

Advent Review

AND SABBATH HERALD.

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

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SOME TIME.

THE night will round into the morn;
The angry storm-wind cease to beat;
The spent bird preen his wet, tired wing;
Grief ceaseth when the babe is born.
There comes an end to hardest thing
Some time—
Some time, some far time, late, but sweet.

I could not keep on with the fight;
I could not face my want, my sin,
The baffled hope, the urgent foe,
The mighty wrong, the struggling right,
Excepting that I surely know
Some time—
Some time, some dear time, I shall win.

I could not hold so sure, so fast,
The truth which is to me so true,
The truth which men deride and shun,
Were I not sure it shall at last
Be held as truth by every one
Some time—
Some time all men shall own it, too.

Some time the morning bells shall chime,
Some time be heard the victor-song,
Some time the hard goal be attained,
The puzzles shall be clear some time,
The tears all shed, the gains all gained,
Some time—

Ah, dear time, tarry not too long!
—Susan Coolidge, in S. S. Times.

Our Contributors.

Then they that feared the Lord spake often one to another; and the Lord hearkened; and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Al. 3:16.

THE POWER FROM ON HIGH.

"AND, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

The time spoken of by our Saviour in his promise in John 14:16, 17, soon arrived. He returned to his Father, leaving his disciples with their enemies. We can but faintly imagine how tedious were the hours of their tarrying at Jerusalem, and how many were the trials at their faith which they were compelled to bear. About ten days after his ascension came one of the Jewish solemnities, the feast of Pentecost. At this feast were gathered, according to the custom, Jews from every nation; for their feasts they were all to "appear before the Lord."

The disciples were in one place. Circumstances as well as choice separated them from the vast multitude then assembled. Their hearts were stricken; they were a despised people, and could find but little to interest them out-

side of their own company. The chief priests and the rulers, the scribes and Pharisees, the first officers of the nation, and all the influence of the great city, were united against them. To these great men all looked for counsel, and the hosts of Israel could but be ready to echo their sentiments. The teachings and miracles of Jesus had been heard of by all; and the crucifixion, with the accompanying convulsions of nature, followed by the report of his resurrection, with the well-known truth that Jesus was not found in the sepulcher, though it had been surrounded by a trusty Roman guard, all together had created an intense interest and excitement. It was only to be expected that they who had led in the persecution of Jesus would endeavor to shield themselves by casting reproach upon his followers. It was unpleasant, if not even unsafe, for them to appear in the streets of Jerusalem.

But the declaration that that which is highly esteemed among men is not regarded of God, was true in this case. God was bringing confusion upon the great and the proud, and preparing to lift up the heads of those who were stricken and bowed down. This little company, frowned upon by the world, was watched over and guarded by Heaven.

"And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts. 2:2-4.

The report of this phenomenon soon brought together a wondering crowd, who were confounded or perplexed. "They were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" Verses 7, 8.

God had chosen this time to manifest this power; for it was well known that these were unlearned men, chosen from the humbler walks of life, and now they were speaking the various tongues spoken by the Jews who had come to Jerusalem "out of every nation under heaven." To those who were thus gathered from the nations, it was a wonder. But others, resident in Jerusalem and the country surrounding, were also gathered there, who did not understand the various tongues spoken. To them the scene presented a different appearance. They well knew that these humble Galileans had never been schooled in letters. To them it was but an unmeaning jargon of sounds, and it was but natural that, to all the follies which they had ascribed to the followers of Jesus, they should add the charge of drunkenness. But Peter repelled the charge, and thereupon opened the Scriptures to them as follows:—

"Ye men of Judea, and all that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and

they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts. 2:14-20.

There is much of interest in these words; some of the points introduced we will notice.

The promise was that the Spirit should be poured out upon "all flesh." This cannot be restricted to less than all the church. It certainly cannot be confined to the apostles. The effort made by many to find a complete fulfillment of Joel's prophecy on the day of Pentecost is without even a show of reason. That Joel's prophecy, as here quoted by Peter, covers the gospel dispensation, is evident from his reference to daughters and handmaidens, of whom there were none among the apostles as well as to the signs and wonders, which reach down to the coming of "that great and notable day of the Lord." If the reader will examine Matt. 24:27-31; Rev. 6:12-17; 1 Thess. 4:13-18; 5:1-3; Isa. 2:10-21; 13:6-13, he will plainly see that that great and notable day of the Lord comes at the close of the gospel age, ushering in the terrible judgments of God and the second advent of the blessed Saviour.

But we have chiefly to do with Peter's application of the prophecy. He takes up the history of Jesus, in his life and miracles, his death, burial, and resurrection, proving this last by the words of David, and then refers to his exaltation as follows:—

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts. 2:33. Peter here speaks of the promise of the Holy Ghost, which Jesus had received of the Father, and accordingly the Spirit is called the "Holy Spirit of promise" (Eph. 1:13), and its gift is called "the promise of the Father." Acts. 1:4.

When the people were assured that this was indeed the power of God upon the disciples, and thus became convinced that that same Jesus whom they had crucified was the Messiah, they were convicted of their sins and of their danger, and cried out "Men and brethren, what shall we do?" Peter's answer was in every respect applicable to the occasion; it answered their question, and gave them definite information concerning the promise of the gift of the Spirit, to which he had referred, and which they had seen illustrated in the wonderful events of that day. He said:—

"Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

It is not possible to mistake "the promise" to which reference is here made. It was "the promise of the Spirit," as in verse 33; that is to say, that which was fulfilled to the apostles should also be fulfilled to them if they would accept and follow the crucified and risen Jesus of Nazareth. The words "all that are afar off" have reference to the Gentiles, as Paul shows in Eph. 2:11-18, in distinction from the Jews, who are addressed as "you and your children." Thus the same promise of the Spirit is extended to the

church at large, "even as many as the Lord our God shall call."

This whole instruction as regards both duty and promise is neutralized between two classes in the present age. The Friends (known as Quakers) reject baptism as being only an external ordinance. As this subject is quite foreign to the subject of the present argument, I pass over the error of the Friends without examination. On the other hand, the Disciples and those holding with them ignore the promise, making baptism the only point of interest in the text. When I say they ignore the promise, I mean they do not accept it according to the evident meaning of the text; for there is no real difference between the utter rejection of a text and the denial of its evident meaning. The Jews did not deny the Scriptures, directly; but they denied their plain and evident fulfillment, and thus they made them "of none effect." That the promise of Acts 2:39 is identical with that of verse 33 is so clear that Disciple authors have been constrained to admit it, however strenuously they deny the conclusion logically deduced therefrom. Thus Alexander Campbell says:—

"The promise is expressly said by Peter to be 'the promise of the Holy Spirit,' which is extended to all that are near, and 'afar off.'"

* * The gift of the Holy Ghost is the immediate antecedent to the promise, as any one may see from the slightest attention to the passage."—*Baptism*, p. 383, ed. 1853.

And McGarvey, in his *Commentary on Acts*, says of chap. 2:36:—

"That we are right in referring the word promise in this sentence, to the promise of the Holy Ghost just made by Peter, is evident from the fact that this is the only promise made in the immediate context."

This is indeed evident, though it has been most strenuously denied by others of that body. Thus, Eld. Treat, associate editor of the *Record*, of Bedford, Ind., and highly recommended as an expounder and defender of their peculiar faith, persistently denied this fact, in Gosport, Ind., in November, 1871, when the subject of "the promise" was under consideration.

But Mr. McGarvey, while he admits the truth of the statement, robs it of all its force by making a distinction between "the gift of the Holy Spirit" and "the Holy Spirit's gifts," and affirming that the former, but not the latter, is the subject of the promise. If we allow that that distinction is just, the inquiry then arises, Which did the apostles receive on the day of Pentecost? Any answer which includes either to the exclusion of the other, is only partial; it does not contain the whole truth. While all will acknowledge that they received the gift of the Holy Spirit, none can deny that they received the Holy Spirit's gifts.

And then another inquiry may properly be raised: Were not all included under one and the same promise? or, were there two distinct promises of the Spirit?—Only one. The promise which Peter held out to his hearers in verse 39, is identical with that of verse 33, as both Campbell and McGarvey admit. But Peter said that that which they saw and heard, even the mighty power of the Spirit of God upon the apostles, was given by virtue of that promise. There is but one "Holy Spirit of promise," and concerning it Jesus received but one "promise of the Father." And by virtue of that, but "one Spirit" was given. The facts here presented show that the pouring out of the Spirit upon the disciples was the cause of the wondering of the assembled multitude, and that drew out Peter's discourse, which was aimed to correct their impression, and to teach them in regard to the promise and gift of the Spirit. He said the Spirit was poured out, as they then saw and heard, according to the promise which Jesus received of the Father, and that they might also receive it; for the promise was to them and to their children, and to as many as the Lord should call.

Now if any can distinguish between the promise under which the disciples received the Holy Ghost on that day and the promise under which the same Spirit was offered to the multitude, it will be by an exercise of ingenuity which we

cannot comprehend. Nothing appears more evident than that all the gifts and manifestations of the Spirit of God are under one and the same promise; they are different parts of that promise; and to reject the parts is to reject the whole, and thus to annul the promise.

In regard to the distinction referred to above, it is asserted that the Spirit's gifts include only the miraculous, or power conferred specially on a few, in distinction from the general gift of the Spirit to all churches. But this is not satisfactory. Says Webster: "Miraculous, of the nature of a miracle; performed supernaturally; effected by the direct agency of almighty power, and not by natural causes." It needs but little consideration to make it apparent to all that there is no such distinction as natural and supernatural gifts and operations of the Spirit in the church. Each and every one who receives the Spirit, in any manner or to any extent, receives it by the direct power of God. There is no natural reception or operation of the Spirit of God in any case. Hence the distinction is claimed without regard to the proper use of the words.

A more obvious distinction, apparently, is claimed between the ordinary and extraordinary manifestations of the Spirit. But again we ask, Are there two distinct promises for these methods of operation? Or, does not the promise include both?—One promise includes all. There is no "promise of the Spirit" in the Bible which does not include the gifts or manifestations of divine power. This we shall claim as an established truth, unless a separate and distinct promise is produced for a peculiar or distinct manifestation. In confirmation of the view here taken, we notice that the apostles, who received the gifts and power of the Spirit, did not all possess like power; the Spirit did not manifest itself through all alike. Therefore Paul says:—

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" 1 Cor. 12:29, 30.

These questions are asked of the church at large, as well as of the apostles, which is an evidence that the same gifts were in the church at large, as can be easily shown, but not in all alike. Each has his own peculiar office; or, to use the language of inspiration concerning these manifestations, "dividing to every man severally as he will." Yet all are received under one promise; all are parts of one whole.

What a blessing, a gracious privilege, is thus held out to us as members of the body of Christ, as called of God. And what a responsibility is thus placed upon us. May the Lord guide us that we never more quench the Spirit, but covet earnestly the best gifts, and so humble ourselves before God that we may be "endued with power from on high." J. H. W.

THREE "ONE THING"s.

BY ELD. A. S. HUTCHINS.

SAYS David, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27:4.

Here a life-long blessing of no ordinary character is desired, prompted by the most worthy object; viz., to behold the beauty of the Lord, and to be granted the right to inquire in his temple. This desire implies that there are exquisite beauties connected with the service of the Lord, and that channels are opened to the reflective mind for the most fruitful and profitable inquiry. This intimate and holy connection with the Most High and his service, enabling one to behold the divine power and experience the pardoning love revealed through the plan of salvation, David did not expect would fall upon him without a consecrated effort on his part; hence the resolution, "That will I seek after."

Passing down to the days of the mission of the dear Saviour to this earth, we have the record of one born blind, whose eyes were opened by the Son of God. Here a miracle is performed, and a blessing conferred hitherto unknown. And will

the receiver be put to no test of his faith in Christ and his decision of character? The displeasure, the anger and revenge of the professedly pious and devout,—those who should have been first to receive Christ and to acknowledge his miracles,—led them to say of the Healer, "We know this man is a sinner." They also accused the man upon whom the miracle had been wrought of having been altogether born in sins.

"One thing," says this grateful man, "I know that, whereas I was blind, now I see." John 9:25. In the face of threatened excommunication and notwithstanding his parents, trembling with the fear of man, dared not acknowledge the inward convictions of their hearts respecting the work done for their son, he rebuts the malicious charge that Christ is a sinner; he believes in and worships him, separating himself from parents, and connecting with the Saviour of the world.

Coming down to the experience of the one chosen of God to bear his name "before the Gentiles, and kings, and the children of Israel," one whose conversion was the most remarkable on record,—we find him not willing to fold his hands, satisfied with what had been done for him.

His language is: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

From these three one things, and the lessons connected with them, we learn that the great blessings brought to light through our Lord and Saviour, and which we are created capable of securing and enjoying, both here and hereafter, are not for us without self-denial and an effort on our part; and that when, through the merit of the Redeemer, we may by faith call them ours, we should know and gratefully acknowledge the same.

The man who folds himself in the drapery of supineness and satisfaction because he has in measure tasted of God's love, never can know the experience of any but a child in the work of Christ.

Paul addresses his Colossian brethren thus: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all the things put on charity, which is the bond of perfectness." Dear reader, there is a constant, not a growing, tendency to forget these ancient kindred exhortations. Who will bear them to mind?

THE WONDERS OF A CENTURY.—No. 1.

BY A. SMITH.

ELECTRIC LIGHT.

ELECTRICITY as a science was not known at the time of Franklin; but galvanism, the principal basis of electrical phenomena as developed in art, was accidentally discovered by a pupil of Prof. Galvani of Italy, in 1791. In 1812 Humphrey Davy succeeded in producing with the voltaic pile an exceedingly brilliant arc, but its cost was so great—about six dollars a minute—that it could not be generally utilized as an illuminating agent.

Experiments were continued by others, and the result electric light was exhibited on important public occasions, and tried in light-houses in England, France, and Brazil. But to Mr. Edison of our own time, belongs the credit of producing a continuous and subdivided incandescent light at a cost that renders it a powerful rival of gas and, prospectively, by further improvements, kerosene also.

PETROLEUM.

Petroleum has been known from time immemorial, and has been used for various purposes. But it did not become an important article

commerce till 1859, when the first artesian well was bored for that express purpose.

LAMPS.

The first mention of a lamp in the Bible is in Gen. 15:17, where it is spoken of as a utensil seemingly well known, though the lamp there mentioned was evidently a supernatural one. The invention of the lamp is ascribed to the Egyptians, but for ages no considerable improvement appears to have been made in the construction of that useful article.

Quite a revolution in their manufacture and use was created on the invention of the Argand lamp (consisting of a circular wick and chimney) in 1789. Soon after the introduction of kerosene, about twenty years ago, the principal inventions and improvements in modern lamps began.

THE SOUL THAT LOVES GOD FINDS HIM EVERYWHERE.

O THOU by long experience tried,
Near whom no grief can long abide;
My Lord! how full of sweet content
I pass my years of banishment.

