, 1882.

WHOLE No. 1449.

## The Review and Herald,

THE LARGEST PROPHETIC JOURNAL IN AMERICA,

IS ISSUED WEEKLY, BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,

Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

REVIEW AND HERALD, Battle Creek, Mich.

### THE LORD'S PRAYER.

BY L. D. SANTEE.

I THINK of my sainted mother,  
Who taught me to kneel and pray  
In the quiet hush of the twilight,  
In my far-off childhood day;  
But to the sweet "Our Father,"  
Has a deeper meaning come,  
For I feel the need of a guiding hand  
As a child has never done.

In the roar and din of the battle,  
In the conflict and the strife,  
In the cares of an arduous manhood,  
The toils of a busy life—  
When our hearts are torn with anguish,  
Our lips are proudly dumb,  
But we pray to the One in Heaven,  
Dear Lord, "thy kingdom come."

Though loud is the trumpet's echo,  
And fierce are the fires of war,  
I look to the One in Paradise  
As the central guiding star;  
I feel that through his bounty  
Are earth's toiling millions fed,  
And I pray the Lord to "give us  
This day our daily bread."

The Heaven-sent dove, down-tending,  
Rested upon the Son,  
And his peace in love descending  
Shall guide till life is done.  
Until our breath is failing,  
And our earthly eyes grow dim,  
We'll give for aye the glory  
And the honor unto him.

## Our Contributors.

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

### IN THE MINORITY.

BY ELI. A. S. HUTCHINS.

"We are in the majority," sounds much more pleasant, doubtless, to most people, than does the reverse sentence. And well it may, if the majority are in the right. But unfortunately for both majority and power, justice and right are not always on their side. Says Solomon: "And the side of their oppressors, there was power." The religion of the Bible has never been revealed, loved, and vindicated by the majority of men. Protestantism is outnumbered by Paganism to-day by about ten to one, and by Roman Catholicism by about two to one. But what un-  
standing Christian of any denomination of Protestants concludes therefrom that Protestantism is false, and Catholicism is the true religion? One thing is observable by all, and that is, when God has called out any class of

Christians with light and truth in addition to that held and taught by older religious bodies, the latter have stood ready to array themselves in hostility to the former. From them persecution has come first, strongest, and the most continued.

What does it avail to be in the majority, if their "defense is departed from them?" What if persons are in the minority, if they have a "thus saith the Lord" for their shield? "If God be for us, who can be against us?"

Viewing the matter from our standpoint, we behold the awful consequence of being found with the majority at the time of the flood; yet up to the point when sure and swift destruction overtook the unbelieving, the Antediluvians felt safe and secure. But while this vast host were wrapped in their watery shroud, with hope forever fled, the minority, the whole human family left, were floating away in the dim distance, in the ark prepared of Noah, "by the which he condemned the world, and became heir of the righteousness which is by faith."

Who at the present time counts those happy that were found with the majority when the professed people of God preferred the life and companionship of a murderer to that of Jesus, while they cried of the Prince of peace, "Crucify him, crucify him?"

Both majority and power were on the side of Saul, when he was exceedingly mad and "made havoc of the church, entering into every house, and haling men and women, committed them to prison." But when he had yielded the powers of his mind and body to do and suffer the will of God, he could rejoice in the society and lot of the minority.

As a denomination of Christians, Seventh-day Adventists are comparatively of a recent origin, and numerically, older denominations are stronger than ourselves. From our very infancy, the truths we published to the world have been perseveringly opposed by our seniors in religious organizations. From them we have received the share of attention due us, if it has not always come in so kind and Christian a manner as we could desire. Misrepresentations, slander, persecution, and cruel falsehoods, have been among the weapons brought to bear against our work, especially that of proclaiming the perpetuity and immutability of the ten commandments. Emphatically is this true of the proclamation of the Sabbath of the fourth commandment.

Here is an example: "Seventh-day Adventists are not numerous enough in any community to sustain meetings on the seventh day." This misrepresentation was coined in Vermont some three years since by a Methodist minister, and published by him, so far as I can learn, wherever in the State he strikes against the Bible Sabbath. Not long since, this clerical friend was summoned to Waterbury Center to preach his elaborate discourse on the Sabbath question, a few having recently embraced the Sabbath there. This preacher has the power to convince those who can believe the incredible, and who care not whether strong statements are reasonable, logical, or Scriptural, that the first day is the Christian Sabbath.

Eld. R. S. Owen was immediately notified of the intended effort against the Sabbath. The minister appeared, attended by a staff of twenty or more preachers. Bro. O. heard and reviewed his discourse. More

than twenty ministers making a descent upon a little innocent company of commandment-keepers! Now we submit, that this was a waste of vital force. Only think! what should we conclude to see twenty eagles descend upon one swallow, and soar away screaming out their triumph, while their innocent victim remained unharmed and unmoved?—Why, we should conclude that those kingly birds attempted to do something which they could not, or that the whole thing was a farce.

Herod could have boasted of superiority of earthly power and of riper years than John the Baptist; but who would not prefer the unspeakable reward lying before the Baptist in the resurrection morning, to the fate of that earthly monarch? God has a far greater respect for righteousness than for years. "The hoary head is a crown of glory, if it be found in the way of righteousness."

The declaration to ancient Israel was: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people;" yet for this little company the most wonderful deliverances were wrought, the most astonishing victories gained, and to them choice promises were made and fulfilled.

There is one case, at least, on record, where the Lord said to a cautious leader: "The people that are with thee are too many." In this instance God was better pleased to work with three hundred than with thirty-two thousand. And it is certain that the same might be true again in accomplishing great results.

And here again are words of comfort and a golden promise: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Remove from the Bible the promises made to humble believers, always in the minority, and hope has forever fled.

Remove the cross of Christ, preach smooth things, fill the professor's pathway with flowers, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob."

"Encompassed by a throng,  
On numbers they depend;  
They say so many can't be wrong,  
And miss a happy end."

Battle Creek, Mich., Jan. 16.

### THE DESTRUCTION OF JERUSALEM.

BY MRS. M. E. STEWARD.

THE last winter of Jerusalem was passed amid the horrors of civil war. The city was occupied by three hostile parties, who tried in every way to destroy each other, instead of uniting to oppose the common foe which they knew was approaching. "Eleazar, son of Simon, the first cause of the war by persuading the people to reject the offerings of the Roman emperors," had taken possession of the inner courts of the temple. From his high position, he had the advantage over his two antagonists, and had access to the stores of the temple, which were full. He had but twenty-four hundred men. John of Gischala, with six thousand men, occupied the outer courts of the temple, a middle position between Eleazar and Simon the son of Gioras, who, with a band of fifteen thousand men, occupied the upper city. Showers of deadly missiles were

continually discharged, and the pavement of the temple, and the very steps of that altar that had borne acceptable offerings to God, were now strewn with dead and dying human victims. All the resulting horrors of Satanic passions let loose filled the house once dedicated to God amid scenes of surpassing splendor. Yet the usual religious ceremonies still went on,—“a strange feature in this fearful contest.” “Not only the pious inhabitants of Jerusalem constantly entreated and obtained permission to offer up their gifts and prayers before the altar of Jehovah, but even strangers from distant parts would still arrive, and, passing over the pavement slippery with human blood, make their way to the temple of their fathers. . . . Often in the very act of prayer or sacrifice, the arrows would come whizzing in, or the heavy stone fall thundering on their heads, and they would pay with their lives the price of kneeling and worshiping in the sacred place.”

“The space around the temple became a mass of ruin and desolation; and in these desultory conflicts the granaries, which, if carefully protected, might have maintained the city in plenty for years, were either wantonly thrown to waste or set on fire by Simon lest they should be seized by John. The people, in the meantime, particularly the old men and women, groaned in secret; some uttered their prayers, but not aloud, for the speedy arrival of the Romans. It was dreadful to witness the deep and silent misery of the people; they dared not utter their grief; their very groans were watched. But it was even more dreadful to see the callous hard-heartedness which had seized all ranks; all were alike become reckless from desperation; there was no feeling for the nearest kindred, their very burial was neglected; all the desires, the hopes, the interests of life were extinguished; death was so near, it was scarcely worth while to avoid it.”—*Milman's History of the Jews.*

No wonder Jesus wept over Jerusalem. She had killed the prophets, and stoned those who had been sent to her (Matt. 23:37), irrevocably sealing her doom by crucifying the Son of God, and now God had left her to be filled with her own doings, preparatory to the execution of his threatened judgments. Because punishment may be long delayed, none need console themselves with the idea that justice will not surely overtake them. God can no more ignore his justice than any other one of his perfect attributes. Could the perfection of his character and government have been maintained, Jesus, dearer to the Father than any other object, would not have been given by him to shameful suffering and death. If justice must visit full measure on the sinner's substitute, excellent and holy as he was, how will it be with the finally impenitent, who have not formed a character worth preserving!

At length the Roman army under Cestius Gallus (“the abomination of desolation spoken of by Daniel the prophet, . . . whose readeth let him understand.” “Things revealed belong to us, and therefore must be humbly and diligently searched into. The great New Testament prophecy is called a *revelation* not a *secret*.”—*Matthew Henry*),—at last this army compassed Jerusalem. After attacking the walls for a few days, when he could easily have entered in triumph, Josephus says “he retired from the city without any reason in the world.” This gave the Christians an opportunity of escape. Eusebius, a church historian who wrote early in the fourth century, says they fled to Pella in Perea, a mountainous country beyond the River Jordan. Others went to Mt. Libanus. It is said that not a Christian perished in Jerusalem. Josephus says that when Vespasian was approaching Jerusalem, a great multitude fled out of Jericho to save their lives.

Jesus had said, “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains,” not to those mountains near Jerusalem, but to those at a distance; probably more for secrecy than protection, though Bloomfield says “for defense as well as refuge, for which purpose we perpetually find

the mountains used. There is mention made by Josephus of the hill fortresses, which were so strong that Titus thought they would have been impregnable without the help of God.” Jesus added, “Let not them that are in the countries enter thereinto.” Luke 21:20, 21. “This warning was not kept private. Matthew's Gospel was published long before that destruction.”—*Matthew Henry*. We may learn from this that our Lord always means precisely what he says.

When the Romans came to Jerusalem the second time, it was at the season of the passover. Jesus knew that at that time the Mosaic law called for the presence at Jerusalem of every male throughout the nation. Oh that Israel had heeded the kind voice of warning! The command of the Saviour was concise, simple, and readily understood when the time came for action by all who were not blinded by unbelief. When the Majesty of Heaven speaks to us in *any way*, it is for our infinite advantage to carefully hear and implicitly obey.

“In times of imminent peril and danger, it is not only lawful, but our duty, to seek our own preservation by all good and honest means; and if God opens a door for our escape, we ought to make our escape; otherwise we do not trust God, but tempt him. There may be a time when even those that are in Judea, where God is known and his name is great, must flee to the mountains; and while we only go out of the way of danger, not out of the way of duty, we may trust God to provide a dwelling for his outcasts.”—*Matthew Henry*. This is just what we expect in the near future, and we may strengthen our hearts in considering God's tender care of his ancient people. Oh, the difference then, between the feelings of him who has spent his time and talents in accumulating a treasure of grace, wisdom, and good works which he may take with him, and the leanness of him who is stripped forever from his earthly wealth, the result of his life labor!

A very great multitude assembled in Jerusalem to celebrate the passover, bringing their sacrifices to the temple, unconsciously for the last time. Josephus says, “The high priest found the number of sacrifices [paschal lambs] was 256,500, which, upon the allowance of no more than ten that feast together [he does here allow some more. As the sacrifice must all be consumed, and nothing left till morning, from ten to twenty united in eating a lamb], amounts to 2,700,200.” This number included only those who were free from ceremonial defilement. In the year 65, Josephus says 3,000,000 were present at the passover. It seems from this that the destruction of Jerusalem was designedly not alone of that city and its inhabitants; but as the religious center of the Jewish nation “whither the tribes go up unto the testimony of Israel,” it received the entire head of the nation as “a prison,” and there they perished nationally.

(To be continued.)

#### UNANSWERED PRAYERS.

WE find in reviewing our Christian experience that unanswered prayers are among our greatest blessings, among the things for which we most truly and sincerely thank our Heavenly Father. While the grief that disappointed hope and unanswered prayers occasioned, was fresh in our minds, we almost knew that God did not care for us, that prayer could not avail; but when the bitterness was past, we found that he had dealt with us in love.

If his wisdom could be measured by our finite minds, if it could be directed by our wishes and our prejudices, we should be without hope or refuge; but it cannot, and when the next step is not quite clear to us, or our way is hedged about, we can only wait, or work and trust; for he answers our prayers and cares for us in his own way, and we find, usually, that that way is best.

He does not withhold from us some of life's desirable things without a promise of compensations. If we sow in tears, we shall reap in joy.

If we lay our friends away and come back empty years, he comforts us with the promise of a resurrection morning.

Unanswered prayers as well as answered have enriched our lives. “Prayer is a breath that flits beyond this iron world, and touches him who made it.”

The dawning of this truth upon our mind is an inspiration, if we are able to say, “Not my will, but thine, my Father.”

“We are nobler than our deeds, and greater than our words. To be holy, just, and true is more than to be happy. It is life!”—*Golden Rule.*

#### THE MORNING COMETH.

Ho! watchman, standing on thy tower,  
As years sweep onward in their flight,  
What signs in heaven attract thy sight,  
Predictive of the coming hour,  
When earth shall see the reign of right?  
What of the night? What of the night?  
And pointing to the dim, gray light  
Just struggling up the eastern sky,  
A promise and a prophecy  
That day shall chase the dark that gloometh  
O'er heaven to hide it from our eye,  
The watchman saith, “The morning cometh!”  
And angels sing, “The morning cometh!”  
And earth repeats, “The morning cometh!”  
And “God be thanked!” our hearts reply.

#### SUNDAY AGITATION IN INDIANA.

FROM the Indianapolis News of Nov. 23, 1888, we clip the following item concerning the constitutionality of the Sunday law of that State. Will some of our Indiana friends who are acquainted with this matter inform us of the decision?

#### CONSTITUTIONALITY OF THE SUNDAY LAW.

William Johns, having been fined for selling cigar on Sunday by Judge Heller, will, through his attorneys Spaan & Heiner, ask the Supreme Court to decide upon the constitutionality of the Sunday law, in that, as it now operates, a criminalization is made in its application as between those who conscientiously and religiously observe the first day as a day of rest and those who serve the seventh day. The question will be asked, whether, if the exception is invalid, the entire law is not invalidated. Under the Constitution of the United States and of the State of Indiana, religious beliefs are not to be legislated upon. It is also set forth in the State Constitution that no power shall be given to the legislature to say what shall not be offenses, exclusively to the legislature. In the Sunday law, the legislature, while especially declaring that the law shall not conflict with religious beliefs, yet allows the Jew to do things on Sunday and prohibits others from doing the same things. It therefore seems that while the legislature has exclusive power under the Constitution to create offenses,—a power with which the Supreme Court cannot interfere,—it has, in the increase of its power, run counter to the other constitutional provisions as to religious beliefs, by allowing the question of religion to enter into the Sunday law at all. The point is a nice one for the Supreme Court, and its decision will be awaited with interest.

#### THE DEVIL'S OLD MEN.

I MET a man one day on his way to the place where prayer was wont to be made. He had passed the mile-stone of life labelled “seventy years.” His back was bent, his limbs trembled beside his staff, his clothes were old, his face was husky, his hair was white, his eyes were dim, and his face was furrowed. Withal, he seemed still fond of life and full of gladness, not a put out with his lot. He hummed the lines of a familiar hymn, as his legs and cane carried him along.

“Aged friend,” said I, “why should an old man be merry?”

“All are not,” said he.

“Well, why then should you be merry?”

“Because I belong to the Lord.”

“Are none others happy at your time of life?”

"No, not one, my friendly questioner," said he; and his form straightened into the stature of his younger days, and something of inspiration set a beautiful glow across his countenance, as he continued: "Listen, please, to the truth from one who knows; then wing it round the world, and no man of my threescore years and ten shall be found to gainsay my words: *The devil has no happy old men!*"—*Selected.*

#### THE CONVERSION OF ST. PAUL.

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Acts 9:4.

The midday sun, with fiercest glare,  
Broods o'er the hazy, twinkling air;  
Along the level sand  
The palm-tree's shade unwavering lies,  
Just as thy towers, Damascus, rise  
To greet yon wearied band.

The leader of that martial crew  
Seems bent some mighty deed to do,  
So steadily he speeds,  
With lips firm closed and fixed eye,  
Like warrior when the fight is nigh,  
Nor talk nor landscape heeds.

What sudden blaze is round him poured,  
As though all heaven's refulgent hoard  
In one rich glory shone?  
One moment—and to earth he falls!  
What voice his inmost heart appalls?—  
Voice heard by him alone;

For to the rest, both words and form  
Seem lost in lightning and in storm,  
While Saul, in wakeful trance,  
Sees, deep within that dazzling field,  
His persecuted Lord revealed,  
With keen yet pitying glance,

And hears the meek, upbraiding call  
As gently on his spirit fall  
As if th' Almighty Son  
Were prisoner yet in this dark earth,  
Nor had proclaimed his royal birth,  
Nor his great power begun.

"Ah! wherefore persecut'st thou me?"  
He heard and saw, and sought to free  
His strained eye from the sight;  
But Heaven's high magic bound it there,  
Still gazing, though untaught to bear  
Th' insufferable light.

"Who art thou, Lord?" he falters forth—  
So shall sin ask of Heaven and earth  
At the last awful day.

"When did we see thee suffering nigh,  
And passed thee with unheeding eye,  
Great God of judgment, say?"

Ah! little dream our listless eyes  
What glorious Presence they despise,  
While, in our noon of life,  
To power or fame we rudely press—  
Christ is at hand, to scorn or bless,  
Christ suffers in our strife.

—John Keble.

#### A BEAUTIFUL COMPARISON.

BY ELDER H. A. ST. JOHN.

HAS the reader ever noticed the beautiful likeness between Joseph and Christ? Let us briefly consider some of the points of resemblance.

1. The story of Joseph is the best in the Old Testament; that of Christ, the best in the New Testament.

2. Joseph was one of a large family; so was Christ.

3. Joseph was most loved by his father; Christ was emphatically the beloved Son of the Father.

4. Joseph sacrificed the society of his father and home to save life; Jesus left riches, glory, Father, and home to bring life to the race.

5. Joseph was sold for twenty pieces of silver; Jesus, for thirty.

6. Joseph unjustly suffered in prison; Jesus justly suffered and died.

7. Joseph was greatly exalted after his humiliation; Jesus was highly exalted after his suffering.

8. Joseph received all power in the land of Egypt; Jesus received all power in Heaven and earth.

9. None should lift the hand or foot without Joseph; Jesus says, "Without me ye can do nothing."

10. In the throne Pharaoh was higher than

Joseph; in the throne the Father is higher than Jesus.

11. None could come to Pharaoh but by Joseph; none can come to God but by Jesus.

12. The Egyptians and Joseph's brethren all bowed to him; saints and angels all bow to Jesus. "Every knee shall bow."

13. During the famine, Joseph purchased all the land; Jesus purchased the earth by his death on the cross.

14. Joseph bought the people; Jesus bought us, we are not our own.

15. Joseph fed the people in time of famine; Jesus furnishes the only spiritual food for the race.

16. Joseph gave his people the best land in Egypt, the land of Goshen; Jesus will give his people the earth made new.

17. Joseph saved Israel; Jesus will give the true Israel an everlasting salvation.

Clyde, Ohio.

#### A MINISTER'S LETTER, AND THE REPLY.

[The following is a letter written by a Congregationalist minister of Maine to a young brother in the city of Springfield, Ill., who was formerly a member of his church, but who has since embraced the views of Seventh-day Adventists. The reply was made by request of the latter, but failed to reach the minister, as his wife received it during his absence, and destroyed it immediately after reading. It seems a very poor way to gain the confidence of young converts, to refuse to hear both sides of a question in which they are interested; and the young brother to whom the letter was addressed thinks that professions of humility and brotherly love are a little doubtful when coupled with such a way of treating his letters.]

A. H. C.]

W——S, JUNE 29, 1881.

DEAR FRIEND AND BROTHER IN CHRIST: I have received and read the tracts you sent me, and these are not the first of the kind I have read. I have also read books of the most talented authors, advocating the peculiar tenets which they set forth; and while I think I sit at the feet of Jesus, and am ready to receive any increase of *true light*, come it from what quarter or through what channel it may, I am not yet convinced that I am in error with regard to the Sabbath or the immortality of the human soul.

Those who argue for the seventh day as the Sabbath and the *only day* for the Christian Sabbath, and so make infidels of the church of God because they do not keep that day holy instead of the first, I look upon as in this thing "straining at a gnat and swallowing a camel." They seem to make *everything important* relative to a proper observance of the Sabbath depend on a certain segment of time called the *seventh day*.

So far as time, in itself, is concerned, I do not suppose that any one hour or day is more holy than another. And certainly there is nothing holy in the name seventh. Were this the day well-nigh universally kept by Christians, instead of the first, I should not keep it any better as to religious exercises and a day of rest than I now do the first, and I think you would not, my brother. And then if you keep the seventh, or Saturday, you are not sure that you keep the exact time that the Jews did anciently in Palestine, or that they do now there. I am sure you do not. Then again, the change that has taken place from the seventh to the first, God never would have suffered in connection with his church and the gospel, had it been such a monstrous wrong and injury to the world.

Oh! how prone men are to get hold of some unimportant idea, and make a hobby of it, instead of devoting themselves to practical godliness. I don't know but some pretty good men would die if they could not fight the church of God on some line or other.

For my views on life eternal, and its opposite, eternal death, I refer you to Christ's words in John 17:3. I would give more for what he says on the matter than for all simply human reasonings. Please read, and ponder and pray. My interest in you is warm and tender. Do not readily give up old and tried truths for new and contradictory ones. Cling fast to the example of Christ. Our prayers and best wishes are for your temporal and spiritual good.

Fraternally,

A. M——N.

REPLY.

SPRINGFIELD, JULY 9, 1881.

DEAR SIR: I have been requested by my cousin, W. H. Barker, to reply to your letter of June 29, in which you write to him pretty plainly on the Sabbath question. I will endeavor not to weary you with a very lengthy epistle, and yet notice the leading points in your letter.

In the first place, you speak of having read books by the most talented authors bearing on the subject, but mention none of their names, which would have been very gratifying, as your letter indicates that you have made a mistake in regard to their talent, or else have forgotten or withheld the most important features of their books. For I am quite certain that our leading writers are far from presenting the subject in the light which you represent. I refer to your statement that Sabbath-keepers "make everything important relative to a proper observance of the Sabbath to depend on a certain segment of time called the seventh-day." This is not true.

First-day keepers, in order to evade the requirements of the fourth commandment, teach that the precept requires simply a seventh part of time, in the order of six days of labor and a seventh of rest for its observance; and this is the only "segment-of-time" theory in regard to the seventh day ever heard of. On the other hand, seventh-day advocates attach importance to the day *numerically*, as the *seventh day of the week* from the beginning of creation, and the only day of the week which can possibly commemorate the first seventh day of time in which God rested. But the feature of supreme importance in connection with the subject is the authority of God, and the fact that God has commanded the observance of this particular day. The institution, then, with us, consists in its being a memorial of the Creator's rest, and indirectly a recognition of his sovereignty as the Creator of the world. The feature of rest is a secondary and subordinate, though important, blessing connected with the day, and the weekly repetition of divine worship is as essential now as when first ordained, six thousand years ago.

Again, the Sabbath institution of the fourth commandment is of importance at the present time, as evidenced by the agitation of the subject both in this country and in Europe, and by others than seventh-day keepers. First-day people admit the importance of a particular day for general observance in their efforts to secure the support of that day by legislation; and under the name of "The Constitutional Amendment Party" a large number of prominent and influential men of the different leading denominations are trying to insert the name of God in the Constitution, and also to place Sunday upon a legal basis as a Sabbath.

When urged to regard the seventh day, the opponents of that day say that the particular day is of no importance, but admit that a particular day is essential in order to secure unity and harmony in society, and that human authority is sufficient to regulate this day. You admit this when you say that were the seventh day well-nigh universally kept by Christians, you should not keep it any better as to religious exercises, etc., implying that worship and rest are of divine authority, while the day itself is regulated by custom.

Now, we believe that the Author of the fourth commandment knew as well as human legislators that a particular day would be required in keeping the precept, and for this reason appointed the seventh day, as the most appropriate for that purpose. To sum up the matter, then, the Creator knew that a particular day would be required, and for this purpose appointed the seventh day to be kept by everybody; and this makes it the particular day of the commandment.

Again, you think God never would have suffered the change from the seventh day to the first, had it been such a monstrous wrong and injury to the world. This is simply *human reasoning*,—which you affect in another part of your letter to treat with contempt,—and is opposed to the facts in this particular case and to the



experience of the world in repeated instances. The Lord suffered the Antediluvians, the cities of the plains, etc., although it is said he knows how to reserve the unjust unto the day of Judgment to be punished.

It is also true that God has permitted a terrible apostasy of the church since the days of the apostles. And it is a historical fact that Constantine placed Sunday upon a legal basis as a Sabbath while he was a heathen worshiper; for he spoke of the first day as the "venerable day of the sun" at that time, A. D. 321. "Sylvester, who was bishop of Rome while Constantine was emperor," Christianized the day, changing the name of the festival of the sun, by his apostolic authority, into that of Lord's day. "To Constantine and to Sylvester, therefore, the advocates of first-day observance are greatly indebted."

Finally, as to your remarks on the Sabbath, like most of our opponents, you refute your own arguments; for even in the limited space of four pages you denounce, first, the practice of worshipping on a *segment of time* called the seventh day, denying that such specific time is required in the commandment, and then assert that a person cannot observe the law, as he cannot keep the exact time that the Jews did anciently in Palestine, or that they do there now. Thus you teach that a person is narrow-minded for making the *exact* day of any importance in the matter; and then you make a proper observance of the commandment to consist in keeping the *exact* day. I cannot construe your letter in any other way, since Sabbath-keepers make no such hobby of a local division of time. For upon this principle a person in the western part of Palestine could not keep the same time as that observed by another in the eastern part, and a person traveling around the world would gain or lose a day, according to the direction he traveled.

But we have no such difficulty in our practice, as we measure a day by one revolution of the earth upon its axis, and accommodate ourselves to the day as we find it at any part of the earth's surface. "The spherical shape of the earth, however, is a difficulty only in connection with the seventh day, as the globe flattens out upon the first day of the week."

In conclusion, I will say of the passage in John 17:3, I consider the language tropical, the cause being put for the effect; or, it is necessary to receive God and Christ and to walk in them in order to obtain eternal life. Your method of interpretation is that employed by Romanists to prove the literal presence in those passages which speak of the body and blood of Christ.

In Prov. 10:15, we read, "The destruction of the poor is their poverty;" yet I hardly think you would consider this a literal definition of poverty or destruction, although the passage is parallel to the one found in John 17:3. It is strange that people will ignore the literal account of the constitution of man found in Gen. 2:7, and appeal to a passage of Scripture which is certainly figurative, in defining the nature of human life; but such is the case.

Yours truly,

ALFRED H. CLEAVES.

#### JESUS OF NAZARETH.

AT the crucifixion of our Saviour, Pilate placed over the sacred head this designative notice: "Jesus of Nazareth, the King of the Jews." He knew that in that moment "Jesus" was thought to be a most despicable name; and, Roman that he was, he also knew that there was a sting in the "Nazareth"—the word being with the Jews a proverb of condensed contempt. Borrowing George Herbert's line on another matter, we may say,

"God held his hand while he did write."

All unconscious of the fact, he was used as an instrument for publishing words of deep and mystic potency. The title, which he thought would burn like a brand of shame, held in itself a hidden fire of glory. This glory very soon shone out. First things are significant things, especially in the history of a dispensation. The

first voice we hear speaking of Christ after his crucifixion is the voice of an angel, and the first title given to him is *Jesus of Nazareth*. Before the dawning light, through the wet grass, past the empty cross, now flung down, where, perhaps, the parchment with this writing on it dangled from one of its beams, or fluttered in the wind over a drift of unmentionable things—the women hurried to the sepulcher; and there, what did they see? There flamed out on the black air a glorious angel, and what did he say? "Be not affrighted, for I know that ye seek *Jesus of Nazareth*, which was crucified."

The very first time in all church history that the Saviour was preached by man to man, it was under this title. Peter was the preacher. He had once so felt its infamy that when, during the trial of his Master, "one of the maids of the high priest" said to him, "Thou also wast with Jesus of Nazareth," he was so overcome by sudden shame as to say, "I know not the man." But as soon as the machinery of redemption was completed, and the Spirit was "poured out from on high," working wonders, Peter, in explanation of these wonders, rang out the name, "*Jesus of Nazareth*."

The very first time that Jesus himself, after his mediatorial enthronement, spoke in person to man, he made himself known under these words. The story is this: Saul of Tarsus, dashing along the road to Damascus, "breathing out threatenings and slaughter" against the followers of Christ, was knocked down by a great wave of glory, and out of the night made by that stroke of blinding day he heard a voice of power speaking to him, and in answer to his question, "Who art thou, Lord?" the voice said, "I am *Jesus of Nazareth*."

Taking these things into consideration, and observing that the Redeemer calls himself, or allows others to call him, "*Jesus of Nazareth*," nearly twenty times, it strikes us that this phrase contains a depth of glorious meaning and a magnet of celestial virtue, to charm our attention and call out our adorative thought. Not only in this one phrase of the proclamation, but in the whole of it, and in the whole of the story connected with it, we find that what was done by man only in contempt, has been turned by God into the most effectual means of exalting the Saviour and preaching the gospel.

"The cross," on which the writing was placed, first arrests our attention. "And Pilate wrote a title, and put it on the cross." The cross! what was the cross like? Like a jeweled, golden, delicate thing? Like the thing sometimes looked at before the glass, put on admiringly, then taken off, then dropped among the tinkling trinkets? Like the thing that sparkles in the crown, or blows in the banner, or flames on the spire? We need have no superstitious fancy about this artistic device, one way or the other; only let us be careful not to allow the sight of it to deaden the sense of what Christ's cross really was. Oh, it was a shame! a blushing, burning, hideous shame! It was shame itself, though for our sakes Jesus "endured the cross, despising the shame."

We speak of the crucifixion, but no one has yet entered into the reality so as to feel the shock of the shameful fact. Not one scene in the story of Christ have we yet made quite real to ourselves. Artists have tried to make such scenes live in a thousand pictures, ancient and modern. In these pictures apostles stand about their Master in graceful pose and picturesque attire; priests plot, Pharisees frown and gesticulate with dramatic vivacity; white-haired saints are distinguished each by a poetic halo; weeping sinners droop with mournful grace and beautiful emotion; but you say when your soul wakes up to a sense of what that story really was when full of the sun and clear as the day, No, no, that picture will never do! If you find it hard to realize a scene in his life, how shall you realize the scene of his death?

One still, white, hot, blinding day, at Jerusalem, there was a noise in the street—a laugh, an oath, a scream, shrill ring of children's voices, the sound of trampling footsteps was heard, growing

louder and louder, till the shoemaker looked from his lapstone, and the miller out from his mill, and saw a surging, bustling, cursing crowd and in the midst of it, above the sea of dark faces, one arm of a cross, slowly quivering along. When at length that cross was lifted up, I should have thought that any man in the moment would look the other way, and feel as if his brain sank and swayed and swung. Yet this was the particular moment selected for this aggravated insult. Any dying man is a sacred being, any dying scene a sacred place. It is an axiom of old, that the curtain should be drawn before the inexorable one enters upon his final work; but Jesus was taken into a crowd, and nailed upright in a crowd to die. The whole mystery of dying was gone through under the stare of the public; and then it was that Pilate hammered over the dying head the mocking proclamation that seemed to render into human words the loudest laugh of hell: "*Jesus of Nazareth, the King of the Jews*."

I would not, if I knew it, be one to make the physical cross a theme for merely descriptive declamatory words. I am almost ready to say in the language of another: "We hold it damnable audacity to bring forth the torturing cross and the Holy One who so suffered on it, or expose them to the light of the sun that hid its face when a reckless world forced such a sight upon it;—to take those mysterious secrets, which the Divine depth of sorrow lies hid, and play with them, fondle them, trick them out, and rest not until the most reverend of all solemnities appears vulgar and paltzy." All the more unspeakably do I feel this when my heart understands what was *under* all this suffering, that *under* the cross, *under* the nails, *under* the crown of thorns, there was the cross on which the *soul* of Immanuel was crucified, and the *soul* that entered into his *soul*!