All scenes alike engaging prove
To souls impressed with sacred love!
Where'er they dwell, they dwell in Thee
In Heaven, in earth, or on the sea.

To me remains nor place nor time,
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.

Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

My country, Lord, art thou alone;
Nor other can I claim my own;
The point where all my wishes meet—
My law, my love, life's only sweet!

I hold by nothing here below;
Appoint my journey, and I go;
Though pierced by scorn, oppressed by pride,
I feel thee good—feel naught beside.

No frowns of men can hurtful prove
To souls on fire with heavenly love;
Though men and devils both condemn,
No gloomy days arise from them.

Ah, then! to his embrace repair;
My soul, thou art no stranger there;
There love divine shall be thy guard,
And peace and safety thy reward.

—Madame Guyon.

NOT WILLING TO BE BLESSED.

BY ELD. ALBERT STONE.

It is important, in seeking religion, that the mind be directed to obtain a just knowledge of the extent of the depravity of the human heart. This is the one thing needful in order to a thorough conversion. The moral plague of the heart must be known in order to appreciate the remedy. It is not sufficient to the purpose of the Christian life that the heart be known only to God. Sins unseen will remain unrepented of and unforsaken. Only a weak and imbecile Christianity will result from slight and inadequate conviction by the law of God.

Entire consecration will follow only in the wake of strong conviction. The greatest want of our time is religion that has backbone. A superficial Christianity is the bane of the age. The proportion of professors that exemplify Bible religion is alarmingly small. It is vain to say that the church militant is not encumbered with a strong force whose practical testimony is to the effect that there is nothing in religion. They profess to keep the commandments of God and the faith of Jesus; but they do neither as they could. They are not consecrated. They have evidently given no more than the upper strata of their hearts to the Lord. Yet they do not seem to be sensible that they need more of the grace of God in their hearts. They do not seek for higher attainments. Indeed, they do not want to

take an advance step. If they did, they would do it with earnestness.

They are not willing to sacrifice the pleasures and practices that are not in harmony with the Holy Spirit and sacred truth. They are not willing to accept the blessing of God that would make them the light of the world and the salt of the earth. The cause of God in the earth is no better for their connection with it. Perhaps it is worse. At times they may entertain an indefinite purpose of future amendment, but they are not willing to be blessed now. The Lord's time is now; so he reminds them of their duty and their danger. But their time is not yet.

It is difficult to reach them by those influences that should affect their hearts and cause them to draw nigh to the Lord. They say, practically, I pray thee have me excused for the present. Well, dear, precious souls, if you will not seek the Lord anew, if you will not give up your heart idols, if you will persistently stand against all the instrumentalities that Heaven has appointed to save men, then God will take you at your word. He will excuse you from having part or lot with the saints. He will excuse you from claiming any interest in the promises; from attendance on the marriage supper of the Lamb, from a part in the first resurrection, from a change to immortality when the Lord shall come. You will be excused from bearing the palm of victory and wearing the crown of glory.

Dearly beloved brethren and sisters that are on the background, are you willing to be thus excused? Certainly you are not. Then be reasonable with yourselves. Heed the counsel of the faithful and true Witness. Open your heart to receive Christ this very hour, and with him you will receive a fresh title to a portion with the people of God.

THE DESTRUCTION OF JERUSALEM.

BY MRS. M. E. STEWARD.

(Continued.)

TITUS's army consisted of the three legions that were with his father when he laid Judea waste; also the twelfth legion, the one that under Cestius retreated from Jerusalem. (Legion is defined by Webster as "a body of infantry, consisting of different numbers of men at different periods, from three to five thousand.")

At that time the Jews pursued after Cestius, and when his army passed over or through narrow places, they extended themselves across the mouth of the passage and covered them with a shower of darts, or so pressed upon them, causing them to fall into the precipices on each side, that, had not night overtaken them, they would probably have destroyed the whole army. Cestius finally abandoned all order, and with all his men, except four hundred that he left to deceive his enemy, ran away. So the Jews in the morning found the camp empty. They took the engines for throwing stones and the other instruments of warfare the Romans had left behind them, stripped the dead bodies, and returned with singing to Jerusalem, having lost, but few men themselves, while they had killed 5,300 footmen and 380 horsemen. This legion returned to Jerusalem burning for revenge.

Besides these of the regular army, there were auxiliaries from the surrounding countries. Titus pitched his camp in three divisions. The tenth legion on the Mount of Olives, east; two legions "seven furlongs" distant from the city on the north-west, and another, three furlongs behind it.

The Roman General marched in front of his army. As he approached Jerusalem, he took six hundred choice horsemen, and went to survey the city and to give the Jews an opportunity to surrender without bloodshed. These opportunities were repeated throughout the terrible siege in many different ways. Titus's heart all this time, as has been said, seemed steeled to feelings of humanity, but if he ever did show any pity, such feelings were immediately dispelled by the obstinate ferocity of the besieged. The fact was, up to the last moment the Jews believed that God would work for their deliverance, as he had

done many times before. (Because God may have founded a church or an institution he is not thereby pledged to its continuance under disobedience, any more than he was obliged to preserve from destruction the city and the house that had been called by his name.) False prophets were numerous, suborned by the seditious to keep the people from desertion, who declared that the time had come for the appearance of their Messiah, who would take the government of the world, transferring the capital from Rome to Jerusalem. Thus a feverish excitement, "a fierce fanaticism," pervaded all ranks. And what is there in all the world so obstinate, so passionate, as religious fanaticism?

While Titus kept in the highway around the city, he was unmolested, but turning out of it, an immense number of Jews came out upon him. He was in the midst of orchards and gardens, surrounded by stone walls and hedges, and intersected with trenches dug outward from the wall. All he could do was to retreat, cutting his way through his foes. Darts fell thickly around him, but not one hit him. Josephus ascribes his escape to Providence, believing he had been sent of God to punish Jerusalem for her sins.

Of this we may be sure that when truly serving God and trusting in him, we may securely rely upon him for protection. He will never forsake us. The Jews also put the tenth legion to flight while making and fortifying their camp. These victories, with that over Cestius, made them jubilant. They doubted not they should overcome their enemies, for had not Cæsar himself been seen to flee!

They had before come to a sort of agreement to put aside their differences and unite against the common enemy. But now that their fear of those outside the city was quieted, they returned to their old hostilities. Eleazar had thrown open the inner gate of the temple to admit those who had come to attend the passover. John armed some of his followers with concealed weapons, and sent them in with the rest. All at once they threw aside their cloaks, and the worshippers beheld the swords of infuriated soldiers gleaming over their heads. Eleazar's party alone knew what was meant, and they leaped into passages leading to the subterranean chambers of the temple, while "the people that stood trembling at the altar and about the holy house, were rolled on heaps together and trampled upon." Many were slain from private animosity.

Oh what a passover was this! Israel had rejected God's paschal Lamb, torturing him with a most cruel death; and now in their desolated house (Matt. 23:38) they are left of the Spirit of God to be filled with their own wickedness, led on by the ferocious spirits of darkness; or to helplessly suffer the results of unbelief, and to bear the guilt of that precious blood so freely invoked by their fathers on their own heads and their children's. There will be another class in our day who will just as certainly be destroyed as were these Jews, because they "believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:12. How will it be when the Holy Spirit shall again have been withdrawn, and that forever, from the children of men! But the sword that shall thirst for blood then shall meet the shield of God thrown about his commandment-keeping people. All shall see the deliverance wrought for "those that have made a covenant with me [saith God] by sacrifice." Ps. 50:5.

At length John's ruffians made peace with their real enemies, allowed them to come up and resume their arms, and Eleazar was still left to command them; but only two hostile parties were now within the city instead of three. Josephus says the sedition destroyed the city, and the Romans destroyed the sedition.

Alas for the prosperity of any organization when it becomes divided in itself! Of all wars, a civil war is most cruel and disastrous. How often Satan gets into a company of believers and stirs up their feelings against each other, and then what havoc he makes of the "little flock"! With what grief must heavenly beings, who have worked so patiently

and faithfully to build up the church, behold this work of destruction. How fearful to seek to injure any soul for whom Christ died! "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17. "Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9. God is a peacemaker; he "was in Christ, reconciling the world unto himself." 2 Cor. 5:19. But whose children are they who fan strife, and promote domestic discords and religious contentions! Blessed are all who unselfishly make those around them love each other better.

Soon Titus with a strong guard of horse went round the city to find where he might best break down the walls. The first wall was too strong to be shaken by the engines, and it was impossible to approach where the valleys were; but he found a place in the first wall where the builders had left it weak and low because the city was thinly inhabited there. Another example of the strength of the chain being measured by that of the weakest link! Let us be careful of our weak points of character. These will doubtless be the very places which the enemy will spy out, and setting his engines at work while the attention, as in Jerusalem, is otherwise too much diverted, he will break down the neglected defense, and ere we are aware, he has possession of the entire citadel of the heart. Oh! the severe struggles required to drive him hence whom timely precaution might have entirely excluded! Watchfulness and prayer, as has been said, will so strengthen our weak points that they will become our strongest ones. The enemy cannot overthrow them, because they add to our weakness the strength of the Mighty One.

Nicanor, one of Titus's nearest friends, going too near the wall with Josephus, to persuade the besieged to relent, received a dart through his left shoulder. This so irritated Titus that he immediately ordered the suburbs to be set on fire, and all the timber around Jerusalem to be cut down to raise embankments against the city. The beautiful hills and valleys around Mount Zion, the city of David, where so many ancient worthies lived, and which they loved, is putting on sackcloth and ashes for the sins of the professed people of God!

(To be continued.)

AN ILLUSTRIOUS EXAMPLE.

(Republished by request.)

THAT most wonderful man of the age, JOHN QUINCY ADAMS, having lived out his fourscore years, peacefully fell asleep, to rest in hope of the better life. This great and truly good man, though in feeble health and trembling with age, has left an example of punctuality in attendance at the house of worship, and constant perusal of the Scriptures, which is worthy of imitation by all. The following account of visits to this old veteran of the cross is by E. Chadwick, Principal of Starkey Seminary, published in the *Christian Palladium*:—

"My first visit to the venerable patriot was on a pleasant morning in August, in company with a spirited Teacher's Convention, numbering about one hundred gentlemen and ladies from various States, who went in a body to pay their respects to Mr. Adams. He gave us a simple, hearty welcome to his mansion, the same plain, ancient, two-story house which was occupied by his distinguished father. The feeble old man, in plain dress, met us at the door, shook hands with all, invited us into his spacious parlor, kindly said he was glad to see us, wished he had seats for us all to sit down, etc.

"After a few moments spent in conversation, singing, looking at the busts and portraits of Washington and other worthies adorning the entry and parlors, we partook of a refreshing draught of pure cold water—the simple beverage which has given him strength for so many years—and commending him, in our hearts, to God, we took our leave, thankful for the privilege we had enjoyed.

"I spent the succeeding Sabbath at Quincy,

and observed that this fervent octogenarian, with a small and feeble frame, walked twice to meeting. His house stands about a Sabbath day's journey from the synagogue. He walked without a cane, looked out all the hymns, without glasses, and stood during all the singing and during all the prayers. So constant is he that his neighbors remark, 'If the President is not at meeting, when in town, we know he must be sick.' His father, John Adams, belonged to the same church—that planted by the pilgrims—and he was equally punctual. Mr. Charles Francis Adams, son of J. Q. A., and originator of the popular law for protecting fugitive slaves, is also a communicant of the same church, and seems to be walking in the same steps. Rare spectacle! three generations of men, walking in the same moral, 'steady habits.' All witnessed by the same town and the same church!

"The day was unpleasant, and yet the large church was well filled, both forenoon and afternoon. Doubtless the punctuality is greatly owing to the example of such leading men.

"Second visit.—Mr. Adams keeps (apparently) no servants. He delights not to be ministered unto, but to minister. Call at his house, and you find he is himself as one that serves. Ring or knock, and he comes himself to the door, extends his hand, and without the least ceremony conducts you to a chair in the sitting-room or parlor, and treats the humblest caller as an equal. Being thus seated by him, after he had made some remarks upon his health, etc., I observed to him that he was reputed to be a diligent reader of the Bible, but that, while his other opinions had been made so public, I had seen very little notice of his religious sentiments, the result of his long-continued Bible-reading. I added, that if I was not indulging an unreasonable curiosity and proposing an unwelcome request, I should be gratified to know what opinions he had formed upon a few points, particularly upon the character of Christ and the Holy Spirit.

"He replied, 'I have never obtruded my religious views upon others; but I have no views to conceal.' He said, 'My practice, since I was thirty years of age, has been to read in the Bible the first thing I do, every morning.' (He has always been a very early riser.) 'This practice I have followed with but few interruptions [for fifty years.] The versions which I have read, are (1.) our common English Bible; (2.) Thompson's translation of the Septuagint, a very literal translation [he remarked]; (3.) the Latin vulgate; (4.) Calvin's translation in French; (5.) the Catholic translation in French; (6.) Luther's translation in German; (7.) the New Testament in Greek.' Upon naming each of the above versions, he made interesting remarks on their character, and the slight discrepancies between them; spoke of the different chronology of the Septuagint, etc.

"He continued: 'These are the versions I have used. My habit has been to read each morning two chapters in one of these, and then the same in one of the others, comparing them together. In this way I have read them all through, twice or more. Commentaries I have read not much, controversies not much. But I have read the Bible.' This last sentence he repeated with emphasis. He not only 'reads the Bible,' but endeavors to understand it; receives it as a revelation from God, and believes it. He compares not only scripture with scripture, but version with version, Protestant with Catholic, ancient with modern.

"Thus he has 'read the Bible.' What views on the great theme of revelation has it given him?

"He says: 'I do not find in the Bible a Deity of three persons, nor do I find Christ to be the Supreme God.' Says he does not conceive of the Father as strictly a person, but a vast Being, incomprehensible and glorious, far transcending all our thoughts of a person. He is revealed as our Creator, etc., referring to such passages of Scripture as Ps. 19:1: 'The heavens declare the glory of God, and the firmament sheweth his handiwork.'

"He mentioned the three angels who came to

Abraham's tent, and said he had no idea that they were the three persons of the Godhead! I remarked that I apprehended the word 'person' was used by many in the sense of the Latin word *persona*, from which comes our word 'personate.' But with great readiness, Mr. Adams replied that he did not let the Catholics off so; that their word *persona* meant 'person'—a human being, or one like a human being. In proof of this he referred to the use of the word in Latin plays, by Terrence, Plautus, etc., and quoted from Cicero's letters: 'Contra ejus personam multa fecit'—'did many things against his person.'

"Mr. A. believes strongly in the pre-existence of Christ. Says he was certainly with the Father before men were made, and before the world was. If not, Paul was mistaken!

"He thinks 'the Spirit is pure spirit.' God, in love, moves upon the hearts of his children. This means, or influence, by which he does it is called his Spirit.