I make no venture into the sea of God's deep thoughts about the atonement, nor hardly dare speak about its *rationale* as the judicial ground for our salvation; but I know that it certainly is that ground; and I know that Jesus on the cross, dying for sinners, did in some way suffer what is instead of his people dying—that, since he then took the representative place of the sinful; sinless, he was made sin for us; sinless, suffered that scorn, that pang, that shame, that excruciating publicity, that sense of being utterly forsaken—all that which, without him, sinners would have had to bear themselves, and to be alone—and so I feel that the scene depicted in this chapter of John's narrative is the *Gospel of the Holy of Holies*! We may enter this scene, not as if it were common ground; we may enter it, but not as artists, not as sculptors, not as poets, not as musicians, not as talkers with hard, ready rattle of syllables, but as priests with stilled hearts and reverential steps; we may unveil the cross, but we should do it with tender, trembling hands; we may pause, but with prayer; we may look, but through tears. Pilate was the instrument of lifting up this wondrous cross, and in so doing was the person who took the first step to bring about the fulfillment of Christ's words, "I, if I be lifted up from the earth, will draw all men unto me."—*C. S. Ford, D. D.*

—Christian cripples are thus described by the *Golden Rule*: "Some are without arms; they have never helped any one over the rugged places in life. Some are without feet; they have never gone an inch out of their own way to see others. Some are voiceless; they have never even by a word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feeling are. What an appearance a procession of such characters would make if they could be seen as they are, on the street!"

—It is one thing to agree with a man in opinion; it is quite another thing to agree with him in spirit.—*S. S. Times.*

## The Family Circle.

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

### SOLOMON RAY; OR, LIVING FOR SELF.

A HARD, close man was Solomon Ray,  
And never a penny he gave away;  
He hoarded and saved,  
He pinched and he shaved,  
And the more he gathered the more he craved.

But the hard-earned dollars he labored to gain  
Brought him little save care and pain;  
For but little he spent;  
And all that he lent,  
He imagined should bring him full twenty per cent.

Now, as such was the life of Solomon Ray,  
The years went by, and his hair grew gray;  
His cheeks grew thin,  
And his soul within  
Grew hard as the dollars he labored to win.

But he died one day, as all men must,  
For life is fleeting, and man is dust;  
And his heirs were gay  
As they laid him away;  
And that was the end of Solomon Ray.

And now they quarrelled, who little had cared  
For Solomon Ray while his life was spared.  
And his lands were sold,  
And his hard-earned gold  
Went mostly to lawyers, as I am told.

Yet men will cheat, and pinch, and save,  
Though all their wealth they must leave at the grave.  
And their gold, some day,  
Will melt away,  
Like the selfish savings of Solomon Ray.

And if that were all, I would drop my pen,  
And never would open my lips again;  
But, sad to say,  
There's a Judgment day  
For all who are living like Solomon Ray.

For a terrible voice from the great white throne,  
To all who have lived for self alone,  
In wrath shall say,  
On that dreadful day,  
Depart forever from me away."

—Selected.

### THE DEACON'S DREAMS.

"MARY, look at the bread, won't you? It's one, I guess."

"In a minute, mother," and the young girl went still lower over the book she was reading. A footstep sounded upon the well-beaten yard, and both mother and daughter started nervously, the latter slipping her book hurriedly out of sight, and starting toward the stove.

"It's only Willie," and Mrs. Heyworth resumed her patching, with a sigh of relief.

The boy who entered threw himself dejectedly upon the long, high-back settee, and buried his face for a moment in his hands, then, starting up, exclaimed,—

"I might just as well give up first as last, suppose."

"O Willie, did father say you could n't go?" It was the girl who spoke, and her face flamed and hot as she turned to her brother.

"Of course he did! I might have known it," added, in a choked voice; "but I did think at surely he would consent when he knew how much I wanted to go to college, and how hard had tried to prepare for entering this fall."

"Did you tell him about it, Willie?"

"Yes, but he only said I need n't say another word; he had 'set his foot down' that his boys could be farmers, and farmers had no need of college; it only made them lazy and stuck-up! if I would n't work my fingers to the bone, and study all night long, if only—" and his voice broke away in a sob.

He was sixteen; a great, shy, awkward boy; with a promise of manly beauty on the smooth face and broad white brow; a prophecy of noble manhood in the clear eyes, the firmly set lips, the well-poised head.

This was his ambition: to go to college, to know the many things that students know; by day and by night it had been his one wild hope, sleeping or waking, ever present with him.

"I do think it's too bad, and father is just as mean as he can be! I don't care!" she exclaimed defiantly, turning determinedly away from her mother's admonitory "Mary! Mary! child!" "I don't care! If father wanted us all to hate him, he could n't try harder than he is doing all the time to bring it about. There isn't a day that he does n't 'set his foot down,' as he says, to something we all hate and protest against. You know as well as I do that if it had n't been for some things, Elizabeth would never have left home, and if he don't mind, there'll be one or two others missing one of these mornings."

And having "said her say," she turned her flashing gray eyes, and flushed, burning face away from them toward the heated oven, where, after giving the nicely-baked bread a vigorous thump and shake, she deposited it again, instead of upon the table, as she should have done.

"Well, grieving won't do my work," said the boy, with a pitiful attempt at cheerfulness. "I'll just have to quit thinking about it, that is all!" And he walked slowly away from the house, and off over the meadow lot with a sad, hopeless air, that made the mother's heart ache. A whiter look came over the patient, care-worn face, and the lines about her mouth settled into tense rigidity as Mrs. Heyworth's eyes followed her son. Was it right, was it just, that her children's lives should thus be cramped and narrowed?

So well she knew her children's troubles that she could not at heart blame her daughter for the sudden outburst that had just occurred—there was too much truth in the girl's rapid words. Poor Willie! How hard he had studied, every moment that he could snatch from work, preparing himself for examination, hoping, although against hope, to enter college. How proudly he had exclaimed, dashing down his books gleefully,—

"There, mother! there's not an example in this I cannot solve, nor a proposition I cannot state; and as for these," rapidly running over other text books, "there's not a question here I cannot answer, from lid to lid; and now, mother, don't you think perhaps father will let me go?"

And then she thought, with a shiver, of the words of her restless, high-spirited daughter, "If he don't mind, there'll be one or two others missing one of these mornings." Would it end in this at last?

\* \* \* \* \*

The corner clock struck nine, and the Deacon laid aside his paper. Mrs. Heyworth's opportunity had come at last, the moment she had waited for anxiously. "Something must be done. Oh, if I only could say something to convince him! His heart is kind and good enough, if it only could be got at—like green moss and shining shells under the water when it's frozen over, easy enough to be got at when the ice breaks and floats away."

"Father!" she commenced, desperately, "college begins next week."

"Yes, I know!" and the Deacon's voice expressed slight irritation.

"Willie does want to go so bad, it seems a shame for the boy to be disappointed."

The Deacon's face became flint.

"I've explained to William my reasons for not letting him go, and when I say a thing I mean it; I've set my foot down—"

"Yes! yes! but I do wish, Nathan you wasn't quite so swift at 'setting your foot down,' as you always say."

The Deacon gasped, and his wife, throwing away her last remnant of timidity, continued:—

"Now, I say let Willie go to college, and let Mary go to school, and Thomas to the singing-school, if they want to go. It'll do you good, and there's none of our children going to be ignorant."

"Of course you can't do the work; but you've got the money that'll hire it done, and it's a great deal better to be a few dollars out of pocket and have the love of your children, than to leave it all to them after awhile, and perhaps have them feeling glad when you're gone."

"I think, sometimes, perhaps if you had been

a little more kind and gentle to Elizabeth, she might 'a—"

"Mis' Heyworth! Hannah!" exclaimed the husband, with suddenly awakened dignity. "I hope you'll not attempt to blame me for what that sinful girl may have done; me, a deacon!" And he clasped the chair's arm firmly, while his feet took an amazed jump from the fender to the floor.

"Being a deacon doesn't help the matter a bit, and it won't help you, either, when it comes to the last; and if you've not done anything to make any one else happy, I'm afraid there will not be much happiness for you."

\* \* \* \* \*

Deacon Heyworth could not sleep. He was, to say the least of it, surprised. This was not Hannah's usual way of talking, and he could not imagine what in the world possessed her now. If she had spoken angrily, he could have replied; but her language had been so calm, so dispassioned, so straightforward, that he had not the least opportunity for anger.

But he could not sleep; over and over again he determined not to think any more about it, but over and over again would the words recur to him: "If you've never done anything to make others happy, I'm afraid there'll not be much happiness for you when it comes to the last." He could not get rid of them, try as he would, until, in desperation, he determined to end them by self-examination. He ransacked his memory, first carelessly, then eagerly, then anxiously, and with a great wondering if it really could be, and if his children might not possibly be glad when he was dead. The thought was horrible, yet turn whichever way he would, it only grew more intensely certain; for from among all the years, the days, the hours, gathered from the past, he could only single out pitiful selfishness and greed.

Sleep came to him at length, not sweet and refreshing, but busy with dreamings that startled the man's soul like arrows of warning.

He dreamed it was the last great day; the millions on millions of people melted slowly away from before him, bringing him nearer and nearer the Great Arbitrator of souls.

At last, nothing remained between him and the Searching Eye bent upon him. It was an expression of infinite mercy, loving compassion, and yearning tenderness, yet unswerving justice, that seemed to draw him nearer and nearer, as by some invisible chain.

"I am a deacon," explained our friend.

There was no voice, no sound, yet deep down in his heart he seemed to hear in living thunders, "I know thee not!" while the angels turned away in tears.

"Don't you know? Don't you remember? I am Deacon Heyworth," he said, shivering and withering beneath the awful horror that grew upon him. But no "Well done!" greeted him from the Presence there; all the glory faded away—only the cruelly-pierced side and hands and feet of the thorn-crowned brow remained; a voice infinite in its sadness came from out the awful stillness—"Ye have done this unto me!"

The angels sobbed, and still the horror grew; he seemed enfolded in a living breathing agony, with his conscience his accuser. "You were a deacon with a deacon's work to do; it was yours to bind up the hearts of God's children, to make the widow's heart to sing for joy, to be a peace-maker among your brethren, and to advance God's cause and kingdom in the earth, but you have not given even a 'cup of cold water to one of these, his little ones!'"

Fainter and fainter grew the voice, and the angels veiled their faces and turned away; waiting, listening for his fearful sentence; 'ages seemed concentrated in that one instant of anguish, and he shrieked aloud.

"Nathan, what upon earth! what is the matter with you?" and Mrs. Heyworth shook her husband vigorously.

"O Hannah, I've had an awful dream, an awful dream!"

"Have you? Nightmare, I suppose!" and she turned over sleepily.

It was not the nightmare, Deacon Heyworth knew, but he did what many of us would not have done,—determined to accept its teaching.

"Who would ever have thought it?" he queried, wonderingly to himself, scarcely able to deny the reality of it all. "Who would ever have thought it of me, a deacon!"

Shivering, thinking, and resolving, he fell asleep again, and again he dreamed.

He was dead—lying still and pale and cold; and yet he stood watching his family as any curious bystander might have done. He thought he could read their hearts, and to his surprise there was not so much of sorrow as of contentment, deep down beneath their mourning.

His wife's face seemed to grow brighter, as if a world of care had been removed from her life. He thought Willie was trying hard not to think how glad he was that he could go to college at last; while Mary and Thomas were saying over and over to themselves, "No person will hinder me now from going to school when I want to go." He saw another form bowed near; it was his long-absent daughter, and through her heart were wandering the words, "Thank God, I can come home again!"

It was terrible. He tried to speak, to tell them he was not dead, that he loved them more than they ever knew; it was in vain, and he saw himself carried away and buried; but he thought he could see them still, was with them all the while, yet immeasurably separated from them; through days and weeks, months and years, he followed them, all the time suffering a remorseful anguish that would have been insupportable but that he could not speak or weep. He thought it had been ten years since he died, and that he had long been forgotten by any but his family; his wife now looked restful, happy, and contented; and his children all occupied places of usefulness and honor in the world, and he dreamed, often and often, that their inmost thoughts were, "We were never happy while father lived, and we would never have been happy had he not died!"

He tried to speak, to tell them he loved them; again and again he tried to do so, and awoke.

Long the Deacon pondered over his dreams, and in his heart he felt that they had been of God.

"They're warnings, Nathan Heyworth!" he decided at length, solemnly, "and ye'll do well to abide by 'em."

The ice was melting away, and already the green moss and shining shell were shimmering up from beneath.

\* \* \* \* \*

It was breakfast time at Deacon Heyworth's, and the meal was being eaten, as usual, in almost perfect silence. Again and again had the husband and father been on the verge of speaking—his lips only opened to close again silently. No one knew of the previous night's experience—of the warnings he firmly believed he had received; he could remain forever dumb, and no one would ever be the wiser, but he had determined to right, if possible, the wrongs of years, and yet—it was not so easy as he had thought.

"William!" he exclaimed at length, suddenly, slowly breaking an egg into the glass beside him.

The boy looked up respectfully, but wearily; he, too, had spent an almost sleepless night—a night of tears and disappointment. "Well, father?" he said, questioning, for the Deacon had stopped to break another egg.

"When does the examination at the college begin?"

All the blood in the boy's body seemed rushing into his face, such a strange question for father to ask! He tried to quell his heart's sudden beating as he replied, "This afternoon, sir," but the mother could see how painful the suspense was to her son.

"If you can satisfy them that examine the students, you may start to college whenever you please!"

"Father!"

Tears came slowly into the father's eyes; how

blind he had been! "O father!" but the words only ended in a convulsive burst of tears, and the boy hurriedly left the room.

"And Mary and Thomas," continued the Deacon, after a few preliminary coughs and throat-clearings, "I believe school has been 'took up' just about a week, but mebbe if you study hard and learn fast, you can catch up with the best of 'em; you'll have to fly around, daughter, and help mother all you can until I get some help; and you boys must give me a lift once in a while on the farm until we get things to work good. I want to say just here," he said, falteringly and blunderingly, yet bravely, nevertheless, "that you've all been powerful good children, notwithstanding you couldn't often get what you wanted, and you sha'n't lose anything by it from this on. Praps father thinks more of you, after all, than you'd think when he is cross and ugly like."

"O father! you dear, dear father, you don't know how much we all love you!" and for almost the first time within her remembrance, the warm-hearted girl threw her arms about him and kissed him fondly.

"There, there, child, you'll spoil me!" exclaimed the delighted deacon, blowing his nose vigorously, and wiping a suspicious moisture from his eyes; "you'll spoil me sure!"

"Nathan, husband!" Their children had left the room, and she came up to the window beside him. "What does it mean, Nathan?"

"It means that God has been teaching me the error of my ways, Hannah, and I'm trying to take the lesson to heart." And then laying his hand gently upon the hard, toil-worn one near his, Deacon Heyworth told his wife his warnings.

Years have passed over them all since then, and children's children play in the great old-fashioned rooms. Often they meet together there, and even, 'Lizabeth, long ago welcomed home, is with them. The mother with her soft, white hair, looks after them all with happy, peaceful eyes, as the father, "almost home," tells over and over again his dreams. "I can see it all," he says, "just as plain as I could that night. But I'm not afraid now. I know the Pierced Hands will welcome me up there, and I can almost hear the angels sing again."

"It will be no dream then, Nathan!" Her eyes are dim, 'reft of brightness long ago, but their children think of the land of eternal youth as they look upon her, and hear the tremulous trusting answer,—

"No, Hannah, no dream there!"

#### A KNOWING BIRD.

WHERE do you think a bird once built its nest? On the edge of a quarry of slate, so near that when the rock was blasted a piece of the flying and falling slate frightened and incommoded the poor bird very much. It was a thrush. Yet she did not change her quarters. But being a pretty observing bird she noticed that at the ringing of a bell the men started and ran. "Ah," thought the bird, "I'll run too." So the next time the train was fired, and the bell rang to warn the men away, the thrush flew from her nest and lighted among them—indeed, close under their feet. The explosion over, she returned to her nest and they to their work. This she did whenever they blasted. Of course it highly diverted the men, and visitors were told of her sensible and discerning conduct. They were anxious to see the thrush. The slate could not be blasted to gratify visitors, but the bell could be easily rung, and it was. The bird heard it and down she flew. After a few times she saw herself hoaxed, and when the bell rang again, she peeped over her nest to see if the men left. If they did not, she sat still and cocked her head as much as to say, "No, gentlemen, I am not to be cheated again. Life in my nest is too serious to be trifled away for your amusement. No more 'make believes' for me. I see through you."

## Educational.

### STUDENTS' PRAYER-MEETING.

It is the universal testimony that our Friday evening students' meetings at the College chapel are among the best that we have. The last was a meeting of more than ordinary interest. Every moment of the time was filled with intelligent and earnest words of praise and exhortation.

And the singing,—it would do our brethren and sisters good to listen to that. The students are nearly all singers; and when two hundred young voices, blending in sweet, grand harmony join in singing, "Jesus soon is coming," or "Hark! hark! hear the blest tidings," the effect is electrifying.

May the blessing of Heaven be enjoyed with increasing fullness in these meetings until the coming of the King in his beauty." C. C. L.

### ONE LESSON FROM A NOBLE LIFE.

YOUNG friends, let us learn a lesson from President Garfield while the scenes of his life and tragic death are fresh before us.

We see him as a boy of twelve years, with little education and hardly a chance to improve; we think of him later as he follows the tow-path of a canal, for money to attend school; then we see the light of his ambition almost fade away because of his discouraging surroundings, until sickness brings him back to his home, and he meets the young teacher, under whose influence his desire for learning revived; we follow him with increasing interest as he works his way through school, and occupies successively the positions of President of a college, General in the army, Member of Congress, and, finally, President of the United States.

Here, standing upon the pinnacle of his career with the memory of the struggles by which he had achieved this grand result clearly in mind, he speaks to a body of students the following earnest words,—words that should awaken a new determination in the heart of every young man, however poor, to struggle onward for an education and a position of usefulness in society:—

"Young gentlemen, let not poverty stand as an obstacle in your way. Poverty is uncomfortable, as I can testify; but in nine cases out of ten the best thing that can happen to a young man is to be tossed overboard, and compelled to sink or swim for himself. In all my acquaintance, I have never known one to be drowned who was worth saving." C. C. L.

### MORNING WORK.

PERHAPS, on the whole, moderately early rising is now a commoner practice in cities than was forty years ago. It seems strange that the habit of lying in bed hours after the sun is up should ever have obtained a hold on the multitude of brain workers, as undoubtedly it had times past. Hour for hour, the intellectual work done in the early morning, when the atmosphere is as yet unpoisoned by the breath of myriads of actively moving creatures, must be, and, as a matter of experience, is, incomparably better than that done at night. The habit of writing at reading late in the day and far into the night "for the sake of quiet," is one of the most injurious to which a man of mind can addict himself. When the body is jaded, the spirit may seem to be at rest, and not so easily distracted by the surroundings which we think less obtrusive than in the day; but this seeming is a snare. When the body is weary, the brain, which is an integral part of the body, and the mind, which is simply brain function, is weary too. If we persist in working one part of the system because some other part is too tired to trouble us, the cannot be wise management of self. The feeling of tranquillity which comes over the busy active man about 10:30 or 11 o'clock ought not



be regarded as an incentive to work. It is, in fact, the effect of a lowering of vitality consequent on the exhaustion of the physical sense. Nature wants and calls for physiological rest. Instead of complying with her reasonable demand, the night-worker hails the "feeling" of mental quiescence, mistakes it for clearness and acuteness, and whips the jaded organism with the will until it goes on working. What is the result? Immediately, the accomplishment of a task fairly well, but not half so well as if it had been performed with the vigor of a refreshed brain working in health from proper sleep. Remotely, or later on, comes the penalty to be paid for unnatural exertion—that is, energy wrung from exhausted or weary nerve centers under pressure. This penalty takes the form of "nervousness," perhaps sleeplessness, almost certainly some loss of depreciation of function in one or more of the great organs concerned in nutrition. To relieve these maladies—springing from this unsuspected cause—the brain-worker very likely has recourse to the use of stimulants, possibly alcoholic, or it may be simply tea or coffee. The sequel need not be followed. Night work during student life and in after years is the fruitful cause of much unexplained, though by no means inexplicable suffering, for which it is difficult, if not impossible, to find a remedy. Surely morning is a better time for work, when the whole body is rested, the brain relieved from its tension, and the mind-power at its best.—*Lancet*.

**THE HOME SCHOOL.**—It is often argued, and with reason, that parents abdicate high privileges and neglect prime duties if they leave the religious instruction of their children wholly to the Sunday-school. Is it not so also in respect to the entire training of the child? Is it not too often delegated to those who should be regarded only as the parents' assistants? If the home were regarded as a school where the young are carefully taught to think, to help, to work, to conquer self, and the family life were ordered to that end, the home would be only fulfilling its intimate mission, and its moral and intellectual atmosphere would be greatly improved. It is worth remembering in this connection that the child is getting a training in habit, disposition, and manners, in its home; so that the main question is not, Shall the home be a school? but, What sort of a school shall it be?—*Christian Herald*.

## The Sabbath School.

"Feed my lambs."—John 21:15.

### THE LESSON.

It is not our object in these articles to give extended notes upon the lessons, but to select on each some important topic, and offer a few practical thoughts concerning it. Upon doctrinal points of especial interest, however, we may occasionally give notes from leading commentators. For this week we choose from "Scenes in the life of Christ" the subject,

#### SELF-DENIAL.

If any man would follow Christ, he must deny himself. No one can be a true Christian who allows selfish interests or motives to govern his conduct. If this statement cuts squarely across your own course, it is, nevertheless, true. It is very common and comparatively easy to be well grounded in the theory of the truth; we may be faithful in the discharge of our Christian duties, and lead what our fellow-men may call exemplary lives; but to lose sight of self, and have every act performed from pure love to God and to each other, to do good without thinking of honor or applause it may bring to ours lives,—this spirit we earnestly long. Who has reached this delectable height, from whence may be seen happy visions of the Heavenly Canaan? Let our best deeds and purest motives are

Here we have a further enforcement of the lesson of last week.

defiled by selfishness and pride. Very truthfully has Dr. Clarke said, "A man's self is to him the prime cause of most of his miseries."

The Christian must "take up his cross daily," teaching us that, "as day succeeds day, so would one cross follow another."

Oh! may God grant us his Spirit to cast out the demon of selfishness, and guide us to that highway of holiness cast up for the ransomed of the Lord, when they "shall return, and come to Zion with songs and everlasting joy upon their heads."

The following comments in support of the belief that the closing words of the lesson refer to the transfiguration, will, we think, be found interesting:—

"In view of the intimate connection which, according to the synoptics, exists between this saying of the Lord and the transfiguration which is soon after related, it may be justly supposed that the disciples, even in this event, beheld the actual, even though only preliminary, fulfillment of this prophecy of the Lord."—*Lange's Commentary*.

"I think it can scarcely be doubted that 'the coming of the Son of man in his kingdom' refers here to the following scene of the transfiguration. The words, 'Shall not see death until they see the Son of man,' refers not to *length* of life, but to *privilege*: some shall have the privilege of beholding him in his glory even before they die. So some ancient commentators. The transfiguration is thus regarded as a type of the Saviour's future glory in his kingdom."—*Olshausen's Commentary*. C. C. L.

### ATTENTION.

No teacher should rest until he is able to secure and hold the attention of every member of his class. To do this he must be full of the lesson and full of enthusiasm concerning it. Look your pupils full in the face; it is impossible to gain their attention if your eyes are confined to the paper. It would be better in class to dispense with the printed lesson almost entirely, that you may watch the varying expressions upon the faces before you, and adapt your questions to their wants.

Be yourself what you want your pupils to be. A smile upon your face will beget smiles upon theirs. If your eyes sparkle with interest, theirs will sparkle also. If the lines of your face are cold, and hard, and sorrowful, you will probably see just such a picture in the faces before you. Look to your class for a likeness of yourself. C. C. L.

### GETTING HOLD OF THEM.

If we are Sabbath-school teachers, our business is not merely to get hold of the truth, but to get hold of our scholars, for the one is profitless without the other.

It is not sufficient, as many suppose, to "prepare the lesson;" we must be able to adapt the lesson, and so to grapple on to the scholars that the lesson may be successfully applied.

Many a time you will find a teacher, with very little learning, and yet, singularly enough, his scholars cluster about him with the closest attention, even as a brood of chickens about their mother when she is scratching away to find them food. They are interested and expectant, and you wonder, seeing how little there is in the teacher, that he should hold his class with so firm a grip.

He does not know much about books, perhaps, but he does know a good deal about boys, and he enters into sympathy with them, and they instinctively feel it. He believes in them, and understands them, and they believe in him, and understand him, and that is the secret of the whole matter.

It is not sufficient to have been a child in order to understand children, for we are apt to forget how it was with ourselves; we need to mingle with them—talk with them on the road, and in their homes—talk down to their level, at whatever strain of crotchety knees and personal dig-

nity to put ourselves in their place, and see how things look from their standpoint; talk with their parents about them, and find out their individual peculiarities; let them see that whatever little thing concerns them concerns us; even as our Heavenly Father gets hold of our heart's tendrils by assuring us that he numbers even the hairs of our heads; let a teacher patiently and persistently pursue this policy, and as sure as the child has affections, he will presently get hold of them.—*Baptist Teacher*.

—Where shall we look for the church-members of the future but to the children of to-day? How can we hope to bring into the church those who to-day are children, after they have become men and women? Facts show that the chances are all against us then. Experience also shows that in their early years it is comparatively easy to bring them to a decision for Christ, and to membership in his church."

The above, from the *Christian Weekly*, though written for a different purpose, shows forcibly the importance of the Sabbath-school work.

## Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds?"—Gen. 43:11.

—Be what thou seemest; live thy creed;  
Hold up to earth the torch divine;  
Be what thou prayest to be made;  
Let the great Master's steps be thine.

Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest home of light.

—Bonar.

—No man is at liberty to discard his common sense because he believes himself to have discovered what is the truth.—*Examiner*.

—It would be a thousand times better for our children if they were entertained less and trained to amuse themselves and one another more; if they had fewer toys and more genuine playthings.—*Christian at Work*.

—Here are some golden words from Dr. Prime of the *New York Observer*, which are worthy of deep and earnest consideration from every one, no matter what his sphere of life may be:—

"If I had another life to live, and two thousand letters to write again, with God's help I would not hurt the feelings of the humblest of all God's creatures, honestly trying to do good. He might be as big as Daniel Lambert, and I would not call him fat and unctuous; he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would call each day lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thorns, or planted some flowers on the path of human life. Dogs will snarl at him, but angels are around him. He may never have riches or fame, but better than both is the friendship of God."

—If a young man comes of a good family, and can point to an honored ancestry, it is well for him to have the fact in mind, as laying an added responsibility on him to do well in the world; for it is sure to open the question to others, whether his family stock is improving or retrograding. It is not a very pleasant thing for a young man to feel that he is not up to the average of his family line so far, and that he is likely to be less of a man than his grandfather. But if a young man has nothing to look back to in his family line with satisfaction or rejoicing, he has all the greater stimulus to do well, as the beginner of a good family. He can find a spur in the thought of Whittier:—

"The stream is brightest at its spring,  
And blood is not like wine;  
Nor honored less than he who heirs,  
Is he who founds, a line."

—S. S. Times

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 31, 1882.

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

## THE EASTERN QUESTION.

LIKE some other things which "will not down," the Eastern question continues in a state of chronic agitation, troubling Europe with its ever-threatening aspect. Of the three great objective points of prophetic interest, namely, the Papacy, the Turkish power, and our own country, especial interest attaches to the Turkish or Eastern question, inasmuch as it appears that matters may come to a crisis there sooner than elsewhere. Any day the wires may announce the beginning of the strife which may sound the death-knell of that power which is to come to its end just before the standing up of Michael, or the beginning of the reign of our Lord Jesus Christ. How can a Christian slumber with so many indications before him that the closing scenes of earth's drama are so soon to open upon his vision? The following item, showing the present state of affairs in the East, we clip from the *Restitution* of Jan. 20, 1882:—

"The irrepressible Oriental Question is not permitted to slumber long at a time. The joint action of England and France is almost certain to lead to an armed intervention in the affairs of Egypt. The real power in Egypt is now said to be in the hands, not of the Khedive, but of Arabi Bey, who controls the army, and who is a zealous Mohammedan. He has denounced the Anglo-French note and the Anglo-French controllers. He says the army must govern until popular abuses are redressed. The little cloud rising on the shores of the Mediterranean may soon overspread the Eastern world."

## "MENE, MENE."

In the *Christian Union* of Jan. 19, 1882, Lyman Abbott says: "The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh is absolutely without any authority in the New Testament."

This sentiment, which expresses the exact truth in the matter, and which is coming to prevail largely among all thoughtful and candid people, is the "hand-writing on the wall" for the Sunday institution, so far as it lays claim to any divine sanctity. But though this sentiment prevails so extensively, there is no disposition to give up the Sunday institution. Hence they must look elsewhere than to the Bible for some support on which to rest it. The civil power stands conveniently by as a strong arm to lean upon; and the call is raised for a mammoth Sunday law. And now the happy thought occurs that as a civil institution the Sunday observance can be enforced, and not restrict any man's conscience or come under the head of religious persecution. So the movement ripens.

## SO CATHOLICS SAY.

SEVENTH-DAY ADVENTISTS have maintained for years that, according to the prophecies, religious persecution in this country was sure to come. Our opponents have as persistently denied this. But we have at last reached the time when the spirit of persecution lurking in the Sunday-law movement is beginning to assume form and shape, and the impersonation is becoming distinctly outlined and plainly visible. Now, it is significant to note the change of base on the part of the per-

sons above referred to in reference to the matter of persecution. They know the movement is assuming such a phase as to make it inevitable that those who refuse to comply with the law shall be subject to pains and penalties; and still they are bound to maintain that there is to be no persecution about it, and this is the way they are putting it:—

Dr. Noble, in the Plymouth Congregational church in San Francisco, on Sunday, Jan. 8, said: "If the law was put upon a religious rather than a civil basis, it might be an infringement on individual liberty. That should be borne in mind."

That is to say, if this was only a religious matter, it would be persecution, but as it is only a civil matter, it is not persecution. By the same rule the Catholics try to shield themselves from the odium of the martyrdom of the millions who have fallen beneath their oppressive power. They simply turned the victims of their malevolence and hate over to the civil power, recommending, in fiendish mockery, that the executioners should not harm them. So they claim that the church had no responsibility in the matter. It was no persecution, because the execution was performed not by the religious, but by the civil power.

Protestants, in the observance of Sunday, have adopted a papal institution; but we were not prepared to see them quite so soon take the next step, and attempt to justify persecution for its non-observance, on papal grounds.

## A CRITICISM.

BRO. SMITH: In your book on the Sanctuary, page 58, you quote from Gesenius. In this quotation the original word for "determined" in Daniel 9: 24, is given as *nechtak*; but according to Young's Concordance it is *chathak*. Another of your quotations says that *nechtak* is the passive form of *chathak*; but the Concordance gives *chatak* as passive, as indicated by the number 2. What is the explanation of this? G. C. T.

Ans: Young does not give the passive form in his Concordance, but the simple active form, and by the figure 2 indicates that in the passage referred to it is found in the passive form. And this is the case. Thus the simple or Kal form is *חָתַק* (*chathak*, or, as Green would write it, *hhathak*, the first a having the sound of a in father, and the second of a in at); while the Niphal form, the passive of Kal, is *נִחְתַּק* (*nehhtak*); and this is the form found in Daniel 9: 24. Gesenius defines the word, "Properly, to cut off; tropically, to divide; and so to determine, to decree." The sense demands, as shown in the work referred to, the primary and literal, and not the tropical meaning.

## REPORT FROM BALE.

WE are still laboring to get the truth before the people of Europe. The publication of *Les Signes des Temps* still continues the most important part of our work. We print 3,500 copies monthly, all of which we send out, except those that are preserved for binding. We follow the same system in the distribution of our journal that has been described in former reports, and we still witness the good results of this method of action.

Comparatively few copies of our journal are refused, and in case of refusal nearly every copy is returned in a respectful manner. This is in marked contrast with our former experience, when we were accustomed to receive many refusals, which were often accompanied with insulting language. The most of our old subscribers renew their subscription at the proper time, and many take occasion to say that they are deeply interested in the reading of our journal. Some who are strangers to us renew for two

years, and some send donations for the support of our work. We have reason, therefore, to believe that several hundred families scattered through Switzerland, France, and other countries, though personally unknown to us, are deeply interested in the commandments of God and in the doctrine of our Lord's speedy advent.

We continue to receive new subscribers, and receive many requests for our journal from those who say that they are too poor to pay for it. It happens quite often that such persons, after receiving it for some months, send us either the whole or a part of the subscription price, and many assure us that they take pains to lend the papers to their neighbors. We have reason to believe that this is true; for we receive from time to time subscriptions from those who have first learned of our journal in this manner.

We try to make every number of *Les Signes* a campaign document, adapted to the existing state of things in the Old World. This work is done imperfectly, but no pains is spared to make it as perfect as possible. Some of our subscribers at a distance, who are strangers to us, write that they are keeping the Sabbath as well as the circumstances will admit.