"Mr. A. evidently has thought much on these great subjects. He has thought for himself. He is strongly opposed to 'creeds.' Says that, although an Arian, he can subscribe to no human creed, whether Arian, Athanasian, Socinian, Unitarian, or Trinitarian. He takes the Bible for his creed, and tries to believe that. Says there is more in that than he can comprehend; trusts he shall know more hereafter; speaks like one who now sees through a glass darkly and dimly, but earnestly desires more clear and glorious light; trusts and believes that it is in reserve for him. On the verge of the grave, he is evidently sincere and earnest. No one could listen to him without being impressed that he is honest. He laments his littleness of knowledge, confesses it, but longs to know more of God and of Heaven.

"Amid all his busy cares in life, he has studied God's word in many languages; has read through in Latin, French, and German, more times than most persons have in English; and has himself made an entire metrical version of the psalms! God be thanked for the strength that word has given to his servant, making him the fearless champion of truth and right."

AN ANONYMOUS LETTER.

ON the 31st of January, 1841, Mr. Miller again visited Boston, and commenced his fourth course of lectures in that city. He continued there till the 19th of February. The first eighteen lectures were given in the Chardon-street Chapel, "which was crowded almost to suffocation, and thousands were obliged to retire for want of room." Beginning on the 9th, a second course of eighteen lectures was delivered, by invitation of the Baptist church in South Boston, Thomas Driver, pastor.

In compliance with an invitation from Rev. N. Hervey, pastor of the Baptist church in Andover, Mass., Mr. M. commenced a course of lectures in their house on Sunday, Feb. 21, 1841. The students of the orthodox institution there requested him to lecture only evenings, that he might attend his full course; but he could not consistently comply with their wishes. His labors continued there till March 2, and were attended by a very large and attentive audience. Mr. Hervey, in whose church they were delivered, has given the following sketch of them:—

"His exposition of the prophecies, together with his earnest and impressive appeals to Christians and sinners to prepare for the coming of the Lord, was the means of arousing Christians to action, and of the conversion of a number of persons who before were without hope and without God in the world. In the course of the lectures, an incident occurred which shows his familiar acquaintance with the Scriptures and promptness in meeting objections to his views. About the fourth day of his labors he received a letter, signed 'Anonymous,' containing a long list of passages from the Old and New Testaments, which were evidently quoted by 'Anonymous' from memory, without naming their chapter and verse. These passages were thought

the author of the letter to be directly opposed to Mr. Miller's views of the near approach and personal reign of Christ on earth. To these texts was affixed a single question. The letter, on being taken from the office, was presented to Mr. Miller, who read it through, and immediately said: "Anonymous" has not quoted a single text right. In the evening, previous to his lecture, he took the letter from his pocket, and inquired if there was a person in the audience by the name of 'Anonymous.' If so, he would like to have him stand up. The house was filled on that evening by a large congregation. Mr. Miller waited some time for the appearance of 'Anonymous'; the congregation remained in breathless silence to see the stranger. But no one answered to the call. Mr. Miller then read the letter, and, as he read each passage, also read the same from the Bible. The audience were satisfied that not one text was correctly quoted. Mr. Miller again repeated the call for 'Anonymous' to stand up, if he were present. No one arose. Mr. Miller then read the question which closed the letter, namely, 'Mr. Miller how dare you assert your theory with so much confidence, without a knowledge of the Hebrew and Greek languages?' To this Mr. Miller promptly replied, 'if I am not acquainted with the Hebrew and Greek, I know enough to quote the English texts of the Scriptures correctly.' 'Anonymous' never made himself known, and it was the impression of many of the audience that the author of the letter, if he was skilled in the Hebrew and Greek, was exceedingly deficient in his knowledge of the English Scriptures.

During Mr. Miller's stay in Andover, several persons called to converse with him on the topics of his lectures, and he was very ready to devote his time to conversation with persons desirous of receiving information. He entered into the conversation with all his heart, and hundreds will remember with delight and devout gratitude to God the interviews they have enjoyed with him, and the instructions they have received from his lips. He was ever ready to answer all reasonable questions, and could generally distinguish between the caviler and the sincere inquirer after truth. Two young men who were in the course of study at the Theological Seminary at Andover, called to see Mr. Miller while at the house of the writer, and spent some time in conversation with him upon the advent of Christ. After the conversation, as they were about leaving, one of the young men asked Mr. Miller the following question: "Well, if the Lord is coming so soon, Mr. Miller, what shall we do who are studying for the ministry? We have some time yet to prepare for the pastoral office."

"To this the good man promptly replied: 'Young men, if God has called you to study, keep on in your course, and I will aid you all in my power; but if he has called you to preach, study your Bibles, and commence preaching immediately.'

"The young men bade their adviser good day." *Life of Wm. Miller, pp. 148-151.*

GOD'S COVENANT WITH ABRAHAM.

GENESIS 15TH CHAPTER.

I CANNOT read this account, simple as it is in structure, without a feeling of awe. I cannot clearly define the lessons which it conveys to my own soul, and which are the more potent because they are in a measure indefinable. Strange, and in some respects repulsive, as is this picture of an ancient meeting of God with man, and wholly as I should reject the story of such a method of action if it were told by one who claimed to have received it in the nineteenth century, yet on the other hand it fills me with a strange sense of the divine condescension, in the fact that the Almighty Father can come and will come to men in the methods which they are best able to comprehend. The method of covenant-making is a rude and barbaric one as described in this narrative; yet God does not hesitate to adopt it himself for the sake of cheering the sinking spirits and recovering the fainting heart, and fading faith of one of his own children.

As the missionary learns the barbaric dialect, and lays aside his own better and purer language to talk to the Bushmen in their own gutturals, so God, for the time being, adopts the language which Abraham can best understand. We cannot ascend to God, but he can and does condescend to us; and he is a God who dwells in thick darkness. He is inwrapped in mystery. Peer into that darkness as best we may with our tallow dips, it remains darkness still. Out of it there shines the light of mercy, of promise, and of hope; but it only shines out of darkness, and to whom God is not in mystery to him also God will never be an illumination.

He is the covenant-making and covenant-keeping God. The Bible is the book of the covenants; from the opening chapter, in which God covenants to give the world and all it possesses to men to subdue and to control it, to the closing chapter, in which he promises to give the water of life freely to whosoever will, it is throughout a book of promises; it is in this respect distinguished from all other books of religion, which even in their claims are but books of law or books of aspiration and desire.—*Lyman Abbott, in Christian Union.*

TRUST.

LEAD me, O God, to thee,
Lead me to thee,
E'en though the storms of life
Encompass me;
For through them thee I see,
Leading my soul to thee;
All will be well with me,
Trusting in thee.

CHRIST'S LAW—WHERE IS IT?

FROM the Shiloh (Ohio) Review of Dec. 15, 1881, we take the following interesting correspondence on the subject of the Sabbath. The questions asked concerning the law of Christ on the supposition that he is now our lawgiver, are very much to the point, and will be found exceedingly puzzling to those who deny that the Father's law is now binding upon us. We are happy to state that the senior editor of the paper from which the article is taken is an observer of the Bible Sabbath, which will account for his clear presentation of the subject; for David says, "A good understanding have all they that do his commandments."

TO SENIOR EDITOR REVIEW: While in your city the other day, I overheard you, in conversation with other gentlemen of your city, ask the question: "Why do the Sunday-schools of the present day teach the seventh day as the Sabbath, and then keep the first day? Your question not being answered, I take the liberty to answer it, if you will allow space in the Review to do so."

I claim that the seventh day was the old Jewish Sabbath; that it originated at the time of Moses and ended at the cross, where all the old law ended; and that Jesus gave a new code of laws in place of the old, to govern his people. Hence, first-day observance since the crucifixion. Should not this satisfy any reasonable-minded person?

GOSPEL.

In answer to our worthy correspondent, we beg leave to say that we do not consider his answer to our question a correct one. At the time the question was asked, a gentleman standing by gave a better answer to it than our correspondent has, although we consider his answer erroneous. He claimed that Monday was the first day of the week, which would make Sunday the seventh day. But, admitting his answer to be correct, we would like him to tell us where the Jewish Sabbath will come in. If Monday is the first day of the week, we cannot see any other day for the Jews but the sixth. Yet most people claim the old seventh day to be the Jewish Sabbath, and all agree that Saturday is the day of the week kept by them.

But we will take it for granted that our correspondent is correct. Now let us see. That makes the Son the lawgiver, and leaves the Father out entirely. Hence we need an advocate with Christ. If Jesus is our lawgiver, and we are under his law, then if we break that law, against whom do we sin?—The lawgiver, of course, who is Christ. Then we need an advo-

cate with the offended lawgiver, Jesus. 1 John 2:1 says: "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." This shows that it is the Father's law against which we offend when we sin. But our correspondent makes Christ the lawgiver, which makes Christ an advocate between us and his own law, a most palpable absurdity.

Our worthy correspondent can show no record between the lids of the Bible when such a law was given, where it was given, how many precepts it has, which is the first or the last, who gave it, to whom it was given, what its penalty is, wherein it differs from the old, or any other particular.

Of all documents, a law should be given in the plainest manner. But in what book, chapter, or verse, is this new law to be found? Was it given during Christ's time? or was it at his death? or was it after his resurrection? Was it delivered in the temple, by the sea-side, or where? Has it only nine commandments now, or has it a dozen? Which is the first commandment? Was it given in private or in public, to the disciples or to the world? Surely, if this law has an existence, all these questions ought to be easily answered. But the Bible reader knows that the New Testament is entirely silent upon all these questions.

While we differ with our worthy correspondent regarding these matters, we entertain the kindest feeling for him, and shall be glad to publish anything he may feel like submitting for publication, we reserving, of course, the right to express our views in answer, when we are made a party in the communication.

SENIOR EDITOR.

THE BLASPHEMOUS TITLES OF THE POPES.

BY WM. PENNIMAN.

THE present pope, Leo XIII., has put forth the blasphemous assumption embodied in the following. The Pittsburg Dispatch of June 14, 1879, says: "A rich American, now residing in Rome, desiring to possess the bust of Leo XIII., engaged the services of the celebrated sculptor, Tadolini. The latter, not content with the simple portrait of the Holy Father, went to the Vatican and asked permission of Leo to reproduce his features from the original. The pope consented. When the work was finished, Leo congratulated the artist, who asked him to trace a word on the still fresh clay. His Holiness took the burin from the sculptor, and wrote with a smile, 'Leo de tribu Juda.'" ("The Lion of the tribe of Judah").

We read in the Revelation of the "book sealed with seven seals," and that John wept much, because no man (no one) in Heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And one of the elders said unto him, "Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." If this infallible Lion had lived in John's day, no doubt he would have said, as did "one of the elders," "Weep not," etc. Thus this title, belonging only to Christ, is assumed by the pope. The Papacy claims that it has fulfilled Ps. 2:6-12, especially the following: "Be wise now therefore, O ye kings. . . Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." The Papacy claims that it fulfilled this in compelling the kings of the earth to kneel before the pope, and to kiss his great toe to receive his blessing and their crowns.

Again, the pope has styled himself "King of kings," another blasphemous assumption; and, to show his authority and superiority, on one occasion he kicked the crown with his foot from the head of a prostrate king, and placed it upon his own. During many centuries, if a king offended the pope, his title to the throne was forfeited. The Papacy has ever put forth its "great, swelling words," and in the person of the late Pius IX., and in the Ecumenical Council of 1870, the popes have promulgated the dogma of their own infallibility.

Gregory II. boasted that all the kings of the

earth revered him as "God on earth." These pretenders often accepted the title, "Our Lord God the Pope." "Thou art another God on earth," is the manner in which the Lateran Council addressed him. We read (2 Thess. 2:4) that "he as God sitteth in the temple of God." There is abundant Scriptural proof that the temple of God is God's true church (1 Cor. 3:16; Eph. 2:21, 22); yet this "man of sin" claims to sit in this temple and to control all of its spiritual interests. Paul spoke of the workings of this "mystery of iniquity" (2 Thess. 2:7) in his day; and no doubt the pagan empire was one of the hindering causes of the more rapid growth of this error in the apostolic days.

Pope Martin said: "The greatness of the priesthood began in Melchisedec, was solemnized in Aaron, continued in the children of Aaron, perfected in Christ, represented in Peter, exalted in the universal jurisdiction, and manifested in the Pope. So that through this pre-eminence of my priesthood—having all things subject to me—it may seem well verified in me that was spoken of Christ, 'Thou hast subdued all things under his feet.' . . . I am all in all and above all, so that God himself, and I, the vicar of God, have both one consistory [are co-equal, or on the same footing]. . . . Wherefore, if those things that I do be said not to be done of man, but of God, WHAT CAN YOU MAKE OF ME BUT GOD? Again, if prelates of the church be called and counted of Constantine for Gods, I then, being above all prelates, seem by this reason to be ABOVE ALL GODS. Wherefore no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ." (See Daniel 7:25; Nevins' Thoughts on Popery.)

Strange to say, the great mass of the Protestant world bow in quiet submission to the mandates of Popery in conforming to the institutions which the "man of sin" has tried to establish, and, notwithstanding the blazing light of the nineteenth century, virtually acknowledge the assumptive and blasphemous titles of Leo in styling himself "the Lion of the tribe of Judah."

THEY LOVE TO HAVE IT SO.—A minister having charge of one of our largest city churches made the astonishing statement that during the year that particular church had lost more members by the use of intoxicating liquors than by death. An aged missionary, returned from foreign lands, stated in a public meeting that, for each convert made from heathenism by the preaching of the gospel, many drunkards were made by the importation of alcoholic liquors from Christian lands, by the sanction of Christian governments. And then to think that this liquor traffic, the curse of curses, the "sum of all villainies," is licensed in Connecticut with her hundreds of Christian churches, and thousands of church-members! And how many of those church-members voted to have it so—to sanction this dreadful business? As Jeremiah says, "They set traps to catch men, and my people love to have it so!"—*Golden Censer.*

—Nature's way of bringing beauty and order out of chaos is to flood darkness with light. We shall never get beyond this method by any spasmodic pyrotechnics, which, no matter how popular for the time, only serves to make the darkness more visible when its artificial coruscations are withdrawn. The work among the children yields a much larger dividend on our investment of time and toil than is afforded by our work among the drinking class. We may as well face that fact and learn its lesson thoroughly. When I see our school-boys stunting their growth and drying up their brains with smoke; when I discover that their very cigars are soaked in alcoholic liquors, and they are baited with beer and enticed into saloons by music and by games; when I am told of their degeneracy in scholarship, so that the percentage of girls who graduate and who take honors is steadily gaining on that of the boys, it seems to me that toward the children we have been strangely, if not culpably, negligent as temperance workers.

The Family Circle.

MY SLEEPING CHILDREN.

BY L. D. SANTEE.

The light of the day is departed,
The night is still and deep,
And I stand beside the humble couch
Where my darling children sleep.
As they rest in calm and quiet,
To the future my thought is led,
And I wonder what paths, in time to come,
Shall the feet of my darlings tread.