Bro. Ertzenberger has commenced labor in Tramelan under very favorable circumstances. There seems to be a general interest among the people of that place to hear concerning the truth, and we hope to be able to report the accomplishment of a good work. Our friends in Tramelan have distributed in that vicinity many copies of *Les Signes* and *Die Stimme*, and these have doubt contributed to create the interest which now exists among the people. The same result has also been accomplished in other places, and we are certain that it will not be so difficult hereafter for the living preacher to gain access to the people.

The expense of postage on our journal is heavy. In Switzerland it is but two-fifths of a cent per copy, but to all other countries it is one cent per copy, or \$10 per 1,000. This expense must be met. Instead of printing fewer copies, we must print more. Thus an additional thousand copies would cost, for white paper, \$7.60, and press work, \$2.40, per month, or \$120.00 per year. The folding, wrapping, and addressing cost time and labor; but we do this within ourselves, and will make no mention of additional expense for these things. The sum of \$10 per month would enable us, therefore, to print another thousand copies of our journal, there being no extra expense for type-setting. It may be that some of our brethren who are yearly adding to their wealth would like to meet the expense of an extra thousand copies of our paper. Dense darkness prevails over continental Europe. If we have any responsibility toward those who sit in darkness, it is time we began to discharge it. We ought to send out not less than ten thousand copies of our *Freie Presse* journal every month.

My health has not materially improved since my last report. The excessive heat of the month of August had a very injurious effect upon me, and was greatly distressed for breath, not only during the daytime, but during the night also. The latter part of September it appeared to me that speedy death was inevitable, and I considered seriously what changes should be made in view of the event. But after two or three weeks I began to find some relief, and to gain a little in strength. There appeared to be, however, no prospect that I should be able to meet with the brethren at the annual Conference, and I requested them to point it without reference to my case. But I thought it best to wait. My strength continues slowly to increase, and as an act of faith the Conference was appointed for Nov. 18, at Tramelan. It was necessary that I should speak much, and



and help from God to do this, that seemed remarkable.

We had the best Conference that we have ever had in Switzerland. There was a marked change in regard to the subject of reproof. Instead of being offended at this, there was a general feeling to receive it and to respond to it by the confession of faults. I have never seen so encouraging a state of things with regard to the prosperity of our work at any time. Should all our friends in Switzerland participate in this spirit, I have no doubt that God would work mightily for the advancement of his cause and also for the restoration of my health. The burden upon my heart is so heavy with regard to the advancement of the work in Europe that the turn things will take, whether for prosperity or adversity, will, I believe, decide whether I shall live or die.

Since the Conference, I have been very feeble, and it has been with extreme difficulty that the January number of *Les Signes* has been prepared. My strength seems to be slowly returning, and I hope that within a few weeks I may be as strong as I was before the Conference. Let me say that God has not heard prayer in my case. Though I have not been delivered from my deadly disease, I have been preserved from death, and enabled to do much severe labor. I often repeat the words of Paul, "As dying, and yet, we live." It is a great trial of faith and patience to see so much work demanding immediate attention, and to be able to do so little. There is a terrible force to the tempter's power when he comes home upon me the cruel suggestion that God has no care for this work. Sometimes for hours I can do nothing else but repeat in agony the spirit, "The will of God be done." Then the tempter's power is broken, and light from Heaven shines all about us and about the work. So I can go on with full assurance, "God is infinitely good, and what we know not now, we shall know hereafter." • J. N. ANDREWS.

St. Gallen, Switzerland, Jan. 11, 1882.

#### GOOD BOOK FOR S. D. ADVENTISTS TO READ.

Last week we said something of pioneers, and the importance of understanding their work. We referred to William Miller as one of them. None will dispute that his name stands at the head in the list of teachers of the Advent faith. He first brought out this doctrine from the prophecies, and demonstrated its truthfulness from the pages of history. He sounded the first notes of the great movement in our own country, and our enemies recognize this fact by nicknaming it "Millerism." How instructive must his life be to one interested in the Advent movement.

The extracts from this book now being given in the REVIEW are a sample of many other interesting passages. We want our people to read this book, because it is instructive, interesting, and full of the spirit of the great Advent work. We want a revival of this faith. We want to see how foundations were laid. We want to catch the spirit of it. I wish I could speak more favorably of the interest taken by our people in this subject. Only four thousand copies were printed eight years ago, and almost five-sixths of them are unsold.

This would be an excellent book to read in the family circle on a winter's evening. No one can be truly well informed in the rise and progress—real history—of Adventism, without reading Miller's life-work. Probably not one in twenty of our people know anything more about its real character than what they have learned from the references given in the lectures, when they were brought into the truth. I think it safe to say that the lives of Wesley, Bunyan, and other reformers, have been bought and read by more of

our people than has the history of him who led out in the work of establishing their own special faith. How different is this from the course of other denominations! Few intelligent Methodists will be found who have not read the life of their founder. It is so with other denominations. They have a great respect for the men who led out in their work. It should be so with us. What we want is the spirit and power which moved Mr. Miller to such a life of wonderful sacrifice as he passed through. We may catch the spirit as we read of him. A revival of the old Advent faith is just what we need.

I greatly desire to see our people take an interest in this book. It would be good to circulate among our neighbors after we have read it. It will inevitably give them more favorable views of Adventism. I am very glad the tract societies are working with it as a premium to get new subscribers for the REVIEW. The REVIEW for one year with the life of Miller, is furnished for \$2.25. This is an excellent offer, and our friends should work with great ardor to increase the circulation of our excellent paper. It is a good and noble work.

But we do not think that new subscribers alone should have this book. We think that orders for it should come from our brethren in all directions. It will be sent, post-paid, to any one on receipt of \$1.00. Our tract societies should keep it on hand to supply all who wish to obtain it of them. Our ministers should carry it, and talk to the people about it. It is a book our people need, and the Office needs the money invested in it very much. Why should not all our brethren help us to sell the good books lying on our shelves? Let the orders come in. GEO. I. BUTLER.

#### TRIAL OF OUR FAITH.

We have come to a time in our experience in the proclamation of the last message when revival and reformation are urgently demanded. In order to be prepared to act a part in the closing work of the message, a return from backsliding on the part of the most of us is a necessity. Our faith will be tried. As individuals, we must have a living connection with Heaven; we must be living branches of the true vine. This may be our condition; but in order to do it, our pride, our worldly-mindedness, carnality, and sloth must be put away. Our minds are full of something, and must be emptied of the evil to make room for the good.

What is the cause of our backsliding? The cause must be removed. A failure to walk in all the light is doubtless the cause. The only remedy is to return to the light by doing our neglected duties, and shunning the slightly diverging paths which led us astray.

Have we allowed the care of worldly things, and a desire to increase our worldly wealth, to engross our minds? The remedy is to sacrifice for the cause of God and the salvation of our fellow men. Have pride of appearance and the love of vain show usurped our minds? There is no other way back to the position we should occupy, but by turning from these things and seeking earnestly for the adorning of a meek and quiet spirit, which in the sight of God is of great price. Have we neglected the light from Heaven upon the subject of healthful living? The remedy is to turn and walk in the light. The health reform may be considered a small thing; and this view naturally leads to its neglect. But neglect to walk in its light is not only against the health of the body and consequently of the mind, but it tends to harden the conscience, as every departure from truth and right must. The conscience violated by transgression, its promptings grow weaker and weaker till they cease, and the conscience is ef-

fectually seared. There is no telling what will be the final result of what is esteemed but very little departures from the light of truth.

But, my brethren, our case is not hopeless if we make the requisite efforts to return to our first love. "Come, and let us return to the Lord." He will meet the returning prodigal. The Lord ardently desires to save us from ruin. By his help we can overcome. And the promises are to those that overcome and endure to the end. Who will earnestly consecrate himself to God, hold fast, and endure? To such the reward of eternal life is sure. If faithful, we shall soon see the end of toil, and the fruit of our efforts in behalf of others; and for our light afflictions we shall receive an eternal weight of glory.

R. F. COTTRELL.

#### NOVEL-READERS, READ THIS.

THE Chicago Times in a late issue contains the following, which all young persons should have read to them as a warning against the demoralizing influence of novel-reading:—

"The value of the blood-and-thunder style of romance in its influence upon youth was illustrated by an occurrence at Springfield, Mass., the other day. Some lads had supped full of dime-novel horrors, and had garnished their intellectual treat with the occasional witnessing of the blood-and-bullet melodramas which infest the stage. Their imaginations were highly wrought upon, and their dearest ambition was to be such stuff as Buffalo Bills and frontier gamblers are made of. They arranged little dramas of their own, gambling deeply with improvised money, and whipping out revolvers, imaginary or other, when it pleased them to believe that the time had come for one to accuse another of cheating and the other to get an instantaneous drop upon the one. In the mock game in which three Springfield lads engaged, two of them had harmless shoe-horns for revolvers, but a third considered himself more favored in the possession of a rusty revolver which had belonged to his father. The boys imitated as well as they could the border-ruffians whom they had made the gods of their idolatry. The boy with the revolver, meaning nothing but play, fired, and the pseudo dare-devil with the shoe-horn shooter was a corpse. This is one of the practical results of the perusal of such literature as a cheap press brings within the reach of lads at the most dangerous period of their existence. A different class of literature, but one equally pernicious, is working its vicious results in the minds of young girls. It takes a lackadaisical turn with them, and being full of meretricious splendors, and romantic lovers, and deserted wives, and unhappy loves, gives them as false and artificial a view of life as it would be possible for them to obtain. Public libraries circulate this sort of stuff, and girls who feed their imaginations with the vicious feast, and unfit themselves for any of the practical affairs of life, are supposed by fond parents to be prodigies of intellectual application. They are such great readers, you know. The use of a modicum of hard sense in dealing with literature of this kind would save lives, and saving them, render them happy and useful."

Next to drunkenness, this is about the worst habit a young person can form. It is peculiarly dangerous to young girls. Fathers and mothers, look after your children in this matter.

D. M. CANRIGHT.

—Rev. F. A. West, after a missionary address, was asked by a poor servant girl to take the wages she had been saving some years for the heathen, and on counting what she handed him found it \$250. Having consecrated it to Christ and the heathen, he could not persuade her to take any of it back.

—Dr. Newton tells of a blind basket-maker who brought him a pound note wishing to send it to some missionary. The poor girl said the pound was what the candles would have cost her to work by if she had not been blind; but not needing the candles, she had saved the money, and wished it to help tell the heathen of Christ.

## THE FOUNTAIN.

From nether regions, deep, abysmal,  
Through channels gliding, dark and dismal,  
Where never falls the light of day,  
Or moon or star e'er cheers the way,  
The silver fountain flows.

And yet its beauty bears no staining,  
And in its song no note complaining;  
As pure as light, as free as air,  
More rich than gold or jewels rare,  
The silver fountain flows.

Where bends the willow's lithe completeness,  
Where breathes the lily's perfect sweetness,  
Where dips the grass to kiss the tide,  
While underneath the fishes hide,  
The silver fountain flows.

\* \* \* \* \*  
Two draughts are here 'mid blossoms vernal,  
The one for earth and one supernal;  
The one thy lips to lave and bless,  
The other for thy soul's duress,  
O thirsty mortal, drink!

However dark thy way, and tearful,  
Press on and upward, brave and cheerful;  
Rise through thy sorrows into light,  
Unstained of earth, undimmed by night,  
O weeping mortal, drink!

Where hearts grow weak and spirits sadden,  
Be thou a fount to help and gladden;  
On those whose paths are rough and long,  
Bestow a smile, a tear, a song,  
O Christian worker, drink!

—Irving L. Beman, in *New York Observer*.

## 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.

## NORTHERN EUROPE.

In Denmark, Bro. Brorson has held meetings in the vicinity of Aarhus. In Høver a church was organized with seven members. The ordinances were celebrated, and the Lord blessed their souls.

On the way south from Høver he visited a priest whose acquaintance he made last summer. He was received very cordially, and dined with him. He conversed freely of the faith, and said that the difference in doctrine was too great to permit them to labor together, but he would be glad if Bro. B. could win some for the Lord in his vicinity. He said that the Danish *Signs* and *Advent Tidende* contained better reading than any other paper in our language, and subscribed for the *Tidende*. He offered Bro. B. free access to his library, and asked him to come again and stay all night. This is different from what we ever heard before in that direction.

In Nortvig, one sister united with the church, and they celebrated the ordinances. Bro. B. has also held meetings in Skaade, Farre, Uhe, and Visby, and is soon going to Skjörping, where a priest has lectured against our faith, and thus awakened an interest to hear.

In Sweden, Bro. Rosqvist has held meetings with good interest in Grythytted and vicinity. Some souls are gained there. In a card received to-day, he mentions that the authorities just came in and informed him that he had been fined for holding meetings after they had told him to stop. He would not pay the fine, and will therefore have to go to prison in a few days. But he will not have to stay very long.

Bro. Söderblom is working hard to get subscribers for the *Harolden* and in scattering tracts in Stockholm and other places in the eastern part of Sweden. Bro. Ström, a member of our church in Christiana, is laboring as colporter in Arvika and other places in Sweden. He will soon return to Norway.

In Christiana we are not idle, but laboring as our strength permits. The measles are still causing much sickness, and some die from them. Last week I preached at the funeral of a child who had died from them. Five of our children have been sick with the same disease. Three had them at the same time, and the fourth came down when these were half through. We used water, and they have all recovered with no bad after-effects. Some people are astonished when they are advised to use water. They have never before heard that it would do to use water in the case of measles. They thought the patient must be kept dry and hot, smothered and choked with impure air.

During Christmas we had four meetings that were quite well attended. In the evening I was invited to lecture to the Good Templars, which I did. They like to hear our views on health and temperance, and I trust the lecture may do good.

Yesterday a young brother started out on a tour with books. He is a shoemaker by trade, and intends to work some as he goes from place to place in the southern and western part of Norway, selling and distributing books, and gathering subscribers, as well as conversing and praying with the people. We need more such laborers.

J. G. MATTESEN.

Christiana, Norway, Dec. 30, 1881.

## DAKOTA.

Cameron, McCook Co.—I came to this place Jan. 9. Have held two meetings, with a good interest. I feel the need of wisdom, and crave the prayers of God's people for the cause in this place.

D. T. BIGGS.

## NEBRASKA.

Cleve and, Jan. 24.—Returned to this place on the 22d, after an absence of about two weeks, our meetings having been interrupted by a Methodist protracted meeting. When I left here, there was a good interest, and it does not seem to have diminished much during the interval. Last night I spoke on the law of God, and to-night I expect to take up the Sabbath question. A few have almost decided to keep the Sabbath, and will, I think, decide fully as soon as they hear the truth.

C. P. BOLLMAN.

## NEW JERSEY.

Camden.—Jan. 13-17 I spent with the company in this place. The church here is small, and has passed through some peculiar trials. Good attention was paid to the word spoken, and all seemed much encouraged by the meetings. Obtained one subscriber for the REVIEW, with the "Life of Miller" as a premium. On the evening of the 16th, Elds. Haskell and Whitney, on their return from Fleetwood, Penn., stopped at C., when Eld. H. gave a stirring discourse to those present. Returned home the 18th, and the next day started for South Amherst to fill a previous appointment.

D. A. ROBINSON.

## WISCONSIN.

Hutchins and Belle Plaine.—Since my last report, I have labored at Hutchins, Belle Plaine, and Clintonville. At Hutchins, our meetings were well attended and the interest good. We left the friends much encouraged, and we hope others will soon join their number. At Belle Plaine, those who have lately embraced the truth are faithful, and growing in faith and experience. Have obtained several subscribers for our periodicals, and sold some books.

I am now at Chicago, where I expect to attend school for a few weeks, and then labor among the Scandinavians as the way may open.

My address will be Humboldt Park, Cook Co., Ill.

E. G. OLSEN.

## RHODE ISLAND.

Green Hill and La Fayette.—I have attended the quarterly meetings at Green Hill and La Fayette. The brethren and sisters at both places seem to be of good courage in the Lord. All the members of these churches are more or less interested in the missionary work. I can see some improvement in several respects during the past quarter, and still there is room for advancement. Some do not pray in their families as they should; some do not attend the weekly prayer-meetings as they should; some do not take the interest in the Sabbath-school and lessons that they ought; and some are not as free to speak in the social meetings as they should be. We tried to point out the danger of neglecting these things, and expect to see improvement as the result of growth in grace.

We also attended the district quarterly meeting. There was quite a general gathering on the Sabbath. The Lord met us by his Spirit, and encouraged us much.

I. SANBORN.

## INDIANA.

New London and Alto.—Jan. 7, I was with the New London church. This being their regular quarterly meeting, we celebrated the ordinances. The old officers were re-elected. I am confident

that this church is growing in grace and in knowledge of the truth.

Spent Jan. 14 with the Alto church. They have passed through some sore trials, but the clouds that were hanging over them are breaking away. The Spirit of the Lord is coming in, for which praise his name. The ordinances were celebrated. The annual election was held, and resulted in choice of a new elder and deacon. All seemed pleased with the result, and at the close of the meeting they were ordained. The Lord came very near, and our meeting was one that we shall not soon forget, on account of the blessing poured out upon us at that time.

Brethren, remember us in this part of the Sabbath in your prayers.

J. M. REES.

## IOWA.

Britt—I was at the quarterly meeting of Dec. 13, which was held at this place Jan. 13. The attendance was good, considering the stormy weather. The sickness of the director, Bro. H. Mussen, was a disappointment to us all.

Our business meeting proved satisfactory. Sufficient money was raised to pay the indebtedness of the district, and pledges were made to amount of \$10 to be paid next June. This, with \$5.00 pledged last spring, will give the district \$15 with which to purchase tracts in June. When we came into this district in August, 1880, there were only four members of the tract society here. Now, there are twenty-three. While we see some advancement, we think the present membership should be doubled. We have hopes of increasing the membership the coming year to what it should be.

Besides our good business meeting, we enjoyed some precious seasons in prayer and social meetings. The Spirit of the Lord came in, and good testimonies were borne, and resolutions were made, which, if carried out, will bring good results. Brethren and sisters went away from this meeting feeling that they had been benefited.

J. H. DURLAND.

## VIRGINIA.

Soliloquy and Mt. Zion.—The quarterly meeting at Soliloquy was held Jan. 7 and 8. There was tolerably good attendance, and the brethren and sisters enjoyed much of the Spirit of God. We have hope that others will soon unite with the remnant people at this place.

One week later, the quarterly meeting at Zion, Page county, was held. We enjoyed a good meeting. The brethren and sisters were blessed as they engaged in the humble ordinances of the Lord's house. Bro. Huffman, from Indiana, assisted greatly in both meetings, and continued at Mt. Zion for one week after the quarterly meeting, with quite a good interest. There were three ready for baptism here, and we believe others will yet obey the Lord.

I closed my labors at Leaksville. Here we were under conviction, but as yet none had obeyed. I am now preaching at Hamburg, about five miles north of Mt. Zion. I have given ten discourses. Here a lady who formerly belonged to the Methodist church, has embraced the truth and is now rejoicing in the message in all its power. Pray for me, that I may present the truth with meekness.

HENRY A. RICE.

Jan. 25.

## PENNSYLVANIA CONFERENCE.

Cottage, N. Y., Jan. 23.—We commenced meeting here on the evening of the 10th inst. We report a growing interest from the first. We soon reach the testing truths of the message, have reason to hope for some to take a stand, those already here. We feel that the Lord is blessed in presenting his truth. We are of courage. To God be all the honor.

F. PEABODY.

J. E. ROBINSON.

Labor among the Churches.—Jan. 6-9 I spent in quarterly meeting with the church at Ulysses, Pa. We had our tent near this church during past summer, and labored under some discouragement because of trials existing among them. October last, they submitted their difficulties to a committee composed of Brn. B. Whitney and D. B. Oviatt and the writer. The decision of the committee was accepted, and the confessions were made, that brought the blessing of God into the meeting. At the late quarterly

ing, we realized some of the effect of this effort. It was a free place. At the first gathering, we felt the presence of the Lord, and the meeting increased in interest. Our business meeting on Sunday was especially interesting. A deep earnestness was manifest in forming resolutions to work more earnestly. Five subscriptions were given for *Good Health* and three for the *REVIEW*. We remember the events of this meeting with gratitude. Bro. Morehouse, director of Dist. No. 1, was with me.

The meeting at Wellsville, N. Y., was postponed two weeks to Jan. 14, 15. The church is largely composed of experienced Sabbath-keepers, but they were without organization until one year ago. The church, they have been free from trials, and have been prompt and reliable in working for the Lord. Satan has not been inactive, however, and to a limited extent his work has been apparent. Owing to this, there was some degree of restraint in our Sabbath meeting, and some absented themselves from the ordinances, much to their loss, we thought. A good degree of the blessing of God rested on those who did participate.

Our business meeting Sunday, it was evident the Spirit of God was present to guide, and there was perfect agreement in the election of officers. Perplexities vanished, difficulties were removed, and during the ordination service and the course which followed, the Spirit of the Lord was in. Hearts were softened, and at the close of our joyful faces told of success in the Lord. We said it was the best meeting yet held. We leave the church is progressing toward the light, for this we thank the Lord.

Wellsville, Jan. 19.

D. T. FERO.

*Berks Co.*—In company with Eld. S. N. Haslam, I visited a company of German Sabbath-keepers in Berks Co., Pa., Jan. 14 and 15. We had ten adults who have been observing the Sabbath for some months in the past, and although the little company are not organized, or connected with any Conference, they seem to be well informed concerning the different points of our faith, and in harmony with the doctrines and precepts of our people. One of the number embraced the truth in California some years since, and on his return to his native place, carried the truth with him, and by means of our publications and his own personal influence, succeeded in awakening an interest among his friends and acquaintances.

In February, 1880, Eld. Isaac Sanborn visited us, holding meetings with them for five days, during which time most of the number took their stand on the truth. Eld. Sanborn has visited them since, and held meetings with them for about ten days, and this is all the ministerial labor they had received until our visit.

They were pleased with the intelligence and earnestness of these brethren and sisters, and were especially interested in a prayer and social meeting before the public service on Sunday evening, conducted almost wholly in the German language. Although nearly all speak and understand English quite well, yet their usual Sabbath service is conducted in German. They are very anxious to have some one who can labor with them in German, as some of their number are not sufficiently familiar with English to understand those who preach in that language. They offered, the pastor, to furnish a tent, if a minister could come to labor with them, who could speak both German and English. An effort will be made to have some one who can speak their language visit them immediately. We understand that two more decided to obey the truth during our visit.

One feature we were especially pleased to note, was that each family is supplied, not only with the German paper, but with both *REVIEW* and *Signs*. Eleven copies of the *Signs* were taken for missionary work, and although not an organized society, all the number are supplied with Bibles, which they seem to take an interest in distributing, that they may by this means extend the truth to those around them.

We feel a deep interest in this locality, and believe that the providence of God will open a way for the truth to be still more fully presented.

B. L. WHITNEY.

#### ILLINOIS.

*Farina, and Kinnmundy.*—Dec. 21, I left Chicago for my field of labor. Spent Sabbath, Jan. 4th, in Alledo. Then came to Farina to fill my appointment. I found a large Seventh-day

Baptist church there, with no regular pastor. Eld. Andrus, who lives there, consents to preach in the vacancy, though he is eighty-five years old. His worthy wife is about the same age. He is in good health and spirits, and his mind is clear on Bible subjects. Had an excellent visit with him, conversing on the prophecies. He is very much interested in tracing out the history of the "falling away," and the developing of the Catholic apostasy. His memory of historical events and dates is remarkable. I found two families of Seventh-day Adventists. They attend the S. D. Baptist meetings. On Sabbath, Eld. Andrus invited me to preach, also in the evening.

As I did not intend to hold meetings at Farina, Bro. F. Crandall and his brother had been to Kinnmundy, six miles distant, and found an opening for meetings there. The pastor of the Cumberland church had to be away, so he kindly sent me an invitation to preach to his people in the morning and evening. I did so; and by request, I preached again on Monday evening. By special invitation of the pastor, I preached on Tuesday evening also. He then purchased of me "Thoughts on Daniel and the Revelation," and urged me to return and hold some more meetings with them. Quite a number were interested. I think some will keep the Sabbath. The weather was bad the last two days I was there, which, of course, hindered the work; nevertheless, I think I left the brethren much encouraged.

Mt. Vernon, Jan. 28.

T. M. STEWARD.

#### MICHIGAN.

*Farmington City, Jan. 18.*—Since my last report, three others have embraced the truth. The Disciple minister gave one discourse against us on the Sabbath question, which we reviewed before a full house. Dec. 24, we organized a Sabbath-school of thirty members, and supplied them with *Instructors*, records, etc. We have obtained seven subscribers for the *REVIEW*. D. A. WELLMAN.

*Wright and Coopersville.*—On Jan. 14 and 15, I attended the regular T. and M. district quarterly meeting at Wright. The weather was stormy, and the attendance from abroad not large. The meeting, however, was a good one, and interest in the missionary work was increased as the result. It being intimated that there were a few Hollanders who seemed anxious to read the *Stem der Waarheid*, the subscription price for twenty-four of them for one year was immediately raised and placed at the disposal of the district secretary. Twice as many numbers would have been paid for in case they had been needed. On Sunday evening I was advertised to speak at Coopersville. The notice was short, but the hall was filled, and the attention excellent. I expect to return to that place to hold a series of meetings immediately.

Jan. 19.

W. H. LITTLEJOHN.

*St. Charles, Jan. 18.*—The good work here is still progressing well. Our church and district quarterly meetings were well attended, and full of interest. The brethren have co-operated with us in the work. We were very glad to be favored with the presence of Bro. Ostrander and others at the district meeting. Several more made a start to serve God last Sabbath. On Sunday, fifteen were baptized, making forty six since Bro. Miller and I began meetings here. At no time since I came have I seen more interest than now. More than one hundred were present at our last Sabbath-school, which is steadily growing in interest and numbers.

On Tuesday evening Bro. Fargo was present, and spoke. Two more took their stand to obey God, and others are almost decided. At every meeting there is something to show us that the Spirit of God is moving upon the hearts of the people, and the end is not yet.

The following incident will serve to show how God is at work: Last Sabbath, among the candidates for baptism, was a stranger to me, a young lady from the country. She is the only Sabbath-keeper in the family, having lately started. As she came up out of the water, her mother met her, weeping. The stand she has taken is turning her parents to the truth, and I confidently look for them to embrace the Sabbath. What the end will be, we cannot tell, but trust many more souls will come to the cross. At our last meeting, some who came a distance of eight miles were present for the first time, and were heard to say, "Are these the kind of meetings they have? Why, if we had

known it, we would have been here before." It seems as though we were enjoying a few drops of the refreshing times in this part of the State.

If the brethren in the district assigned me will still continue to be patient, I will visit them as soon as possible. Elds. Fargo and Ostrander go to Mt. Pleasant to the dedication, that I may remain here.

Elds. Fargo, Ostrander, and myself met on Wednesday evening with the few that remain of the church at Chesaning. Trials and discouragements had placed them where they no longer maintained meetings. We continued our effort till the spirit of confession and reconciliation came in, and we hope for better days for them. Bro. Fargo and I expect to meet with them again soon.

A. O. BURRILL.

#### NEW YORK.

*Erie Co.*—I joined Bro. Brown in a meeting at Darien Center, Genesee Co., on Sabbath and first-day, Dec. 24, 25. A good work was begun there last summer with the tent; and those who embraced the truth seem disposed to move forward with the work in all its branches. They have meetings and a Sabbath-school. I accompanied Bro. Brown to a meeting with the Lancaster church Dec. 27, and the following day we went to Akron and had a meeting with the friends there in the evening. Bro. B. then returned to Darien, while I remained and held two meetings, one in the evening and one on the Sabbath. The prospect is brightening there, and there is a spirit of revival.

The first and second Sabbaths in January I met in quarterly meeting with the Lancaster church. There are good signs of life here yet. The children who were baptized recently and united with the church are filling their places with faithfulness.

Leaving Lancaster, I visited the two families in Buffalo that are members of this church. Found them of good courage in the Lord. I then went to East Elma, visited the friends, and held two evening meetings in the school-house, speaking to good congregations. Some there have been prejudiced, not without some cause; but prejudice seems to be giving way. Yesterday I had the privilege of meeting with the friends at Willink, with some from Elma. All present seemed determined to press onward. Some really edifying and encouraging testimonies were given.

I am visiting all the scattered ones, as far as I am able, getting those who are not taking the *REVIEW* to subscribe, and those who are taking the *Signs* in clubs to renew. Have got three new subscribers for the *REVIEW*, two at full price and one with premium. I go on to Colden and Glenwood.

Willink, N. Y., Jan. 22.

R. F. COTTRELL.

#### MINNESOTA.

*Pope and Swift Counties.*—Since my last report, I have labored in Pope and Swift counties, and held meetings in different places which were attended by both brethren and outsiders. Some would have been baptized, but it was thought best on account of poor health and cold weather to postpone it till some other time. A Baptist sister commenced to observe the Sabbath of the Lord. There are now in these two counties thirty-five Scandinavians who are trying to keep all the commandments of God. The Sabbath-school and T. and M. work received attention. Held, in all, thirty-six meetings.

Jan. 15, I came to West Union. Here Bro. J. C. Jorgenson resides. We have held meetings every night, and the most of them have been well attended. Some are interested, and say they have never heard the Bible explained so before. Hope and pray that some will give their hearts to God, and be saved by obeying the truth.

Jan. 23.

L. JOHNSON.

*Geneva.*—Last Sabbath and Sunday I spent with the friends at Geneva. We held our meetings in the school-house, which was well filled with those outside of our faith, who manifested much interest in the word spoken. I believe much good might be done here by a course of meetings.

On Sunday we attended the funeral of the two little sons of Bro. and Sr. Gibbs, Stephen and Henry, who died one year ago of diphtheria, aged, respectively, nine and four years. Discourse from Matt. 23:9: "And call no man father upon the earth; for one is your Father, which is in Heaven." The text was suggested by Stephen, who said,



just before he died, that he knew no father on earth, no one but his Heavenly Father. He then repeated the 4th verse of the 23d Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me," and immediately fell asleep. How true, if we have been born again, and received the spirit of adoption, and become joint heirs with Christ, that we can call God our Father. May the Lord help us to realize it.

L. H. ELLS.

Medford, Jan. 25.

**River Falls and Beldenville, Wis.**—Held meetings at River Falls on the evenings of Jan. 5 and 6. Sabbath and Sunday, held the regular quarterly meeting. It was well attended. The Sabbath-school work received special attention. Celebrated the ordinances the evening after the Sabbath. The Spirit of the Lord was with us. Before the meeting began, some wrongs were righted. Three were added to the church by vote, and one by letter. A tract society was organized, consisting of ten members. Several copies of the *Signs* were ordered, and some books were sold. The brethren were strengthened. With the blessing of the Lord, a good work was done. Bro. J. Olive joined me at this place and assisted in the work.

We met with the Beldenville church the 12th. Had meeting in the evening. But few came out. Trials have existed in this church, and some have lost their interest. Sabbath and Sunday, the 14th and 15th, had quarterly meeting. Brethren from other points came in on the Sabbath. We had good meetings. Took up the Sabbath-school work. The Lord blessed us. Obtained two subscribers for the *REVIEW*, and two for *Good Health*. Five copies of the *Instructor* were ordered. Sold some books. Have not been able to accomplish what we desired to, as we could not get all the brethren to attend the meetings. We leave to meet other appointments, praying that God will help this church to live the truth as well as profess it.

A. MEAD.

**Among the Churches.**—From our excellent T. and M. meeting at Medford, we went to the Dundas church, and commenced work on Sabbath, Dec. 24. Found the church distracted with difficulties, and the work at a stand-still. We labored to get the brethren out to meetings, appointing meetings at different places, but could not succeed in getting them together. We visited what we could, and held meetings the following week, and on Sabbath and Sunday held the quarterly meeting. Eight reported in person, and two by letter, out of a membership of thirty-one. It was the unanimous voice of those present that the only thing that could be done to save what remained, was to disband the church, which was accordingly done. After this, ten signed a covenant to maintain Sabbath meetings and Sabbath-school. A leader was chosen, also a clerk and treasurer for three months, and their tithes to the Conference were pledged quarterly. We commended them to God, and left them.

On the 3d inst. we came to the Oak Springs church, about eighty miles distant. We found that they had been without meetings for about three months, and were much discouraged. They are scattered over a distance of twelve miles, and only number nine resident members, and three non-resident. Seven came together on Sabbath, and we had a refreshing meeting. On Sunday, after preaching, had a very encouraging T. and M. meeting. Some very unpleasant matters greatly hindered the work here. We labored to bring the brethren to see the necessity of a complete surrender of all to God. The next Sabbath the good Spirit of the Lord rested down upon us as we were met together, and explanations and confessions were made with melted hearts and flowing tears. All who were present were reconciled, and greatly blessed and encouraged. As some were absent who were connected with the matter, a complete adjustment could not be effected until their return. We spent the time in meetings, laboring for the brethren and for outsiders, there being quite an interest to hear among the people, some of whom we hope may yet come to see the truth, and accept it. Our preaching has been largely practical, and we have tried to instruct the brethren in regard to their duties to God, to each other, to their children, and to those who are without. We think they have been benefited and encouraged. We go from here to Monticello, intending to return, after we complete our work

there, and finish up the work here, if possible.