I stand beside my loved ones,
As they lie so calm and still,
And I pray our Heavenly Father
To guard them from every ill;
Oh! may the loving angels
Direct their tender feet
Beside the waters calm and still,
Through pastures green and sweet.

BAD READING FOR THE BOYS.

I do not mean now that class which is utterly vile and openly obscene. The devil often enough flies into the hearts of our young people on such foul wings as these, but he more often comes in a vehicle which is not so flagrantly indecent. I refer to the exciting, worthless, and altogether trashy novels with which our news stalls and periodical stores are flooded, and which, of late, in so many quarters have been justly denounced. Do the parents of to-day realize what a tremendous evil this has become?

I venture to say that they do not, or they would arise in their might and sweep this mass of corruption forever away.

In preparing a recent sermon upon "What the boys of Portland are reading," I took occasion to become acquainted with the facts as far as this one city is concerned.

In this city of thirty-five thousand inhabitants there are thirteen news-dealers' stores, at every one of which this stuff is sold. On the counter of one of these stores I counted twenty-one different periodicals for boys alone, every one of them filled with exciting and pernicious if not indecent matter. They go under such titles as "The Boys of New York," "The Boys of America," "Beadle's Dime Novels," "Beadle's Half Dime Novels," "Boy's Nickel Library," etc. At this store are sold every week one hundred copies of one of the most debasing of these papers.

If the others sold in like proportion, two thousand one hundred would be disposed of in a single store in one week, and from the thirteen stores, twenty-seven thousand three hundred periodicals, describing nothing but murder and robbery, adultery and seduction, would go abroad into the homes of this little city every week. But this is doubtless too large an estimate. Reduce it three-fourths. Suppose that only one quarter of this number is actually sold, even then we find that more than six thousand five hundred poisonous sheets are circulated weekly. I am satisfied that this estimate is far below rather than above the truth. Each of these periodicals has, on an average, at least two readers; then, in this one city, there are over thirteen thousand readers of this trash. Beyond a doubt, more than half of these readers are young people, boys and girls, young men and women, and we can safely estimate that there are seven thousand young people in Portland who are habitual drinkers at these fountains of ditchwater.

There are twenty-three Protestant churches in Portland, large and small, and the average attendance at the Sunday-schools connected with these churches is not over one hundred and fifty. Then, on an average Sunday, there are three thousand four hundred and fifty young people attendant on the Protestant Sunday-schools of Portland, while there are seven thousand young people reading about "Claude Duval" and "Paddy McGroarty."

In the city of Edward Payson and Bennett Tyler and William T. Dwight, twice as many boys and girls and young men and women on any given Sunday are studying the life of "Dick Harkaway" and "Shorty, Jr.," as are studying

the stories of Moses and Joshua and David and our blessed Lord.

The constituency of Beadle and Tousey and Frank Leslie is twice as large as the constituency of our Sunday-schools. Portland is not a sinners' city above all the cities. The same proportion would hold good in other places.

There is a fact for the moralist and the philanthropist and the Christian to consider.

I have examined a few of these wretched publications picked up at random from the great mass with which the counters of our news stores groan, and find them, each and every one, evil and wholly evil, and that continually. Every one of them glorifies villainy and presents unreal, distorted pictures of life, and makes crime desirable and wickedness attractive.

How can our boys and girls return contentedly to the workshop and the store and the school on Monday morning, when they have been roaming over the plains with Texas rangers, or robbing stage-coaches with Missouri ruffians, all day Sunday?

How small and mean must the honest nine shillings look for a day's work to those who have had their eyes dazzled by the gold and jewels of a robber's cave!

Listen to some of the titles of these stories and judge for yourselves of their contents: "Shorty, Jr., or the Son of His Dad;" "Shorty on His Ear;" "Yank Shank & Co.;" "Jim Jam or Jack of all trades;" "Claude Duval;" "Claude in a Fix;" "Claude Betrayed;" "Claude on the Scaffold;" "Leadville Luke;" "Roaming Rube," etc.

Think, too, for a moment of the extent of this evil. One firm already publishes two hundred and eight of these wretched stories, another publisher advertises two hundred and seventy-five of the same class, and still another one hundred eighty-seven of them,—six hundred and seventy volumes published for five and ten cents by only three of the scores of firms engaged in this nefarious business.

Parents, what shall be done about this fearful evil? You would not allow a filthy sewer to exist near your front door, day after day, poisoning the air you breathe, infecting the water you drink, and spreading disease among your children and young friends, and yet these filthy sewers of ditchwater reading are found on a dozen of the principal streets of every city. Why should they be allowed to exist?

You would not allow Leadville Luke or Roaming Rube to run amuck through your street shooting, stabbing, robbing, burning to right and left,—why should you allow them to ride undisturbed through the imaginations of the young people, where the havoc they commit cannot be estimated?

It is time that these desperate characters were stopped in their death-dealing course. It is time that these unhealthy sewers were cleaned out and flushed with the running waters of pure, sparkling, wholesome literature.

Who will undertake the task? Civil authorities can do much to cleanse these sewers; public opinion can do more; parental authority can do more of all. Let every Christian parent at least see that a branch of this filthy sewer does not run through his own house; that Claude Duval and Leadville Luke are not the guests of his own boy; that Roaming Rube is not an occupant of his child's bedroom, and that Shorty, Jr. does not lie on his son's pillow. By such care, right at home, much will be accomplished.—*F. E. Clark, Portland, Me., in Christian at Work.*

—Jeremy Taylor's picture of a good wife reads thus: "A good wife is Heaven's last, best gift to man—his angel and minister of graces innumerable, his gem of many virtues, his casket of jewels. Her voice is sweet music, her smiles his brightest day, her kiss the guardian of his innocence, her arms the pale of his safety, the bal of his health, the balsam of his life; her industry his surest wealth, her economy his safest steward, her lips his faithful counselors, her bosom the softest pillow of his care, and her prayers the ablest advocate of Heaven's blessing on his head."

WHAT TO TEACH OUR DAUGHTERS.

THE following advice with regard to the education of girls is worth many readings:—

- “Teach them self-reliance.
- “Teach them to make bread.
- “Teach them to make shirts.
- “Teach them to foot up store bills.
- “Teach them not to wear false hair.
- “Teach them how to cook a good meal.
- “Teach them to wear thick, warm shoes.
- “Bring them up in the way they should go.
- “Teach them how to wash and iron clothes.
- “Teach them how to make their own dresses.
- “Teach them that a dollar is only one hundred cents.
- “Teach them how to darn stockings and sew on buttons.
- “Teach them, every day, dry, hard, practical common sense.
- “Teach them to say No, and mean it; or Yes, and stick to it.
- “Teach them to wear calico dresses, and do it like queens.
- “Give them a good, substantial common-school education.
- “Teach them that a good rosy romp is worth fifty consumptives.
- “Teach them to regard the morals and not the money of their suitors.
- “Teach them all the mysteries of the kitchen, the dining-room, and the parlor.
- “Teach them that the more one lives within his income, the more he will save.
- “Teach them to have nothing to do with immoderate young men.
- “Teach them that the farther one lives beyond his income, the nearer he gets to the poorhouse.
- “Rely upon it that upon *your* teaching depends, in a measure, the weal or woe of their after life.
- “Teach them that a good steady mechanic with a cent is worth a dozen loafers in broadcloth.
- “Teach them the accomplishments,—music, painting, drawing,—if you have time and money to do it with.
- “Teach them that God made them in his own image, and no amount of tight-lacing will improve the model.”

Be careful, mother, that you do not ruin that smart, pretty girl of yours, by doing all the work while she is “getting an education.” That is the way many a fond, silly mother has done, and she has been cursed for it the balance of her life.

D. M. C.

Educational.

ON READING.

“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” Neh. 8:8.

We think the above passage contains more sound, sensible instruction upon the art of reading than all the rules that were ever printed in the front part of our school readers.

How many hours we have spent learning those rules; and now it is doubtful if we could recall half-dozen of them.

Who does not remember those “good old days” when we used to choose sides, and read each other down; and who has not seated himself with feelings of awe in the presence of that prodigy of wisdom that solemnly arraigned him on calling “thē, thū,” or “ōf, ūv,” or for “letting a voice fall at this semicolon,” or “not pausing long enough at that comma”? What a sensation would have produced, if some one had ventured to suggest that the reader did not “give the sense” nor cause his hearers “to understand the reading!”

Those were the times when the length of the sermon was determined by the length of the class. It was under such circumstances that the youthful elocutionist thundered off up the hills of oratory with the cry, “Ye crags and peaks, I’m with

you once again,” or descended with halting steps into the valleys of the more tender emotions, while voice (and limbs) trembled with uncontrolled and uncontrollable sympathy, as he was called upon to

“Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door.”

But we forbear. We only wanted to call attention to the fact that in those days pupils were drilled too much upon selections that should be read only by trained elocutionists, while the more important matter of teaching them to render ordinary, every-day reading, naturally, pleasantly, and understandingly was somewhat neglected.

It occurs to us at the last moment that there may be some of this error mingled with the teaching of to-day, and so to provide for such a condition, if it should exist, we close by introducing the following words from W. A. B. in the *Indiana School Journal*:—

“The teacher, instead of saying, ‘Not quite so fast,’ ‘Emphasize that word a little more,’ ‘Give the falling inflection here,’ ‘Keep up your voice there,’ ‘Make a longer pause at that comma,’ etc., and thus producing a purely mechanical style that leaves the child dependent upon the teacher, should rather say, What does that *mean*? Well, now, how do you say it? And if the child cannot thus be led to the proper expression, the teacher’s voice is the *final* not the *first* resort. In this way independent readers are made. In this way only can children be taught to express *thought*.”

C. C. L.

—Education is the knowledge of how to use the whole of one’s self. Men are often like knives with many blades; they know how to open one, and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated when he knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.

—Like the bee, we should make our industry our amusement.—*Oliver Goldsmith*.

The Sabbath School.

“Feed my lambs.”—John 21:15.

THE LESSON.

MY LORD DELAYETH HIS COMING.

1. HERE is one of our greatest dangers, and the Lord in mercy sees fit to warn us against it. Not only will the world be taken wholly by surprise; but many who profess to be looking for the glorious appearing of our Saviour, after many years of waiting will be found unprepared.

2. It is important to notice that the evil servant says in his heart, “My lord delayeth his coming.” He does not openly declare his doubts about the nearness of that event; on the contrary, he still professes to believe it just at hand; but in his heart doubts arise, and are harbored. They beget carelessness that is soon seen in his daily life. Men test his sincerity not by what he says, but by what he does; and soon they rightfully pronounce him a hypocrite.

3. His negligence leads to two great sins, one against his fellows, and the other against himself. Hardness and caprice are shown in his dealings with others; he “begins to beat his fellow-servants.” If any man deal unjustly with his neighbor, how dwelleth the hope of the soon-coming of Christ in that man’s heart? By slothfulness and wantonness he sins against himself; he begins “to eat and drink, and to be drunken.”

“Our looking upon Christ’s second coming as a thing at a distance, is the cause of all those irregularities which render the thought of it terrible to us.”—*Henry*.

4. The fundamental law of watchfulness is to be *always* watching. The sentinel on duty must never be found “sleeping on guard.” If he sleep but for an hour, in that very hour the enemy may surprise him. “Watch therefore; for ye know not what hour your Lord doth come.” We *do* know, however, by the budding trees, when “summer is near;” we *do* know, by the rays of light that gild the east, when the long, dark night of sin is almost over, and the glorious sunrise of eternal day is about to dawn; we *can* perceive, by the light of fulfilling prophecy, that the Saviour’s words, “Surely, I come quickly,” are about to be fulfilled, and in joyful expectation of that blest hour may hearts and voices ascend in the glad response,—

“Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.”

C. C. L.

OUR SUPERINTENDENT.

OUR superintendent is in charge of his school seven days in a week. He has it on his brain and on his conscience and on his heart all the time. He begins his Sabbath-school work on Sabbath morning before he gets out of bed, and keeps at it through the entire week. He dreams about it when he sleeps. In the place of secret prayer, at the table, on the street-car, in his shop, on the street, he is a Sabbath-school superintendent, praying, planning, practicing. It makes him smile to see one of his teachers or scholars. He is never so busy that he cannot give a nod of the head, a pleasant look of recognition, and a word of welcome to anybody connected with his school. It is his custom to carry a pocket-book in which are recorded all the names of his school. He has another pocket-book with the lesson for the week pasted in it, and blank pages for his own random thoughts. If he meets John Roberts, a scholar in the intermediate department, he at once begins to ponder the lesson with John in mind, to see if he can find a turn, a topic, a thought, that might do the boy good. If he meets a teacher, he has a word to say about the lesson—a hint to give or a question to ask.

Being so full of the work week days, he gets a heavy pressure on by Sabbath, and less wise men with such a “head” of knowledge would flow too freely and too long during the school session. But our superintendent knows how to keep still and when to stop. He does not pour forth every speech that tickles his brain. He could talk a great deal, but he does not. He could “say a few things” about the lesson at the opening of the session, and before the lesson begins, and after the lesson closes, and before, during, and after the “review,” and again at the close of the school. But he holds his tongue and brain in subjection. He never speaks too often nor says too much. His teachers and pupils and visitors wish he would say more, but he is a man of few words, and these are always to the point, and well chosen and full of wisdom, and the multitude of unspoken thoughts back of them give them power.—*The Study*.

We present above another extract from an article entitled “Our Superintendent,” which we found in the *National Sunday-School Teacher*. We gave that journal credit for the extract of two weeks ago, not observing that the article had been taken from *The Study*. So we take the opportunity this week to correct our error; and while we are upon this subject, permit us to say that we hope all will become acquainted with “our superintendent,” for we think he has many good qualities that could be made useful in all our Sabbath-schools.

C. C. L.

—It never seems to us that our sphere of influence is vast and limitless. It never seems to us so extensive as some other person’s. Yet each of us is at the very centre of a sweep upward to the zenith and outward to the horizon. What we do or say now seems to us a very small matter; but it is the beginning of a train of consequences which may never end.—*S. S. Times*.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 7, 1882.

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

WHAT SHALL BE DONE?

PERHAPS we should rather say, What should be done? or, What will be done? The answer to the question rests with the friends of the cause, the believers in the truths of the third angel's message. The question is this: According to the statistics presented at the last General Conference, we have an enrolled church-membership of nearly seventeen thousand, but the increase of membership during the past year was only thirteen hundred and forty-six. Taking the membership of a year ago—fifteen thousand five hundred and seventy—as a basis of calculation, the figures presented give us less than one addition for every ten members.

Now we ask, in all earnestness, Does this seem to show a proper degree of interest on our part in the religious welfare of our neighbors? Why should we not have one addition for every five? or three? or two? Yes, why should not every one make it a point to bring at least one soul to the Saviour in the course of the year?

We are glad that so many were brought to the truth as were reported last year. And now our thoughts go forward to the future. In how many new hearts will the truth find a place in the year to come? Time is passing. Opportunities are flitting away on the wings of the wind. How many will bring some soul to a joyful knowledge of the Saviour and his truth during the year to come? Reader, will you?

IMPORTANT TESTIMONY.

VIOLENCE IN THE EARTH.

JUDGE BARROWS, one of the justices of the Supreme Court of the State of Maine, while charging the jury in a recent trial of a mother for the murder of her child, used the following forcible language. He certainly is not indulging in the soothing dream of some modern divines, that the world is steadily growing better, and that the temporal millennium is at hand:—

"One sign of the last days we certainly have upon us. The earth is filled with violence and blood. In the earlier years of this State, the crime of murder was rare among us; with a population not much less than it is now, years went by and it was not heard of. Within the last nine or ten years, its frequency has been such that it has lapsed into a mere nine-days' wonder,—a sorry commentary upon the noisy, idle boasts that are dinned into our ears from the platform, and the pulpit, and the press, about the great progress and improvement of the human race. Conceited scientists, and pseudo-philanthropists, and maudlin sympathizers with criminals, will do well to inquire if there is not something out in their reckonings and amiss in their teachings, that needs to be amended before we can hope to see any real improvement in the condition of our people."

FRIENDLY WORDS.

THE following is an extract from a personal and private letter from Eld. D. T. Taylor. He will pardon the publicity we give it, on account of the responsive feeling with which we receive his friendly words. Our readers will recognize the name as that of one from whose productions, both prose and poetry, we occasionally enrich the columns of the REVIEW. He says:—

BRETHREN: It is my bounden duty to thank you for the REVIEW. Among my fourteen papers it has ever a welcome place on my table, and I find in its fair columns, printed on such good paper, many things to admire, commend, and instruct. Nearly every number furnishes something of prose or poetry that I desire to preserve, and I think the selected and original poetry very excellent indeed. And although I do not go with you in all doctrine and exegesis of prophecy, yet I find something in me that makes the heart beat up against your own in love and Christian sympathy, and I will not throw aught in the way of the fulfillment of your mission, but, on the contrary, pray God that his blessing may rest down in sweet fullness upon all your waiting and sacrificing people. I have just received a card from dear Bro. Andrews, who is feeble and worn and weary. I have corresponded much with him, and send him many things.

I send you a copy of my new (old) work, "Reign of Christ," and I wish you would notice the same.* Peace be to your flocks in all the earth "till He come."

Ever yours in Christ,
Hyde Park, Mass.

D. T. TAYLOR.

SPECIAL SPIRITUAL ILLUMINATION.

ALL who accept of the Bible as God's word, believe that the Holy Spirit is promised to the true followers of the Lord Jesus Christ. "If I go away, I will send the Comforter unto you,"—the Spirit of truth, which shall abide with you forever. This is in substance his promise to his people. There are different degrees and manifestations in the giving of this Spirit. It comes to the sinner as a reprover. His conscience becomes tender, his heart is touched, he surrenders to God. It comes to the true believer as a comforter. The peace of God is in his heart. He knows the Lord accepts him. Through its grace he is enabled to work acceptably for God; and the fruits of the spirit,—"love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, and temperance,"—are seen in his life.

In some cases, when it is for the glory of God, or the necessities of his people require it, special spiritual power is bestowed, and the sick are raised up in answer to prayer, and visions and dreams from God are given, and hidden things are revealed. The Bible clearly presents before us all these differences in the bestowal of the Spirit.

The gift of the Spirit as a reprover or a comforter, is the usual manner of its bestowal. It is the privilege of every person to receive its blessed influence in both of these ways. If we live near to God, we may have in our hearts the peace of God "which passeth all understanding." The Comforter alone can give us such peace. But it is not the privilege of every Christian to have the miraculous manifestations of the Spirit. God bestows these upon whom "he will." We have no record in the Bible of any period when every believer possessed miraculous gifts. On the contrary, it is very evident that even in apostolic times, when spiritual gifts were bestowed in greater abundance than at any other period, but a small number, comparatively, received this honor from God. All were comforted; all were blessed; but few spoke with tongues, and few had visions from God.

In other ages, the difference was still greater. There are but few to whom God can intrust such powers with safety. Even Paul had a thorn in the flesh to keep him from being "exalted above measure." There are few as humble as Paul, and few who could keep from self-exaltation if intrusted with miraculous or prophetic gifts.

There are certain characteristics which always accompany miraculous manifestations of God's Spirit, and distinguish them from the Satanic or the spurious. We have instances of genuine visions given in Scripture, where the physical condi-

*NOTE.—We had previously received a copy of the book from the publisher, and gave notice in last week's REVIEW.

tion is described. See Num. 24:2-4; Dan. 10:17; 2 Cor. 12:1-7. While in vision, the "eyes were open," there was "no breath," and they were utterly unconscious of earthly things. There are not only these characteristics, but many others. When God speaks especially through a person, it will be with clearness, power to convince, candid, and an absence of noisy excitement, confusion, contortions, and fanatical demonstration. All will be consistent with reason and the word of God. The teachings of the Holy Spirit are always the best of common sense. Appeals from the source will be to the reason, judgment, and common sense of the hearer, rather than his fears, the heart and the conscience. The things revealed will make clear rather than confuse. The life of the human instrument will be above reproach. The claims to divine illumination will be shown rather by the excellence and good sense of what is brought out than by high-sounding pretensions of great sanctity or miraculous power. In short, the work will speak for itself, and convince the understanding that it is of God, rather than claim it as word of mouth.

It has been our fortune to see a good many instances of fanaticism, and that, too, on the part of those who were perfectly sincere; and this is the most dangerous form. If Satan cannot keep his best souls from being in earnest to serve God, he will do his best to push them over the mark, and make them disgrace themselves and the truth. In the latter case, his cause is advanced and the cause of truth wounded. Fanaticism usually arises from spiritual pride, and failing to consider the dictates of common sense. There is no greater need of consulting reason and good judgment than when we are making special efforts to obtain greater spirituality.

How distressing to the true believer are the high claims of false sanctification. It is a sort of counterfeit to true religious experience. Spiritual pride, high claims to divine favor, and unwillingness to receive counsel from anybody, are usually discernible. True religious experience is shown by humbleness of mind,—the meek and quiet spirit, which in the sight of God is of great price,—and that "wisdom which is from above," "which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

I make these remarks because I believe we must meet fanaticism from many quarters. Within the last three or four years, I have seen instances of it which came near ruining promising churches. It is a hard thing to meet. It usually starts with those who are most zealous in spiritual things, and when it begins, very closely resembles the gentle workings of the Spirit of God. It is apt to carry away many of those who really desire the divine blessing; for they are so fearful that they show disrespect to the Spirit of the Lord, that they dare not look upon such with any degree of suspicion.

Here many make a great mistake. While we should never resist the ordinary manifestation of the Spirit in its work as a reprover or a comforter, we are authorized by the Bible to be very careful about receiving anything which comes to us as a wonderful or miraculous manifestation of the Spirit. Paul tells us to "despise not prophesies," but "to prove all things, and hold fast that which is good." John says, "Try the spirits; many false prophets are gone out into the world." Christ says, "Beware of false prophets, who come to you in sheep's clothing," etc. We learn that "Satan will manifest himself as an angel of light, and if possible will deceive the very elect."

These scriptures refer to other things besides fanaticism; but they all show the necessity of being very careful in receiving what purports to be miraculous manifestations of the Spirit,—those

the ordinary course of the Spirit's working. How can we "prove" and "try the spirits," and "beware" of some, unless we use great caution as to what we receive? Hence the Bible commands us to use special care on this point. Therefore, if some good brother or sister in whom we have had great confidence in the past as a very zealous and spiritual Christian, claims now to have special spiritual illumination, so that they can give testimonies of reproof here and there which they claim are directly inspired by the Spirit of God, don't conclude that it is all so till you have the clearest evidence on this point. God tells us to "try them." Let us do it faithfully. Let us not treat them unkindly. But let us be certain God is specially leading them before we give them the sanction of our influence to go among the Lord's folk. Such things work great harm, and leave an influence which is terrible to meet, if the movement proves not to be of the right sort. I have seen several of them, and I know of what I affirm. When such a work is of God, it will demonstrate its reliability so clearly in the end that all God-fearing, candid Bible Christians can judge of it correctly. God will not condemn us for being careful in such matters, when he has commanded us to use caution.

For my part, I expect we shall meet many such things in the near future. I firmly believe we are drawing very near to the end. I believe God will pour out his Spirit upon those who live near to the end. It is not strange that Satan could push some too far, as he has in many cases in the past, to make people suspicious of every genuine work. We must use care where God tells us to use care.

There is one distinction we should not forget. Those who have been approved of God by long years of faithful labor, through whom he has specially worked in building up his cause, and whose manifestations have been tested hundreds of times, and proved to be genuine,—such should be looked upon with suspicion. They have been proved, and we can trust in their work, seeing its fruits. But it is very different with pretensions. Let them be thoroughly proved, and let us use great caution.

Presidents of Conferences and those placed in authority by our people, should have a special care in such cases. Their duty to the flock God requires it. And whenever there are those who make pretensions to special spiritual illuminations, but are unwilling to receive counsel from him, it is a very suspicious mark. God's Spirit is in harmony with the order he has established in his cause. His Spirit leads those who possess it to be humble, and walk in love and union with those whom his people have placed in positions of responsibility. Let us "be wise as serpents, and harmless as doves." GEO. I. BUTLER.

THE EUROPEAN MISSION.

We know our people feel the deepest interest in the mission, and in the health and work of our loved Bro. Andrews, who is laboring under such great difficulties. His most interesting report in our last paper will, we trust, be read and re-read, and carefully considered. We all rejoice that in the very center of Europe, in a most favorable position, where a good degree of freedom is enjoyed, the light of truth is shining out clearly. Thousands of copies of the French paper are circulated daily, and more are needed. Souls are emerging from the truth, and thousands of different people are reading and considering. The fruit of seed-sowing will no doubt appear before many days. Bro. Andrews' call for means to more copies should receive a ready response. Work must not be hindered. Oh, how we want to see the truth spreading all through those countries!

The sympathies of our people are with our brother, who is laboring on, in spite of sickness and prostration, to disseminate the light of truth. How gladly would we help him in his work! Can we have the opportunity? Certainly. His expenses there have been met from the "European Mission Fund," which was raised years ago for this express purpose. This fund is entirely gone, and is in debt to the REVIEW Office nearly \$400. Means are needed immediately to replenish it. We can see no good reason why all the expenses connected with the mission should not be taken from the "European Mission Fund." We think it would be much better to have one general fund, than to have separate small funds for the circulation of the French and German papers in the missionary work.

The work is really one. We all want to see Bro. Andrews and his faithful fellow-laborers well supported there, that the truth may be sent all through those countries. We want to see the French and German papers circulated there, for precisely the same reason. Hence the necessary means should come out of the same fund. Bro. Andrews distributes one thousand copies of the German paper, and wants to print one thousand more copies of the French paper, for the same purpose,—to spread the light in Europe. Our people want him to do it, I am sure. We want to see this faithful man of God, who is laboring in weakness and physical prostration, well supported.

A fund of several thousand dollars should be raised at once to pay off the present indebtedness of the fund to the Office, and to provide for the future wants of the cause there. We have not been raising much money the past season for the work of God, and times are quite good. Money is reasonably plenty. We want our brethren to regard this call as one that is very near their hearts. Let our able brethren send in their hundreds and fifties; others, their twenties, tens, and fives.

The Office greatly needs the money which this fund owes it, and calls upon the fund may occur at any time. We hope our ministers and missionary workers will interest themselves in pleading for this fund, and raising pledges for it. Let us "work while the day lasts; for the night cometh, when no man can work."

Let not our dear brother lack for means to publish the truth to the nations of Europe. Let him be heartily sustained.

GEO. I. BUTLER, *Pres. Gen. Conf.*

LET OUR CHURCHES BEWARE.

BEWARE of what?—Of those who come to them in the guise of friends,—old friends, perhaps,—and take advantage of past acquaintance to preach against doctrines held by our people, and thus weaken the faith of some. Our churches are more liable to injury from this form of opposition than from any other. If they expected open opposition, they would be prepared. There is one reason why our people are peculiarly exposed to attacks of the former kind. Our churches are often small, being scattered here and there over a large territory, and have no regular pastors. Hence they have but little preaching. Many of them go six months, a year, or even several years in extreme cases, without preaching. I do not believe there is another people in the world who could stand, and maintain public worship regularly, with so little ministerial help as do our churches. Our ministers have so much to do that the churches greatly suffer for lack of ministerial labor. Of course this exposes them to insidious attacks from those not in sympathy with us, especially from those who have been associated with us in the past.

I have known many instances of this character, in years past. Ministers who had labored in this cause, having in some way become soured in their feelings, would find fault with the testimonies, health reform, or tithing, or become involved in

the labyrinths of age-to-comeism. Then they could not rest until they had gone as old friends to those churches where they had a measure of influence, and tried to turn the minds of the weak away from the truth. The more stable elements of the church are hardly ever affected. But the peace of some would be destroyed, and bad results to them would follow. We cannot regard this as an honorable course. We can see no good motive that prompts it. There is no class of teachers who could do us as much damage as those who have been associated with us and apostatized from the truth, and none who should be watched more closely. Ministers of the popular churches utterly opposed to us could not do us near the damage. We understand their position, and are prepared for it. But these come in the guise of old friends. They know all our positions. They are well aware that there are some doctrines held by us which are not popular,—as the testimonies; and some which are contrary to the world-loving, covetous heart,—as tithing; and under the cover of friendship they can exert an influence, almost imperceptible at first, but gradually increasing, till the faith of some is destroyed. Were one of our ministers present to meet these influences, this attempt would not even be made, or if it was, it would amount to little. Their arguments could easily be met.

We protest against this course, on the part of those who have gone out from us, as not honorable. And we warn our churches to beware who they call in to preach to them when they have not credentials from our people. Depend upon it, there were some good reasons why credentials were not given. Our ministers are working exceedingly hard to meet with all the churches and help them this winter. We trust none of the churches will sadden their hearts, and make them labor harder, by welcoming to their midst those who have "gone out from us, because they were not of us," and who are trying to weaken the faith of some.

GEO. I. BUTLER.

TO THE IOWA CHURCH CLERKS.

We greatly regret to learn from our Conference secretary, Eld. L. McCoy, that there is a great failure on the part of many of you to report quarterly to him, as the Constitution of the Conference requires. He reports that for the quarter ending October 1, he received only seventeen reports, whereas he should have received upward of fifty. He also states that he has received but few for the quarter ending January 1. This course seems wholly unjustifiable. In order to keep the Conference accounts correctly, he must have these reports. He must know the amount paid ministers, if any, and all the other facts which the report calls for. Let the ministers visiting churches look after this matter, and stir up delinquent officers to do their duty. If clerks have not blanks, write to Eld. L. McCoy, Sigourney, Iowa, at once, and they will be sent. We hope such negligence will never be seen again in our Conference. The Constitution requires a report every quarter to the Conference secretary. Be faithful in your duty.