We feel the need of the help of the Lord, and are trying to draw near to him, and put our trust wholly in him. This branch of the work has been sadly neglected, and it will cost long and faithful labor to bring it up. May God help us, and all our dear brethren who labor among the churches, is our prayer.

D. P. CURTIS.

Jan. 20.

D. C. BURCH.

#### GENERAL LABOR.

I HAVE spent some over six weeks traveling, mostly in the northwestern part of Minnesota, also some in Dakota and Canada. Have obtained 55 subscribers for our periodicals, and sold \$26.65 worth of books and tracts. Have given away 110 copies of our papers, visited 128 families, and written 53 letters. Two have commenced keeping the Sabbath of the Lord by reading the *Harold*. Hope the Lord will bless his truth to the salvation of souls.

L. KJALLBERG.

Litchfield, Minn.

### Our Tract Societies.

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

#### "WE SHALL BE LIKE HIM."

We shall be like Him; oh, beautiful thought!  
Well may our souls with rapture be wrought.  
After the sorrows, the woe, and the tears  
We shall be like him when Jesus appears.

After the conflict, in peace to sit down;  
After the cross, to be wreathed with the crown;  
After the dust and the soil of the way,  
With him and like him forever to stay.

Never again shall the throbbing head ache,  
Never again shall the beating heart break,  
Never the task drop from wearying hands,  
Nor the feet ever fail in the brightest of lands.

Never shall sin with the trail of its shame  
Shadow love's sunlight, or chill its clear flame;  
Saviour, oft grieved in the house of thy friends,  
Ne'er will we wound thee when earth's frail life ends.

Death! 'tis this thought does away with thy sting,  
Makes us triumphant to meet thee and sing,  
"Glory to God." When the Jordan is passed,  
We shall go home, and be like him at last.

Master, alas, thee we've often denied;  
When the world scorned, we have shrunk from thy side;  
Yet, blessed Jesus, thou knowest thy love,  
Pardon and help us with grace from above.

When thou appearest, oh, rapturous thought!  
Well may our souls into rapture be wrought;  
We shall be like thee when this life is o'er,  
Wound thee, deny thee, offend thee no more.

—Selected.

#### WILL IT PAY?

IN all business transactions, this is a question to be considered. The shrewd financial manager makes no investment of means without first carefully estimating the value, cost, and probable income. In moral, intellectual, and physical matters, which are of far greater importance, less care is exercised. Some trifling pleasure, some little indulgence, is often purchased at the expense of hours and even days of mental or physical suffering. At the same time, blessings of infinite value, which are within our reach, receive scarcely a passing thought.

But we wish to speak of our missionary enterprises. That these can be carried on without cost, no one will affirm; but the question to be decided is this: Will the results which follow be sufficient, and of a character, to repay the investment made? Appliances, such as periodicals, tracts, stationery, etc., are necessary to a successful prosecution of the work, and these cost money. In localities where it is practicable, meetings should be sustained. These not only consume the time of those who attend them, but if they are interesting and profitable, somebody must give special thought and attention to the matter. Brain labor is required. Plans must be laid, and means sought for carrying forward the work. Persons must be educated in this as in other matters. All these things require time, labor, and pains-taking. But what are the returns?—First, they consist in the benefit derived by persons upon whom labor is bestowed. The truths of

God's word are powerful. They will accomplish that whereunto they are sent, and when presented in an acceptable manner, honest hearts will yield obedience to their claims. Hundreds who have embraced the truth, and entire churches that have been raised up wholly or partially through the labor of missionary workers, testify to this. Here and there a person has become interested and has been the means of interesting others, so the labor first performed has multiplied itself and will continue to multiply until the work is done. The missionary worker who sent the paper or tract has an interest in all this labor and the fruit resulting from it. In the day of reckoning, like the widow who gave her mites, and the faithful servants in the parable, such persons will be astonished above measure at the greatness of their reward. "Lord, when we thee an hungered, and fed thee? or thirsty, gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Then from our adorable Redeemer comes a gracious answer, "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me." To them are addressed the following words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Another consideration, and one that is frequently overlooked, is the influence which an association with the real missionary spirit has upon the young, and others gaining an experience in connection with present truth. It is an old and saying that like begets like. If the older members of the church or family possess the spirit of sacrifice and labor for others, the younger members partake of the same; and thus young men and women who otherwise would yield to worldly influences and be lost to the cause, are led to devote their whole lives to the work of God. The same principle is true wherever people associate together. Students, while preparing themselves for future usefulness, may oftentimes accomplish more by inspiring others with the missionary spirit, and leading them to devote their lives to God, than during many years of wearing labor after life. They thus, as it were, multiply their own life-work. To do this may, at the moment, require a seeming sacrifice of time and personal interests; but in what way could time and labor be better expended?

Every person must decide what shall be the course of his life. In many cases, there are times when the scales seem evenly balanced between a life of usefulness and one of worldly ambition and self-interest. At these crises, how potent is the influence of a teacher, a fellow-student, or a kind friend, either for good or evil. But for the interposition of Providence, the influence of a schoolmate would have made Adoniram Judson a confirmed infidel. When afterward he entered Andover Seminary, it was as a special student, and account of having made no profession of religion. There his case was made a special subject of prayer, and the world, although perhaps not recognizing the means, has seen the result. The religious experience of George Dana Boardman, whose missionary zeal was fully equal to Judson's and whose success in India, during the time he lived, exceeded his, dated back to his association with a devoted roommate while at college. The hopes of the latter, whatever they were, in respect to future usefulness, were never realized for he soon died; but who can estimate the amount he accomplished?

The anticipated golden years of future usefulness we may never see, and more than this, the seeds of benevolence, of self-sacrifice for others, once cultivated and strengthened by acts worthy of the heart. The Wesleys, while attending the University at Oxford, regularly devoted a certain amount of time to visiting the sick and instructing prisoners in the prison. They were also among the first to visit the Indians of America as missionaries to the Indians, although this enterprise was unsuccessful, accompanied with much suffering and many hardships, it did not extinguish their missionary spirit. The case of John Knox and hundreds of others might be mentioned, whose history bears testimony on this point; but it is unnecessary.

But there is still another consideration, in the benefit received by the workers themselves. Nothing in this world presents better opportunities for the cultivation of the moral and intellectual faculties, than the work of God in its various branches. It disciplines, elevates, and ex-

the mind. It lifts the soul nearer to God, and brings sweet peace and contentment to sad and weary hearts. "By beholding we become changed." The mind is taken from worldly objects, selfish considerations, and placed on those which pertain to the eternal. We become associated with Christ and the holy angels in the work of man's redemption, and thereby fitted for their society in the world to come. Surely nothing can pay better than investments in the cause and work of God.

M. L. H.

## THOUGHTS ON MISSIONARY WORK.

BY P. S. SHOCKEY.

ALL can find some time to work for the Master if they will; for "where there's a will there's a way." And working for the Master is very pleasant work, too, to those who will make it so. It is when we are tired with earthly cares and complexities. I find it so in my short experience, and think others would find it so.

While attending school this winter, I spend a part of my evenings and Sundays in missionary work. I do not think I lose any time by so doing, but think I get along better than I would if I were not selfish to use a portion of my time for the benefit of others.

I use the *Signs* mostly in my work, as I think it is the best for that purpose. In beginning, it is necessary to have some way to introduce the paper. We might hand the paper out, asking the people to read; but if we allow a person to think that our only object is to have the papers read, the next thought will be, "They want me to read and become an Adventist, but I do not take much stock in that doctrine." So we see it is necessary to have some other plan of introducing it.

And the following is the one I usually adopt in the absence of a better one: I hand the paper to a person, saying, "I have a paper here for which I wish to make up a club; but I wish to give the people a chance to examine it before subscribing." Then I ask if they will read one, and that I will call in a few days and get it. Next time, I leave another to be examined, but say little about the papers. And if I let them alone, they will read themselves into an interest, if they had not before. Should they ask if it is an "Advent" paper, I tell them it is published especially for all denominations.

It seems to be a good plan to avoid all doctrinal points till the people bring them up themselves. In doing this, we may find what subject interests them most. If they become interested in any subject, though it be not the most important, we could let them read on that one as much as they please; for if we can get them to investigate and have any doctrine different from their own, no part of the work is done. Some prejudice will be removed, a gap will be made in the wall which shut them up to their own creed, and, in filling a gap, they will soon wander out, if we stand back and do nothing but guide them a little. There is a family reading here that illustrates the above very well. At first they were opposed to the Sabbath, and would hear nothing concerning it; but they were interested in the state of the world, and read some on that subject. Being allowed to take their own way, they soon became interested in the Sabbath question, and now some of the family have decided to keep the Sabbath.

There are some very strange things about the human mind, and by taking advantage of these peculiarities, we have a good way to do missionary work. It seems that curiosity, in most, if not all, cases, first prompts to an investigation of any new thing or theory. It also seems that if one mind is in any direction, others are instinctively and unconsciously led in the same way.

I attend the Sunday-schools, and take an active and humble part, trying to learn my lessons as Bible lessons ever should be learned, that I may have much influence as possible. If doctrinal points come up, I do not dissent; but, if an opportunity is given, ask some question or bring up some passage of Scripture, as if desiring information or harmony between the text and the lesson. By making an expression of my views, manifesting my curiosity over the matter, and trying to awaken a curiosity in others, I have found some success and some chances to loan reading matter.

In such cases I loan it as something that has given some light on the subject, thus exciting in others a desire to read it. I believe this is a simple plan; and, if well executed, much good may be created which will deepen into a

real interest and desire to know the truth. Then if we let them alone mostly, giving them reading enough to increase and guide their curiosity, but not enough to satisfy it, they will lead themselves into the truth much quicker than we can do it.

In distributing *Signs* near home, I always have it understood that I wish to get them again. Nearly all take good care of the papers; but if I find any one who allows them, one after another, to be destroyed, I let some other person have them; for, if they do not take care of the papers after being requested to do so, it is altogether unlikely that they will care enough for them to become interested. I now keep about twenty families reading, and use but six copies of the *Signs*. Most of the papers can be read several times more, if handled as carefully as they have been.

If we find any who are too poor to take a paper for themselves, we should not pass them by; for they will probably prize the papers more than those do who are able to have plenty of other reading matter.

—Six graduates of Oberlin—just one-third of the graduating class—were ordained, June 26, 1881, for foreign mission fields. Two more, eight in all, of this one class, are under appointment,—three for China, two for Bihé, one for the Zulus, one for Umzila's Kingdom, and one for India.

## Special Mention.

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

—Last year 17,767 Chinese landed in San Francisco, and 8,178 returned to their native land.

—It seems that Rome does not sympathize very strongly with the Vatican, if the Mayor correctly represents the feeling of the people. He said recently in a speech at a banquet, that they would rather see the city laid in ashes than given over again to Papal domination.

—A dispatch from Louisville, Ky., on Christmas night, said that within the previous twenty-four hours there had been five murders, two fatal accidents, two suicides, one attempted suicide, and three free fights attended by serious results, in that region, and added, cheerfully, "The people are still celebrating Christmas."

—Representative Hawk of Illinois has introduced into the house a bill for the protection of the President. It provides that any person who shall make an attack upon the President with intent to kill, shall be punished with death, even though the attack prove unsuccessful, unless it can be shown that the assailant was irresponsible from insanity at the time of committing the act. In the latter case, he shall be confined in an asylum for life.

—According to the census for 1880, 727,629 of the 1,206,299 inhabitants of New York City were born in this country. With the exception of Alaska, each of the States and Territories are represented in the city. The foreign-born population is 39 per cent of the whole, of which over 16 per cent is Irish, and nearly 13 per cent German. Besides representatives from every country in Europe, there are 7 from Greenland, 20 from Japan, 59 from the Sandwich and Pacific Islands, and 747 from China.

—Prof. George Davidson, of the United States Coast Survey, says that the islands of Alaska aggregate a shore-line of 9,000 miles, and that in every instance these islands are covered to the very water's edge with timber the bulk of which is known as Sitka cedar, and has been pronounced by the naval department admirably suited to ship-building. The supply is practically unlimited. Magnetic iron ore has been found in Alaska which yielded 70 per cent of pure iron, also vast beds of coal and limestone. The cod-fisheries also give indications of wondrous wealth. Prof. Davidson is of opinion that the cod-banks represent an area four times greater than that of Newfoundland, and proportionately valuable. The seal-fisheries, which are now in the hands of a company paying a stated revenue to the government, are more than offset by the sea-otter industry, which presents a richer and more available prize, while the whale fisheries are becoming more valuable every year.

—Since the surrender of Alsace and Lorraine, France has never for a moment halted in her preparations for a repetition of the conflict with Germany. For ten years she has been engaged in the reconstruction of the line of forts about Paris, broken through by the Germans. Perhaps it would be better to say the construction of a new line, for the present chain of fortifications is far in advance of the old one. The latter was from two to three miles beyond the old city walls. The new line is from seven to ten, protecting a greater area of territory, and including in its circumference Versailles, St. Cloud, and other cities of note. It is estimated that with these new defenses Paris will be able successfully to resist three times the force brought against it in 1870. Twenty thousand men placed in this ring of forts will, for the protection of the country, be worth a vast army in the field. Paris alone will cover the center, west, and south of France. The construction of the line fully offsets all advantage gained by Germany in the advance of her military lines to the annexed provinces. That the Germans realize this, as also the certainty of the coming struggle, is evidenced by the fact that the first full description of the defenses of Paris appeared in the *National Military Gazette* of Berlin, and in the perfect knowledge they have of every French military movement.—*Interior*.

## ARCTIC EXPLORATIONS.

PUBLIC sympathy has been greatly aroused in behalf of the officers and men of the lost Arctic exploring steamer *Jeannette*, over whose fate such a mystery has hung. But it seems possible that the mystery may yet be solved. Engineer Melville, of the lost steamer, has telegraphed to the Secretary of the Navy from Irkutsk, Siberia, under date of Jan. 18, that himself, Donenhower, and eleven men, are at that place, and well. He requests orders to remain with two men, and in March renew the search for De Long, commander of the expedition, and the party with him; while Donenhower and nine men return to the United States.

There seems to be a peculiar fascination about Arctic exploration that attracts men in spite of the hardships and dangers to be encountered. The results achieved in this direction, and the prospect before those who may hereafter venture into the stormy regions of the frost king, are well expressed in the following paragraph:—

The risk, the exposure, the disaster, of these northern expeditions is enormous. As feats of human endurance, they are marvelous. And they have at least settled conclusively the great fact that no practical advantage can result from further exploration. A sea hopelessly and always choked with ice, and a climate of absolute frost, cannot be the scene of human activity. The only channels into the sea are now known. The north-western passage has been discovered. There are but two motives left for further invasion of the Arctic realms of death. One is to gratify the pure love of adventure; the other is to complete scientific knowledge of the surface of the globe. The last will long be the alleged motive, but we suspect that the first will be the *causa causans*. The same heroic spirit that led Sir Humphrey Gilbert will still allure men of the same mold. Beneath all the argument *cui bono*—the argument of experience, of suffering, of death—there remains the haughty unwillingness of human nature to be baffled. One by one the great secrets have been wrested from nature. Neither heat nor cold can bind them fast. The sources of the Nile are revealed, the African continent has been crossed, the northwest passage has been discovered. Only the pole remains to be reached, and it will still be found to be a resistless magnet.

## THAT CHILI-BOLIVIAN TREATY.

The *Inter-Ocean* thus sums up the advantages gained by Chili through the treaty of peace which it is rumored she has signed with Bolivia:—

The two hundred miles of coast line measures the width of Bolivian territory between Chili and Peru, and this is almost all in the desert of Atacama, or the nitre grounds of Bolivia. Just north of Atacama is the province of Tarapaca in Peru, taking in the nitre or saltpeter deposits of

that country. One of Chili's conditions of peace with Peru is that this province of Tarapaca shall be ceded to Chili. If this exaction is complied with, and if the reported cession of Atacama by Bolivia is true, Chilian territory will be extended five or six hundred miles farther north than the present northern boundary, and will include all the valuable niter lands of Peru and Bolivia, yielding an annual revenue of about \$5,000,000. This extension, with her recent assertion of right to the western coast of Patagonia, would put fully one-half of the Pacific coast of South America under Chilian control.