GEO. I. BUTLER, *Pres. Iowa Conf.*

A SUNDAY ITEM.

CALL FOR LIGHT IN SCOTLAND.

A REWARD of \$250 for the best essay on the Sabbath is offered by the Sabbath Alliance of Scotland. The special topics of the essays are to be: The perpetual obligations of the Sabbath, its principle, the seventh part of time devoted to God, that it was to continue after the death of Christ in the New Testament economy, and the dangers arising from modern public violations of the Sabbath law. Essays should be sent to James Brown, C. A., 26 George Street, Edinburgh, before March 31, 1882.

"STEADY," CHRISTIAN SAILOR.

"STEADY!" said the gray-haired pilot
To the sailor at the wheel,
While the vessel seemed to shiver
From the mast-head to the keel.

"Steady!" all the word was spoken,
While that dark and stormy night,
On the ship was swiftly rushing—
On to make the guiding light.

"Steady!" as he watched the compass,
"Steady!" as he watched a-lee,
Anxious watching for the lighthouse
O'er the dark and stormy sea.

"Steady!" as he sees a glimmer
Just beyond the starboard bow;
"Steady!" ah, ye faithful sailor,
Stand ye to your helm just now.

"Steady!" there, the light is shining
At the entrance to the bay,
Saying, "Weather-beaten sailor,
For the entrance, steer this way."

"Steady!"—past the light, 'tis quiet—
We have reached the port at last;
Furl the sail! let go the anchor!
In the harbor danger's past.

* * * * *

"Steady!" says the faithful Pilot,
Christian voyager, o'er life's sea!
He who spoke with such commanding
To the waves of Galilee.

"Steady!" by thy chart and compass,
By the light on Calvary;
Keep the cross in constant viewing—
Christian sailor, stand by Me!

"Steady!" though the night be stormy,
"Steady!" though the waves be high;
He who makes the Lord his pilot,
Need not from a danger fly.

"Steady!" till you make the beacon
Shining on the glory shore;
Christ shall bring you safe to anchor,
Where the billows beat no more.

—Christian Standard.

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.

KANSAS.

Lebanon, Smith Co.—We came to this place the 13th, and began a series of meetings. Up to the present time, the house has been filled, and the interest seems good. What the result will be, we know not. The church here is in a very good spiritual condition, which will be a great help. We ask the prayers of God's people.

Jan. 25. M. AND H. ENOCH.

ILLINOIS.

Bloomington, Jan. 30.—During the last nine weeks, I have visited the churches of Mackinaw, Clinton, Lovington, Arthur, Oakland, Martinsville, Greenup, and West Salem. Generally, we found the brethren of good courage in the Lord; but a few are having severe trials, and I fear Satan will triumph over some of them. Oh that all were awake to the duties and dangers of our time!

Sister H. L. Morse was with me the last four weeks, and rendered efficient service. We organized a V. M. society at Martinsville, Greenup, and West Salem, and at the last-named place we organized a Maternal Association.

These dear brethren have an interest in our prayers that they may succeed in overcoming all sin.

I hope to begin a course of lectures soon at Janesville, Cumberland Co., Ill. Pray for the work there. C. H. FOSTER.

NEW YORK.

Burlington Flats, Otsego Co., Jan. 30.—Attended the quarterly meeting at Frankfort with Bro. B. L. Whitney, and leaving the friends there of good courage, came to Burlington Flats, where we have begun meetings in a Free-will Baptist church. The attendance is fair, considering the state of the weather and other things that have been against us.

We hope that the brethren and sisters in Dist.

No. 7 (our present field of labor) will take hold with us unitedly to seek the Lord and to forward the cause of the last message.

T. M. LANE.

Labor among the churches.—Since Dec. 1, I have held meetings with the churches of Genoa, Kirkville, Brookfield, and Rome, also with the friends at Lincklaen Center. Bro. Bliss was with me at Genoa and Lincklaen. Am grateful for the good spirit that was manifested in these meetings, for the earnest determination expressed by many to be more faithful in the work of God, and especially for the spirit of union and the earnest purpose to labor for the advancement of the cause, that seemed to prevail among the friends at Rome.

I joined Bro. Kilgore at Derden, Hill Co., Texas, Jan. 24, expecting to labor in this Conference the coming year, according to the recommendation of the General Conference.

May the blessing of the Lord be with the dear friends of the cause in New York, and with his work throughout the wide harvest field. The cause is one; let us be faithful in it.

For the present, my address will be either Syracuse, N. Y., or Denison, Texas.

E. W. WHITNEY.

Mannsville, Jan. 25.—Between the State Conference held at Hornellsville and the General Conference, I attended, and labored in connection with, the Canton camp-meeting, also visited the churches at Adams Center, New Connecticut, and Roosevelt, and attended the State quarterly meeting at Rome.

Since my return from the General Conference at Battle Creek, I have visited the Lancaster church and the friends at Akron. Our meetings were of an encouraging nature, and some good was accomplished.

Spent two Sabbaths, Dec. 24 and 31, with the friends at Darien Center, organizing a tract society of eight members, and giving instruction on the health reform, spiritual gifts, and the tithing system.

Visited the friends at Euclid, Onondaga Co., and attended the church quarterly meeting at Pulaski, Jan. 7 and 8. Since then, held our district quarterly meeting at Mannsville, Jan. 14 and 15, and continue to hold meetings here to revive the work and place it upon a better basis. We are cheered by the results we see. This church has been greatly discouraged for some time, but hope seems to revive, and there are omens of better days.

M. H. BROWN.

KENTUCKY.

Rio.—The general quarterly meeting held at Rio was a success. It was so rainy and muddy that many of our brethren and sisters at a distance were prevented from attending; still, quite a number of the most zealous came and we devoted Sabbath and Sunday to their spiritual wants. There was a large outside attendance. On Sunday, at 11 o'clock, the meeting-house was dedicated. God blessed both speaker and congregation. Monday we held a business meeting at 4 p. m. The ordinances were celebrated. It was remarked by all, that this was the best meeting of the kind they ever attended. There was a general breaking down among the young, and vows were made to live more faithful in the future. God forbid that they should neglect or forget these vows. Some who had been discouraged were much revived and encouraged. The most of the members pledged quite liberally on s. b., but there are some who will peril their future life by withholding from God that which is his.

I expect to start to-morrow for Metcalf county.

Elizabethtown, Jan. 25.

S. OSBORN.

MICHIGAN.

Bunker Hill, Feb. 1.—We have been holding meetings at Alameda about three weeks. A work of reformation has begun there that we hope will not prove like the "morning cloud and the early dew." Hos. 6:4. Several took a firm stand to serve the Lord; others who had been yielding to the influence of the enemy, are going forward with new courage. Thirty-six more have signed the tectotal pledge.

We have just arrived in Bunker Hill, and find the church much scattered and discouraged. Were at Howell at the time of the district quarterly meeting.

G. K. AND J. A. OWEN.

Ceresco.—We held very good meetings with the friends here, Jan. 28, 29. On Sabbath meeting was held in the Congregationalist house. The pastor of that church was present, and took some part in the meeting. Here we renewed acquaintance with dear friends from Vermilion and others from the East, who were among the first to receive the third angel's message. A good work on the temperance question, done in a few weeks since by sister E. B. Lane, is highly appreciated. The question for us to settle on point is, Will I by divine aid, conquer appetite? will I let appetite conquer me? "What good it do," says one, "to sign the pledge?" Ask the man or woman who has signed the pledge, fought the battle, and obtained the victory. He or she will tell you. Don't take those who are afraid to commit themselves, or who have done so and drawn back, for counselors. The ladder of Christian graces will never be completed with the temperance round. Add "to knowledge, temperance; and to temperance, patience."

A. S. HUTCHINS.

Fair Grove, Jan. 30.—I came to this place Jan. 16, at the request of the elder of the church. Found the condition of things sad indeed. Love and unity were almost wholly wanting, and instead was seen a spirit of discord and fault-finding. The sins of some in the church had been discussed so much as to lead to a lack of self-examination. In the fear of God I have labored long and hard for the benefit of this people, and to the guiding hand of God has been with us.

At our church quarterly meeting it was found necessary to disfellowship two that had long maintained a reputation for dishonesty, and were the cause of repeated church trials, as well as a cause of stumbling to those that might be reached by the truth if the lives of those that profess it were consistent with its sacred principles. At the business meeting following, there was quite an increase in the amount of tithe over any previous quarter. This we take as an encouraging omen.

I attended the district quarterly meeting at Watrousville. Found the church there in a less condition. They had let their weekly prayer meetings die out, and the T. and M. society quite largely in debt. The indebtedness was nearly all paid, and the church pledged themselves to keep up weekly prayer-meetings.

This church, as also the church at Fair Grove, have not had the ordinances for a long time. The other quarterly meeting should not pass without these churches' partaking of the blessing that comes with the celebration of the sacred memorial of our Saviour's death.

Immediately following the quarterly meeting I visited the dear friends at Reese. The company there have cause for encouragement. Several weeks ago when I was at Reese, father and mother Henderson were induced to lay aside tobacco, and they seem to have gained a complete victory, by the help of the Lord. Father H. is seventy-eight years old, has used tobacco sixty-one years; and his wife, seventy-two years old, used it forty-five years. By the help of the Lord, they have given up the use of the vile weed without serious inconvenience. Let such an example as this shame some that are younger, and think they cannot give up the habit.

After an absence of one week, I returned to Fair Grove. The blessing of God accompanies my work. Since my return I have had the pleasure of seeing others start in the service of God. Many of those that have started here are adults. It is good to see those that have been prayerless in their lives struggling in prayer to God, and to those that have followed their own ways striving to keep the commandments of God. The Lord continually manifesting his goodness. Praise be to his holy name.

ALBERT WEEKS.

MAINE.

Portland.—Sabbath and first-day, Jan. 14, I met with the brethren and sisters in the city of Portland. As the members of the Cross Church (except two) had moved into the city, it was thought best to change the name of the church. At a business meeting, Jan. 15, at 2 p. m. the matter was brought up, and all present voted to change the name of the church from Cross Church to Portland. Eleven of those living in Portland, but members of the Deering church united with the church in Portland by letter. Others will soon do the same. They made choice of the following officers: Elders, E. Lobdell,

Griffin; Deacon, A. W. Griffin; Clerk, Geo. Witham.

Things are looking more encouraging in this and we expect to see better days in Portland. Grant that we may not be disappointed. This is one of the best missionary fields that we have here, all things considered, and we do not expect that this branch of the work will be over-looked. A hall has been secured on Congress street, where Sabbath-school is held at 1 o'clock, prayer-meeting at 2:30, every Sabbath-day. Sabbath-school is good and interesting.

J. B. GOODRICH.

MINNESOTA.

Monticello.—Jan. 14-17, I held a quarterly meeting with the church at Monticello. Brethren present from the surrounding churches. The church now numbers thirty members, with a total membership of twenty, part of whom are Scandinavians. These dear brethren are scattered over a large extent of territory, and it is seldom all meet, except on quarterly occasions. The present members were nearly all present. Union and harmony prevailed. Four of the Sabbath-school scholars, children of the Scandinavian brethren, manifested a desire to live for God, and all were to take fresh courage. Bro. H. F. Phelps, of the Crow Wing church, was present, and by the testimony of the brethren he spoke on the Sabbath of the Laodicean message, and on Sunday on the message of the Investigative Judgment. A solemnity rested upon the entire congregation, and was largely composed of those not of our faith. His faithful testimony will long be remembered, and we hope some souls will be saved in the name of God as the result.

Now go to a new field of labor. Brethren, for me.

JOHN W. MOORE.

Wellsford.—We commenced meetings with the church at this place Dec. 28. Have held meetings about three weeks. We concluded that the way to reach all the brethren was to hold meetings from house to house, and found the plan well. We believe the Lord loves to meet his people in prayer-meeting, where hearts are melted before him, and confessions and good words are made. Many times during these meetings the Lord came very near by his Holy Spirit, and a good work was done. There have been some trials existing here for some time, but have hindered the progress of the church; but now the axe has been laid at the root of the tree, as we believe, and the difficulties are removed. The church is once more in harmony, and seems to be a good feeling manifested in meetings. We are glad to see the Spirit of God working on hearts in this place. We thank God that this church is now in the best condition for God that it has been for a long time, and we hope and pray that the brethren will all be near the Lord in the future that no place will be found for Satan and his work.

There is a good V. M. society here, which is scattering the light of truth. The health and temperance work is also receiving due attention. The Sabbath-school is well attended, and a degree of interest is manifested. The church is taking steps toward erecting a house of worship in early spring. The citizens, not of our faith, have already donated about \$120 toward the same.

We go from this place to our field of labor, and truly say that "the Lord is good, and his mercies endureth forever."

H. GRANT.

PROVINCE OF QUEBEC.

St. John's, Jan. 24.—About three weeks since, I went with Eld. Owen in Vermont, having labored in harmony with him in new fields and for the baptism of new converts. I sold \$6 worth of books in Craftsbury and Albany, where we held the rate of ten meetings per week, some of which were the truth. Brn. Page and McLucas were with me. Owen in labor here.

On Sabbath and first-day, Jan. 7, 8, with the church. God blessed in speaking and hearing on "Former Days with Seventh-day Adventists." It was a refreshing season to us long for, and hope in due time to enjoy the privileges with the churches of Richford, Vergennes, and Jericho.

On the 14th, I spoke to the church at

Dixville, P. Q., then visited brethren and friends in Compton and Sherbrooke.

Last Sabbath, accompanied by Mrs. B., I met with the little church of Stanbridge, after an absence of thirteen months. I spoke three times, and God met with us by his Spirit. Hearts were made tender, tears were shed, and it was good to be there. They keep up their Sabbath meetings, have an interesting Sabbath-school, and are taking the REVIEW and Instructor. All present pledged to pay their tithes for the support of the cause in Canada. If those who were absent, and other scattered brethren in Canada, will do the same, God will bless them. All should bear in mind that thus far the s. b. funds are insufficient to support one laborer.

We had started to fill an appointment for South Stukely, but are hedged in at Bro. Benjamin Grimes' by a terrific Canada storm. We are improving our time in doing necessary writing.

D. T. BOURDEAU.

NORTH PACIFIC CONFERENCE.

Snipe Valley, Umatilla Co., Oregon.—In November last, finding that this valley was destitute of stated preaching, I volunteered to come here and labor during the winter. I found seven Sabbath-keepers, six of whom were heads of families. They took their "harps from the willows," and arranged for a place in which to hold meetings, and also provided for my comfort. I organized a Sabbath-school at once. We have met eight times. The average attendance is about twenty. The Scriptural verses recited aggregate 128.

On Christmas eve the children were treated to presents, speaking, and music, without any Santa Claus! The ten commandments and Lord's prayer were recited by eleven children. All the exercises were performed with due respect to the occasion.

I have lectured five times on the prophecies, and four times on the Sabbath question. The latter subject has stirred up a number of inquiring minds to know whether these things are so; and others are opposing me with all the usual array of first-day quotations and arguments. The average attendance on the lectures is about forty persons. They come in ox-sleds, wagons, and on foot, from a newly and sparsely settled country here among the Blue Mountains. I can lecture only once per week. The people are too poor to buy publications just now. They have to haul wood forty miles, to buy the necessities of life. However, there are two copies of the REVIEW taken here. I will see what more can be done hereafter. We pray for, and hope to experience, the blessing of God upon our feeble efforts. Any aid that we may receive by way of back numbers of the Instructor for December and January will be thankfully received and judiciously appropriated. We have already circulated some tracts on the subject of the Sabbath, and some numbers of the Signs of the Times.

I. F. ROBERTS.

MASSACHUSETTS AND NEW HAMPSHIRE.

South Amherst, Mass.—Jan. 21-24, in company with Eld. Haskell, was with the church here. Nine meetings were held. The church was passing through some discouragements. These were in a measure removed, and will entirely disappear if all will take hold upon God as they should. Our meetings on Monday were characterized by much of the presence of the Spirit of God. The word spoken by Eld. H. seemed to be especially accompanied by the Spirit of God to all hearts. A social meeting followed, in which all, excepting two or three, bore feeling testimonies, many weeping aloud. The missionary work was considered, and they will enlarge their club of Signs. We left the church much encouraged.

Tuesday, Jan. 24, we started with a team for Buckland, Mass., with the thermometer indicating that morning at B. 36° below zero. Buckland is the home of father Thayer, whose daughter Jennie accompanied Eld. Loughborough to England, while his daughter Eliza is secretary of the New England Tract and Missionary Society. There are three families here who observe the Sabbath, father T. having kept it since 1845. Bro. Haskell had thought of going farther north in the Conference, but on leaving Amherst decided to go home from Buckland. Knowing the precarious condition of his health, I could not urge him to do otherwise. I am satisfied that without much care on his part, he will soon be where he can do very little in the cause.

Walpole, N. H.—I came here Friday, Jan. 27. Quite a number of those in this vicinity were present at the meetings here. Some have seen much to encourage them in their missionary efforts, and they begin the new year with increased zeal in this direction. I spend a few days this week in visiting from house to house among those who are isolated in this part of the Conference and will then return home to attend the quarterly meeting.

D. A. ROBINSON.

OHIO.

Clyde.—The State quarterly meeting for January was held at Clyde, Jan. 20-23. All the ordained ministers in the State and a few licentiates, were present. The attendance from abroad was not large. But I do not remember ever attending a more solemn meeting in the State. The backslidden condition of both ministers and people seemed to be the burden of the meeting. The importance of returning to God was dwelt upon; and as we tried to arise and return to the Father's house, we had some gracious tokens of his returning favor. We are only sorry that this was not the feeling of every one. But the tender spirit, and falling tear gave evidence that the Spirit of God was moving upon many hearts. Never did we realize the solemnity and importance of the time, and the terribly backslidden condition of ministers and people, as we do to-day. But while we are almost certain that we do not half realize it now, we thank God for some feeling upon the matter. I think I never knew the ministers of Ohio to separate with a greater burden of soul for themselves and the people.

But our meeting was too short. It has been decided to appoint our next State meeting at least two days longer, that we may have ample time for counsel, and especially to seek the Lord together. Meanwhile, we must all remember to continue to be zealous and repent, knowing that it is not by one step, one effort or one struggle, that the victory over self and Satan is gained, but by constant watchfulness and importunate prayer, till Jesus comes.

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

Bro. King from Battle Creek was with us to set before us the importance of missionary work; and especially the work of canvassing for the newly revised "Thoughts on Daniel and the Revelation." We feel a deep interest in the circulation of this valuable book. Quite a number of canvassers will take hold of the work at once, and our prayers shall go with them. Any persons in the State, who, if they could make a living, would rejoice to work in this glorious cause, would do well to correspond at once with Geo. A. King, Clyde, Sandusky Co., Ohio.

Remember, dear reader, that the third angel's message is bound to triumph in the near future; but your triumph is not so certain, being wholly dependent upon your consecration, and faithfulness in the work. Oh how solemn the issue just before us!

H. A. ST. JOHN.

PLEASED WITH IT.

BRO. J. P. HOFFMAN writes from Memphis, Tenn.:—

"Am much pleased with the new dress and neat appearance of the REVIEW. May God bless you in its publication, is my prayer."

—If ministers give lectures, let them be in the same line as their sermons. God's servants have no right to become mere entertainers of the public, pouring out a number of stale jokes and idle tales without a practical point. We are distressed at the entertainments now allowed in places of worship, aided, abetted, and assisted by ministers. When the Lord comes to purge his temple, the scourge of small cords will be greatly needed in some places that we know of.—*Spurgeon*.

—The Presbyterian Synod of Kansas is known as the "Polyglot Synod," as it includes ministers who preach in the English, German, French, Bohemian, Welsh, Cherokee, Choctaw, and Nez Percé languages.

—We hear the train fall, but not the snow;
Bitter grief is loud, calm grief is silent.

Our Tract Societies.

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

THE KINGDOM.

"Thy kingdom come," we cry, and say
We've done our part; we've learned to pray.
But hands are idle, now, alway;
The purse is closed; our lips are mute
Where Christ is held in disrepute.
"Go preach my word," says Christ, and lo!
We answer, "Lord, excuse us, no;
We have our grain to reap and sow,
Our barns—so large—we have to fill,
Our cattle tend upon the hill;
Our land is rough and hard to till;
We have our families to feed;
We must lay by for future need.
Thou wilt excuse us, Lord, we know,
And bless us still—we cannot go."

And what do we, my sisters, we?
Is boasted love but mockery,
Our fruitless faith but cold and dead,
Our duty done when prayers are said?
If all who say that God is just,
Their great sufficiency and trust,
Would on the watch-tower firmly stand,
With ready purse and willing hand,
And lips obeying his command,
How soon Christ's kingdom would appear
And every soul have title clear
To a possession without fear!
The vision's real! My soul, the cry
"Take up;—His kingdom draweth nigh!"

—Mrs. Abner F. Willey, South Franklin, Vt., in *Heathen Woman's Friend*.

THE CONVERTING POWER OF THE BIBLE.

DR. MORRISON states that Grae-A-Ko, the first Protestant Christian baptized in China, who was also the first convert under his labors in that country, accepted Christ while superintending the printing of the New Testament.

One of the first American missionaries, Bishop Boone, gives a similar account of the conversion of his Chinese teacher, who assisted him in translating the Scriptures. One day, much to the missionary's surprise, he came hastily into the room with an open Testament in his hand, and exclaimed: "Whoever made that book made me; it knows all that is in my heart. It tells me what no one else except God can know about me. Whoever made me made that book." The result was his conversion to the gospel.

"Some years ago, a Bible was given by a missionary to a literary man, a bachelor of arts, who looked into it from curiosity, but soon put it aside. After a time, hearing of the progress the gospel was making, he took up the book again, and, becoming interested in it, went to a native catechist for instruction. It cost him a struggle to break with the past, to let go all he had revered from childhood, to give up Confucius for Christ; but he did it. He sacrificed everything for Christ,—wife, child, literary fame, money, and friends, and he is now the native principal of a theological college.

"Another man—a Confucian temple-keeper, named Ch'e—at the city of Poklo, on the Canton East River, received the Scriptures from a colporter of the London Mission, became convinced of the folly of idolatry, and was baptized by Dr. Legge. He gave up his calling, and set to work among his acquaintances and friends as a self-appointed Scripture reader. So successful was he that in three years' time about one hundred of the people were baptized; and so mightily grew the word of God and prevailed that hostility was excited, and a fierce persecution broke out. The Christians were driven from their villages, and their property was plundered. Ch'e, the colporter, was seized, and twice within forty-eight hours dragged before the Literati, and called upon to recant. This he steadfastly refused to do. He was therefore tortured by being suspended by the arms during the night. The next morning he was brought forward in an enfeebled state, pale and trembling, for a second trial. The officials and mandarins were cowed into submission by the gentry; but this brave old man was still firm in his resolve to cleave to the Bible and Christ, and expressed a hope that his judges would some day embrace the new doctrine. This was more than they could tolerate, and, like the judges of Stephen, they ran upon him with one accord, and killed him on the spot by repeated blows of their side-arms, and threw

him into the river. Thus perished the first Protestant Christian martyr of China." M. L. H.

SHIP-WORK IN ENGLAND.

I AM glad to be able to report some progress in our ship-work for the past quarter. Publications have been sent to fourteen nationalities from this port, as follows: England, Denmark, East Indies, America, Cape of Good Hope, West Indies, Scotland, Brazil, Finland, Ireland, Sweden, France, Wales, and Norway.

Hundreds of our publications have been placed on ships leaving the port of Bristol, by a friend residing in that place. A vessel leaving this port on a journey around the world, was amply supplied with a general assortment of publications for the use of the ship's company, and also a supply to be placed in reading-rooms at the many ports she was intending to make. A friend now cruising in a yacht on the coast of the Mediterranean, has volunteered to place our reading matter in reading-rooms on that coast.

The following will show the amount of reading-matter sent out on ships during the quarter: Review, 329 copies; Signs, 644; Instructor, 142; Good Health, 42; Memorial, 69; Les Signes, 125; Tidende, 79; Harold, 68; Stem der Waarheid, 245; Stemme, 199; Record, 49; volumes Tidende, 3; volumes Harold, 1; Tidernes Tegn, 10; assorted tracts, 13,122 pages; vessels visited, 77; received from sales, \$15.58.

On some of the steamers calling at this port, men speaking other languages have been found, on whom we can rely to distribute reading matter in countries to which they are going. Especially is this true among the Hollanders. Officers returning to this port, state that our views are freely discussed among the passengers. A passenger on one of the Cape boats read our tracts to many attentive listeners from 4 to 7 P. M. on one occasion, and on leaving the boat desired an assortment of our periodicals and tracts to take with him into the interior of the Indies. Men in foreign lands visit the boats, and inquire for our reading matter. A party on returning from a cruise in the East Indies and other foreign lands, made the statement that the Signs of the Times was found in nearly every reading-room at the ports he visited.

These things are encouraging to all who are interested in the promulgation of present truth. To God be all the praise for raising up so many friends to help us in our work. WM. INGS.

Southampton, Eng.

OHIO TRACT SOCIETY.

QUARTERLY MEETING.

THIS meeting, held at Clyde, was a decided success. The Lord seemed to have been working upon the minds of the ministers, leading them to seek a closer walk with him, and to labor more zealously in his cause.

Friday evening, Eld. St. John preached on the subject of backsliding. This was followed on the Sabbath by an excellent social meeting, in which the Lord seemed to come very near. Most of the time on Sunday was devoted to the T. and M. work. Quite a number came to the meeting to receive instructions in canvassing for "Thoughts on Daniel and the Revelation" and Good Health. Bro. Geo. A. King of Battle Creek was on hand to start the work of canvassing for our publications, by imparting instructions and looking up agents.

Nearly all seemed to feel the importance of laboring for the Lord, by taking hold with renewed courage and zeal in the T. and M. work. We hope this is the beginning of better days for Ohio. Here is opened up a field of usefulness, in which many who are dying spiritually for lack of exercise may engage. New fields should be entered, and the way prepared for the living preacher. Brethren, let us realize the importance of this movement.

Since the meeting, Bro. King has begun the canvass of Clyde for the book mentioned. Several of the most influential men of the place have subscribed for it. If those who have talent for canvassing would only see the importance of this movement, this book might be scattered broadcast. Besides this, the agent would receive a reasonable compensation for his services.

Until we have walked out in the light God has seen fit to impart to us, we cannot expect to make advancement. "Canvassers are wanted to labor in the missionary field." This is the word that

comes to us from the Head of the church. Brethren, let us heed this light. Now, where are men who will enter the missionary field, and for the Lord? The wages will be paid when the Lord shall come to reckon with his servants.

E. H. GAT

—The *Christo-Mohila* is a periodical printed at Calcutta, India, conducted by Bengal Christian ladies, in the Bengali language. English editors there speak of it in terms of compliment for moral, religious, and literary excellence. Its existence is proof positive of the progress and influence of the gospel among the women of Bengal.

—The Rev. Mr. Inglis, twenty-five years a missionary in the New Hebrides, says that when he first went to Aneityum there was not a single widow on the island, or even the name for widow in the language; the reason being that the doomed every woman to be strangled on the day of her husband, her body to be thrown with into the sea.

—A Moslem lady and her daughter in S are said to have become Christians, and daughter subsequently was married to an Armenian. Thereupon the Moslems of the place armed themselves with clubs, daggers, and guns, some horseback, and attacked the Armenian part of town. They arrested the newly-married couple and led them to the Moslem governor, who threatened the mob for their devotion to Islam, and put Armenian and his wife in prison.

—Rev. Mr. Chambers, in the *Missionary Herald* mentions a Protestant Turk of whom he writes: "He is a quiet man of pleasant countenance. At his examination, he was asked what he would do if persecution arose, and he had to choose between death with Christ and life and prosperity with Mohammedanism. His quiet answer was, 'I will with Christ.' 'But,' said the questioner, 'remember it may be persecution, torture, and cruel death.' Then, said he, 'I go toward Christ.' This deeply affected the audience, who were all moved to his real danger, and many were moved to take up the cross." —

—In March last, ten native members of the Mission in New Guinea, under the care of the London Missionary Society, were murdered at Rarotonga. When the letters announcing the martyrdom of their brethren arrived at Rarotonga, the May services were in progress, and the people deeply moved. One young native rose and said, "Some of our friends have fallen in New Guinea by the hand of the heathen. It is well, be they died on the field of battle, in the May service. Their places must be filled up. *He I: send me in place of the dead.*" When the news of the massacre reached Tahiti, a request was made that the island should send three men to fill in part the places of those who had died. All the students in the college volunteered to do so that they had to cast lots to see who should have the privilege.

—Rev. T. Wallace relates the following, which occurred at San Juan de Guadalupe, Mexico. Mateo Goitia, of this place, was a devout Romanist. No missionary came in his way, but Christian tracts and parts of the Bible were brought to his town. He read them. The truth took of his heart and opened his eyes to the error of Romanism. His convictions, sincere and abiding, led him to labor to convince his mother, brothers, and six half sisters. They soon became enlightened, and true believers. He then went to talk with his neighbors, and some of them were converted. A Bible colporter coming that way, was so moved by the simplicity and strength of their faith and love that he baptized them. Don Mateo then visited the nearest mission station to learn the proper forms of Christian worship. Returning home, he began a service in his house. Some persecuted, assailing them in the way of worship; but Don Mateo's age, dignity, and influence availed to secure protection from the local authorities. His public worship dates from May, 1876, and already sixty adults and children have been baptized. He seems to be intelligent in the fundamental and saving truths of the gospel, and justifies his course in administering the sacraments only by the necessities of the case.