### THE NEW CAMPAIGN OF NIHILISM.

THE Atlantic cable almost daily sends its mutterings of the impending crisis in Russian Nihilism, and the storm that has been gathering since Alexander III. ascended the throne seems now about to burst. For a time, there was hope in the Russian capital, and all was activity and enterprise, looking to a better future. But the pistol-shot aimed at a prominent general dissolved the charm, and announced a revival of the Nihilist campaign.

One arrest quickly followed another, until the long line of conspirators seems to extend far beyond the reach of the police.

In intelligent Russian society one can scarcely meet a young man that has not some severe criticism against the government; and when these men are sent over the realm in their respective duties, there are but few of them who do not help to fan the flame of Liberalism, that may grow into Nihilism and revolution.

The way of reform is a very difficult one for Russia, because of her peculiar dilemma, in the face of which nearly every reform of the Czars has failed. The very men who demand new measures from the government are incapable of taking part in the execution of them. The people make a claim on the throne, and the latter can find no agents capable of carrying it out, even were it granted. The men who have stepped to the front in Russia within the last few years have soon fallen out, and the number of those on whom the Czar may count for the execution of great measures is rapidly growing less. Melikoff is in exile, and Ignatieff, who took his place, is now losing his influence, notwithstanding all his art of statecraft. He has no longer the confidence of the monarch, and is now but little more than the shadow through which one may discover his successor. And if this cunning and capable Ignatieff must step down, where is the man in Russia with courage enough to undertake the execution of promises lately made to the people, and now nearly forgotten? It is true that the commissions appointed to execute these reforms still exist, but they are regarded with contempt in face of the universal doubt as to the recovery of the power of the Czar.

The effort made a few weeks ago to give liberal laws to the respective provinces, as such, has signally failed, because it came too late; the strife has been transferred to another field. The fruit of ultra centralization for centuries is now ripening, and the throne bears all the burden of its worthlessness, with no reliable power outside of the capital to stay the course of revolution. A strange spectacle has just occurred at the State Cathedral in St. Petersburg, a thousand appearing at its altar and demanding the canonization of the late Czar, while his son and successor in Gatchina is in vain seeking for the weapons that may protect him from the bands of Nihilist assassins. To-day the Czar is a prisoner in his rural palace, as was once Louis XVI. in Versailles. But it now looks as if he must soon be driven out of this and find a refuge in Moscow. The Kremlin in that ancient capital is the stronghold where the Russia of Peter the Great must close its career, and the more natural organization of a new empire commence. No representative Assembly, if attempted, could safely deliberate in St. Petersburg; in Moscow it might be the harbinger of a new era, and the solution of a problem that now seems totally unmanageable. One thing is, at least, clear: the present condition of things cannot last long, for it is leading to total anarchy; and a fearful tempest seems about to break around the throne of Alexander III.—*The Christian Advocate.*

—In the last week of the old year, peach-trees were in blossom in Florida, and roses in Washington.

### WORDS OF COMFORT.

"This God is our God forever and ever; he will be our guide even unto death." Ps. 48:14.  
"He that keepeth Israel shall neither slumber nor sleep." Ps. 121:4.

He who marks each falling tear  
Of his burdened pilgrims here,  
Never slumbering, never sleeping,  
Vigils ever wakeful keeping,  
Faithful, he—whate'er betide—  
Is my everlasting Guide;  
Safe, howe'er the sky o'ercast,  
He will bring me home at last.

The vows of God  
Are on me, and I may not stop to play  
With earthly shadows or pluck earthly flowers,  
Till I my work have done, and rendered up  
Account. Henceforth it matters not if storm  
Or sunshine be my lot, bitter  
Or sweet my cup. I only pray,  
God, fit me for the work.

'Tis easy to repose  
Beneath the Almighty's wings when they are seen  
Bright and refulgent, flashing in the light  
Of his own goodness and transcendent love;  
Not so, when deepening shadows only seem  
To fall upon the path! But then the time  
For faith to take her slumbering harp and sing:  
"How excellent thy lovingkindness, Lord!  
Therefore beneath the shadow of thy wings  
Thy children put their trust." (Ps. 36:7.)

## News of the Week.

SUNDAY, JAN. 22.—To-day, in all Catholic churches in the diocese of Dublin, a pastoral was read from the Most Reverend Archbishop Mc Cabe, warning the faithful not to listen to agitators.

—The correspondent in England of the *New York World*, reports that in Ireland order is gradually being restored.

—The panic in France has ruined thousands of families; but hopes are entertained that the powerful syndicate of financiers formed to facilitate a settlement will restore public confidence. In Vienna several persons have committed suicide.

MONDAY, JAN. 23.—70,000 claims for fixing fair rent have been entered in the Land Court of Ireland.

—The Lord Mayor of London, in consequence of a requisition signed by a number of prominent and influential men, has appointed a meeting at the Mansion House, Feb. 1, to make declaration of opinion relative to the persecution of the Jews in Russia. The *Journal de St. Petersburg* deprecates this agitation, and says the accounts of the anti-Jewish riots are malevolently exaggerated.

—The Signal Corps stationed at Cape Hatteras reported yesterday that the bark F. L. Carney, bound for Baltimore from the West Indies, sunk three miles south of Hatteras Inlet. Eight lives were lost.

—A large lobby from Dakota favor the division of that Territory, and the admission of the southern part as a State.

—A number of citizens from Utah are in Washington, endeavoring to secure a new form of government for that Territory. They wish to have the government conducted on the same general plan as that of the District of Columbia, and urge the appointment by the President of a Board of Commissioners consisting of eight or ten members, who shall take the place of the governor and legislature.

TUESDAY, JAN. 24.—The Prince of Montenegro has refused to aid the Herzegovinians in their struggle against Austria. The Austrian government is still sending troops to the scene of revolt.

—A bill to prevent any polygamist from holding an office or appointment of trust or profit will be the first bill against Mormonism acted upon by Congress. Afterward, more sweeping measures will be introduced.

—In the German Reichstag, Prince Bismarck defended the Emperor's rescript in a heated debate. His speech, which was emphatic in the re-assertion of the doctrines of the imperial rescript, created great excitement.

—A bill has passed the Senate allowing Mrs. Abraham Lincoln \$15,000, and increasing her pension from \$3,000 to \$5,000.

WEDNESDAY, JAN. 25.—In the Guiteau case the jury brought in a verdict of guilty. Scoville announced that he should file a petition for a new trial.

—A bill to restrict Chinese immigration will soon be introduced into Congress.

—A telegram to the Secretary of War states that the Apaches are making a general war on the Mexicans in the State of Sonora.

THURSDAY, JAN. 26.—The Herzegovinian insurgents are concentrating in the mountainous angle included by the upper bend of the Marenta River. Their position is commanding, and absolutely unassailable. A high Austrian official says the situation in the revolted district could not well be worse.

—The English government is sending fresh troops to Ireland.

—The Constitutional Revision Bill, which has been before the French Chamber of Deputies, has been rejected and in consequence, Gambetta and his Cabinet have signed.

—Cholera has made its appearance among the grims in Allahabad, one of the Hindoo sacred cities of Northern India.

—Guiteau, the assassin, has issued another manifesto to the American people, in which he arraigns the actors of the jurors, especially charging that they were high-toned Christian gentlemen. He denies the authority of the court which tried him, relies upon the Lord, but, as usual, makes a demand for money. He looks a reversal of the verdict by the court in ban, and phemously concludes the precious screed by preter an analogy between himself and the Saviour.

FRIDAY, JAN. 27.—President Grevy has called on Say and De Freycinet to form a new Cabinet. This is received with favor, as the radical changes proposed by Gambetta were unwelcome to the mass of the French people.

—A resolution was introduced in the House of representatives calling upon the government to supply information relative to the report that the Mormons inciting the Indians to lawless outbreaks.

—A large Mormon meeting at King's Cross near London was broken up yesterday by a crowd. In the several persons were hurt.

—A heavy and destructive wind storm has done damage in New England.

—An informer has revealed to the authorities the existence of a widespread and dangerous conspiracy in Limerick, and Cork counties, Ireland.

## Obituary Notices.

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

JACOBSON.—Died at Oak Valley, Ottentail Co., N. J., Nov. 18, 1881, Julius, son of Bro. and Sr. Jacobson, thirteen years, seven months, and five days. He was liever in the third angel's message, though he had united with the church. Discourse from Matt. 18:17. Also Bertie Roy, Dec. 22, aged one year, ten months and twelve days.

"Though nature weeps when lovely ties  
So strongly bound are riven,  
Yet faith the Saviour's words applies,  
Of such the realms of Heaven."

RAWLINS.—Died of a severe and painful disease of the stomach, in the township of Rush, Jo Daviess Co., Ill., the residence of C. A. Bates, Aug. 20, 1881, Eliza Rawlins, aged eighty years, four months, and six days. Also at the same place, Aug. 23, of that dread disease, consumption, Permelia S. Bates, daughter of the deceased and wife of C. A. Bates, aged thirty-six years, four months, and two days. She fell at her post, loving Lord and his truth, and with a hope of immortality Jesus comes to gather up his jewels. A husband, children, a brother and sister, and many other friends mourn her loss. Funeral sermon by Eld. Torrey, text, 1 Thess. 4:18: "Wherefore comfort one another with these words." M. L.

NIXON.—Died at Noblesville, Ind., Sunday evening Jan. 15, 1882, Mrs. Anna Nixon, wife of Alex. Nixon, aged twenty-five years. Sister Nixon had been afflicted with consumption for a considerable time previous to death. Through the endeavors of some of her friends she visited the Sanitarium last November, and there embraced present truth. The disease having progressed beyond the help of those at the Sanitarium returned to her home on the 10th inst. On the Sabbath before her death, she called for several of those that were near and dear to her to pray with and for her, at a time she was greatly blessed, and felt to praise the Lord for his goodness. Her sorrowing husband and friends are not without hope that, if faithful till the end, she will be re-united to her in the resurrection. Appropriate remarks were made on the occasion of the funeral by Eld. Frost Craft, of the M. E. Church. W. A. Youn.

WHITMAN.—Died in South Woodstock, Me., Jan. 15, 1882, of typhoid pneumonia, Carrie E. Whitman, sixteen years and nine months.

Carrie attended the meetings which we held in place, became deeply interested in the truth, and days before she was taken sick, decided to give her heart to the Lord. During her sickness, which lasted eight days, she spent most of her time in praying and singing, and talking about the Saviour. Although many prayers were offered for her recovery, the Lord claimed her for a time. We believe she sleeps in peace, and will come forth clad in immortality when the Lord comes to raise the sleeping saints. She leaves a father and mother, a number of sisters, and many friends to mourn her loss. Words of comfort were spoken by the writer, from 2 Sam. 14:14 and Job 11:17. S. J. HERRICK.



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# The Review and Herald.

Battle Creek, Mich., January 31, 1882.

See article bearing on the next Sabbath-school lesson, in the S. S. Department this week.

No. 3 of Vol. 2 of *De Stem der Waarheid*, the Holland paper, is out. This number is fully equal to any previous issue. The first page is taken up with a beautiful illustration of Mark 12:42. If you have any Holland friends, make them acquainted with this paper.

Our readers will remember the vote passed at our last General Conference that the minutes of the Conference and all the other associations holding meetings in connection therewith, should be published in convenient form for reference. These minutes will soon be issued in pamphlet form. Definite notice will be given next week.

The first number of the ninth volume of the *Advent Harbinger*, January, 1882, comes out as a holiday number, 16 pages, with an illustrated cover. It is an attractive-looking paper, filled with a variety of good matter. We are happy to state that the paper is almost self-sustaining, and would be entirely so with a little larger subscription list or a small amount of advertising patronage. Give the *Harbinger* a good word among your Swedish friends, and let them see a specimen number.

## CONCLUDED.

A SENSE of relief was felt throughout the whole country when, on Wednesday last, it was announced that the long trial of the assassin Guiteau was concluded, with a verdict of "guilty, as indicted." For ten slow-dragging weeks, this wretch has been suffered to perpetrate the burning shame of insulting at full liberty the court and country in the most outrageous and indecent manner. The proceedings have been a lasting disgrace to American jurisprudence, but the verdict is generally satisfactory. It was greeted with a round of applause in the dingy court-room where the trial was held. It now only remains to be seen whether he will slip through the meshes of the law by the force of a new trial or by some other technicality which will postpone, and at last defeat, the ends of justice, as is too commonly the case.

## NOTICE.

PERSONS who have paid \$10.00 to become life members of the General T. and M. Society, and have not received a certificate of membership, will confer a favor by sending their post-office address to the secretary, Miss M. L. Huntley, Battle Creek, Mich.

## AN INTERESTING BOOK.

I HAVE just read "The Problem of Human Life," by A. W. Hall, and find some things in it of great value. The two chief points are his arguments against the immateriality of the soul and Darwin's doctrine of evolution.

While the author strenuously contends for the immortality of the soul, he as zealously opposes the notion of the immateriality of anything,—soul, spirit, angel, or God. He shows up in a forcible light the absurdity of the popular ideas of the soul and its immateriality. He shows that the old arguments for the immortality of the soul drawn from its immateriality, will not stand a moment in the light of modern science. Then he boldly advocates the idea that the soul is a real, material being, inside the body of flesh, having the same organs precisely, only more finely organized.

The fallacy of this position is readily seen. What is the use of one material man inside of another? If he admits, as he does, that God can organize a living, thinking man out of matter, then he gives up the whole question of mind being in-

dependent of matter. Then a properly constructed physical organism can think. This is all we claim, and just what we see man to be. The publication of this book, therefore, so highly and widely indorsed as it seems to be by the religious press, is a remarkable evidence that the old theories of immortality are giving way. It is a surrender of more than half the battle-field.

To me, it seems that his arguments against the modern theory of evolution are wholly unanswerable. They are far ahead of anything I have seen. They are simple, taken from the most common facts, and easily remembered. Our ministers would do well to read the book, though of course they will have to winnow out much chaff.

D. M. CANRIGHT.

## Appointments.

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

MONTHLY meeting at Hebron, Wis., Feb. 18, 19.

G. C. TENNEY.

Will meet with the church at Mackford, Wis., Feb. 11, 12, 1882. Meetings begin Friday evening. Hope there will be a general attendance.

A. D. OLSEN.

BURLINGTON, Mich., Sabbath, Feb. 4. Temperance lecture the evening after the Sabbath, if desired.

Spring Arbor, Sabbath, Feb. 18. Temperance lecture Sunday eve.

J. E. WHITE.

PROVIDENCE permitting, I will meet with the company of Sabbath-keepers at Webster City, Iowa, Feb. 10-12. Would like to see all the brethren of that vicinity present. I would be glad to meet the brethren from Hook's Point at this meeting.

J. H. DURLAND.

A GENERAL meeting for Southern Wisconsin will be held at Monroe, Feb. 10-12. It is desired to make this an occasion of special interest. We ask, therefore, that all who can come will do so, and let not a lack of interest detain any. We cordially invite our Illinois brethren to meet with us.

H. W. DECKER.

G. C. TENNEY.

PROVIDENCE permitting, there will be a district quarterly meeting for Allegan county, at Monterey, Mich., Feb. 17-19. We earnestly request a large attendance at this meeting. Let a special effort be made to come. We request that there be no meeting held on that Sabbath in any other church in the county, so that none may have occasion to remain away. The Monterey church is large, warm-hearted, and ready to entertain a large gathering. Let the elder in each church work up plans and an interest for all to come. If any wish to come on the cars, there will be plenty of teams to take them from Allegan Friday and back Monday, provided they write me at Otsego, Mich., how many are coming.

D. M. CANRIGHT.

## Publishers' Department.

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WHEN the Course of Reading for Ministers was prescribed at the last General Conference, the inquiry at once arose where the books could be had, and at what prices. The Association is now prepared partially to answer that question. We can furnish the following books mentioned in the course, at the following prices:—

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The books named above will be mailed, post-paid, on receipt of list price. To the following, the postage named must be added to the price:—

Mosheim's Ecclesiastical History (postage 30c.),	\$3.00
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Address, REVIEW AND HERALD, Battle Creek, Mich.

THE REIGN OF CHRIST ON EARTH, or the Voice of Church in All Ages Concerning the Coming and Kingdom of the Redeemer. By Daniel T. Taylor. Revised and edited, with a Preface by H. L. Hastings. 600. Price \$1.25. Boston: Scriptural Tract Repository. H. L. Hastings, 47 Cornhill.

The above work, valuable before its revision, much more so now with its additional chapters giving a history of the pre-millennial views of Christians in America, an account of the prophetic conferences, including those of recent date held in London in 1877 and at New York in 1878, extracts from the works of living authors, ministers; such as, Spurgeon, Müller, Hodges, Brooks, Mackay, West, and Moody.

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