Special Mention.

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

THROW OF THE FALSE PROPHET.—In the *Review*, in a paper on "The future of the world," the writer says: "Mussulmans are probably convinced that the Ottoman empire on its present basis will not long survive. Learned Mussulmans give 1883 as the year when Turkish rule is to cease. The feeling of a common catastrophe is deeply rooted and universal."

In *The Independent* of Dec. 29, the Hon. Josiah Quincy gives a very readable account of a visit to Joseph Smith at Nauvoo, Ill., in the spring of 1844, a little more than a month before the violent overthrow of the pretended prophet. Speaking of the enormous movement of which Joseph Smith was the originator, he says: "The possibilities of the Mormon system are unfathomable. Polygamy, followed by still darker 'revelations,' is a society resting upon foundations which at any moment be made subversive of every principle which we claim from the citizen." And yet the system whose "possibilities" "are unfathomable" is re-enforced by a steady stream of immigration from Europe, and is entrenching itself among the mountains of the Great West. As stated not long ago, that fifteen hundred of recruits, that had been gathered in England in August last, were to sail for Utah this year.

Speaking of Senator Sherman's refunding bill, which fixes the rate of interest for the public debt at five percent, a Senator said: "I don't care to be called an alarmist, but the more we have done this matter lately, the more have we been convinced that we reached the bottom notch a few months ago, and that the value of money is on the increase. We look for the balance of the year against us in all probability within the next months, and we shall more than likely be exchanging gold between now and the first of April. The fact is, that the people are beginning to be arrogant again, and are buying too much. I think that the purchases abroad for the spring in dry goods and luxuries generally will be more than our exports. The simple result will be that we shall have a balance to meet, and it will take gold. With this drain the value of money and the rate of interest goes up. Granting the hypothesis to be true, you see how foolish it would be at this time to attempt the establishment of a five percent as the rate of interest." This is "a sound like a man's hand."

YET ANOTHER CAMPELLO IN ROME.

PERHAPS the readers of the *REVIEW* will remember the short notice that appeared in its columns a few weeks ago of the young Italian, Campello, an inmate of the Vatican, who has recently renounced Romanism, and joined the swelling ranks of Italian Protestants. What Campello and others who dare to speak of Papal oppressions have to meet and suffer, is quite forcibly shown by the following account of Father Curci, in which the spirit of modern Romanism is well illustrated:—

The venerable ex-Jesuit, Father Curci, has now crossed the Rubicon indeed. He succeeded in making a sort of compromise with the Holy Father, and to his famous book on the "Modern Condition of the Church," it was not placed on the *Index Excommunicatus*, but the Jesuits never forgave him, and, as in many other recent ones, the *Black List* of the General of the Jesuits was stronger than the White Pope of the Vatican. Notwithstanding the fact that he had faithfully served the Pope for forty-two years, and had founded, and edited, that most Papal of all Papal publications, the *Civiltà Cattolica*, he was ruthlessly cast out of the world because he dared openly to question the necessity of a reconciliation of the Pope with the Kingdom of Italy.

Pope Pius IX. endeavored for a time to protect him from Jesuit persecution, a fact which was so notorious that a popular caricature in Rome represented Curci as a sheep borne on the protecting

shoulders of the pope, while the Jesuits as growling mastiffs were following in the rear.

For several years Curci has lived under the banner of outlawry, and suffered the bitterest ostracism from all institutions under the control or influence of the Jesuits, being driven from post to pillar, as he says, like a mangy dog from the doors of monasteries or the vicar-houses of the villages, until he was placed in a state of almost perfect isolation from his church, and his life-long companions and social relations.

Such treatment naturally gave him an insight into the real character of those who persecuted him, and a rich experience for his recent work on "New Italy and Old Zealots," which cut the Gordian knot that so long bound him to an ungrateful church and order. This valuable work gives us a clear insight into many things in regard to the real convictions of the late pope and the present one; and Curci knew them both as well as any living man, being an intimate and life-long friend of Pius IX., and friend and counselor of Leo XIII. He affirms that Pius IX. repeatedly acknowledged it to be his personal conviction that the temporal power was irrevocably lost to the Papacy, but Pius was not the man to break away from the influence of flatterers or the tyranny of the Papal Curia and Camarilla.

According to Curci, the present occupant of the Papal chair is a very different man, and in many points the counterpart of his predecessor. He comes to his conclusions only after ripe reflection, but he will willingly yield these to the opinion of the majority, and this yielding disposition is the ruin of the present pope, because he is mainly surrounded by the creatures of the former ruler, who make an article of faith out of the temporal power. Before his election, Pecci was inclined toward peace with Italy, and shortly after was on the point of issuing an Encyclical to that purport, which several persons had seen and read; but the unanimous opposition of the cardinals condemned this peaceful document to the waste-basket. Thus, according to Curci, the pope does not rule in the Vatican. The real rulers are these irreconcilables behind the scenes, and their weapons are the clerical press of Rome, which in turn control the words and policy of a large portion of the provincial sheets. And the power of these organs is largely gained by the anonymous character of all their articles, which are supposed to be inspired by some mysterious authority emanating either from the Order of the Jesuits or the Holy Father.

With such management, it is quite natural that Father Curci should make "Reform" his talisman in this work on "Ancient Zealots." And he touches the matter carefully, because he knows that any real reform must commence from above. The pope should remain the Primate of honor and jurisdiction over the entire church, but the unwholesome centralization of Catholicism should cease. The bishops should not be wholly in the power of the pope, and therefore his creatures, but rather the servants of God and the care-takers of their dioceses, and should not be subject to removal at the mere will of the Pontiff; and there should be no oracle from Rome coming as a "higher law."

The next painful feature is the increasing ignorance of the lower clergy. Curci maintains that for decades no theological work worthy of the name has proceeded from the Catholic Church. And the reason of this lies in the training of the priests' seminaries, which turn out all the students on exactly the same fixed and unalterable pattern. He would have these institutions accept the wiser programme recommended by the State, and return to exegetical and dogmatical studies. But the last great blow which wounds so deeply is the unheard-of recommendation to Catholic ears, that the bishops, according to ancient Christendom, should be chosen by their congregations and clergy.

It is needless to say that this venerable and learned priest did not without fear and trembling send this work out into the world. He knew that the dreaded *Index* hangs like a Damocles sword over men and books that are inconvenient to the "zealots," and with a touching prayer he begged that God would let his angel extend his protecting wings over it. But though Curci wrote it with trembling fingers, and one foot in the grave, his enemies struck it with excommunication shortly after its appearance. Curci declared that before its publication a copy was handed to the pope by a member of his household—not Campello—and that the Pontiff returned his thanks to the author. Here is doubtless a case in which the pope yielded to the majority.

Curci has thus become a martyr to truth and conviction, and is too old to fight the fierce battle with the Jesuits. He has not, therefore, entirely cut off his connection with the church, but—prepared to appear shortly before his Eternal Judge to receive his reward for this bold courage that fears not man when God would have a defender for the purity of his laws—he does nothing less than could be expected, namely, in his physical weakness and extreme old age he bows to the ban again placed upon him, and submits mutely to the inevitable. But what could be a more speaking proof of the truth of his assertions than this mighty rule of the zealots in the realm of the church? Curci needs only the young years and manly vigor of Campello to take his place beside him, and he is now simply a Campello in distance from the force of circumstances.

IMMORAL MEN IN HIGH PLACES.

A FEW years ago we published the history of a gentleman who stepped on board a train on the Pennsylvania Railroad at Lancaster. A few minutes' observation of his fellow-passengers led to the conviction that he had fallen among a gang of roughs on their way to a prize-fight or a horse-race. They were drinking, singing lewd songs, smashing each others' hats, and creating an uproar which compelled self-respecting passengers to seek seats in another part of the train. Inquiry of the conductor, however, revealed the fact that the car was occupied by members of the Legislature of Pennsylvania, and that these scenes were commonly enacted every Friday evening on the train leaving Harrisburg for Philadelphia after the adjournment, and every Monday afternoon before the re-assembling of the Legislature.

That Pennsylvania is not alone in this disgrace appears from testimony given before a coroner's jury last Thursday (Jan. 20) in the State of New York. On Friday evening, the 13th inst., the afternoon train from Albany was brought to a sudden standstill near Spuyten Duyvil Station, by the sudden action of the air brakes, and while the conductor went forward to ascertain the cause, was run into by a local train which was closely following. Several lives were lost, Senator Wagner of New York City, and a young bride and her husband being among the killed. Part of the testimony before the coroner's jury, of Conductor Hanford, who has been for ten years in the service of the road, is thus reported in the New York papers:—

Hanford's eyes were filled with tears during his narration; and when he had closed he said, "I am desirous to tell anything or to give any information which may be the means of preventing every one from witnessing such a sight as I saw on that night."

"How was it that the brakes could be stopped by any one on the train?" asked Coroner Merkle.

"Inside the cars," the witness continued, "a cord attached to a valve is placed as an extra precaution against accidents. It hangs at the side of the car, five or six inches from the roof, and is to be pulled in cases of emergency when the instant stoppage of the train is desired."

"Why is it not protected so that no one can touch it?"

"If it were protected, it would be of no use. It is put there for the safety of the traveling public. There is a bell-rope connecting with the engine, but this cord is intended to be pulled in case anything is wrong with the train. The engineer would not know it if a wheel should break or many other things happen."

District-Attorney Vincent—"You say you were caused to stop?"

"Yes, the rope was tampered with, and I say here that the foundation and cause of that accident was rum." Here the conductor brought down his clenched fist with tremendous force on the desk.

"Don't get excited!" said the Coroner, nervously.

"Yes, I say it was rum," continued the witness.

"There had been carousing and disturbance in those cars ever since the train left Albany. There was singing of songs and there was much intoxication. Bottles were passed about freely. I made no effort to control them, because I knew I could not; and then they were gentlemen well known in the city. It's an every-day occurrence, and is especially so on Friday."

The witness admitted that he had not sufficient help to control such a train, and said: "Among those who caroused on that day were ex-Coroners, Aldermen, Senators and Assemblymen and politicians of all kinds, and most of you gentlemen who have traveled between here and Albany on these Friday trains, I know are familiar with this drinking and passing of bottles."

In answer to questions, he replied that he did not say that any of the Senators, Assemblymen, or others pulled the cord which put on the brakes, but he meant it.

He continued: "I will read you what one person who was on the train said of the company we had on board and it is exactly true, every word of it:—

"Fun was also going on in the smoker, which the

members and others visited now and again during the trip. There a Western party entertained the crowd with the popular songs of the day. In this car Assemblyman ———, of New York, was the presiding genius, and every now and then he interjected funny speeches. Three of the Western men had beautiful voices, singing tenor, alto and bass. Every now and then they produced a bottle of whisky and drank it from the bottle without the aid of a glass. Assemblyman ———'s voice was heard now and again in the smoker. He said he liked a rollicking, democratic crowd, and he had left the silk stockings in the palace cars for the common smoker, for the sake of having a good laugh and to enjoy the company of good fellows. Then they sang for his especial benefit, 'For he is a jolly good fellow,' and continued with several Irish songs, the crowd beating time with their feet."

We do not willingly speak evil of rulers. But the whole Christian public has a right to know, and ought to be informed, what kind of men hold the sacred interests of the nation in their keeping. These were not the law-makers of some of our frontier commonwealths, where suitable men for such work are scarcely yet to be found. They represent the two largest, wealthiest, and most influential States of the Union. The sacred interests of education, the control of millions of revenue, the enactment of laws defining and punishing crime, the regulation and protection of public morals, the care of the poor, the insane, the blind and deaf, and other wards of the State, the care of prisons and their population, the election of Senators to the National Congress, are but a part of the vast and precious interests which are confided to the hands of such men as these. We do not intimate that all, or the majority, of the members of the legislature are of this character. No doubt the representatives from New York City and from Philadelphia are below the level of the country member; and no doubt, on the occasion referred to, the representatives of these two cities predominated in the company. But the shame of it, and the pity, that the two leading cities of the nation, should be habitually and prevailingly represented by men who have not the self-respect to conceal their vices from the public gaze! We recall the fact that the legislature of New York has just wasted almost a month of time and many thousands of dollars in a factious contest over its own organization.

The shameful scenes attending the election of the present United States Senators from New York, with the charges of bribery, almost equally disgraceful whether true or false, are yet fresh in the recollection of the people. And while men of such character disgrace and defile the seats of power, no excesses of partizan strife, and no vagaries of legislation can surprise the intelligent and thoughtful. The citizens of few States can flatter themselves that their law-makers are better men than those of Pennsylvania and New York. And we take occasion to ask the sober, God-fearing and industrious men and women who read these pages, whether it is not evident that open immorality and irreligion ought to disqualify men from holding such offices, and whether it is not high time for Christian men to unite in a well-considered, resolute, and comprehensive movement for the cleansing of the Augean stable of our politics, and the reformation of our government on moral and religious principles?—*Christian Statesman.*

News of the Week.

SUNDAY, JAN. 29.—A slight shock of earthquake was felt at Ottawa, Canada.

—Senator Edmunds, of Vermont, has reported a sweeping anti-polygamy bill. It provides for the punishment of men in the Territories who marry more than one wife, or who live with more than one woman as wife; also for the punishment of women who contract polygamous marriages. It prevents polygamists from serving on juries, disfranchises them, both men and women, and puts Utah, for election purposes, under the rule of a commission appointed by the President.

—In Herzegovina, a band of insurgents surprised and massacred 10 Austrian soldiers.

—Mr. Scoville, counsel for Guiteau, filed a motion for a new trial in the criminal court yesterday. He gives 12 reasons why the assassin should have a new hearing. One of these is, that the court had no jurisdiction over the case, as President Garfield died outside the District of Columbia. Another is that the jury had access to papers calculated to prejudice their minds against the defendant. This accusation causes great indignation on the part of the jury, who claim that it is wholly without foundation.

—The new French Cabinet has been formed, with M. De Freycinet as President of the Council and Minister of

Foreign Affairs, and M. Jules Ferry Minister of Public Instruction.

—Engineer Melville, of the Arctic steamer Jeannette, accompanied by two Russian officials, has gone to the mouth of the River Lena to search for Lieut. De Long and party.

MONDAY, JAN. 30.—At Calais, France, a school-house and two other buildings were destroyed by the bursting of a reservoir. All the buildings were occupied at the time, and but few of the inmates escaped. Twenty-seven bodies have been recovered; how many more were killed, is unknown.

—Of 650 Russians who were political exiles, 328 have been liberated, and the sentences of the remainder have been reduced.

—It is believed that 600 fishermen of Astrakhan, Russia, perished in the recent terrific gale.

—The outbreak of cholera at Allahabad, Northern India, did not occasion great mortality there, but the returning pilgrims are carrying the infection in all directions.

—To cover the expenses of her war with Peru, Chili has annexed the district of Tarapaca, said to be worth \$1,000,000,000.

—Scoville has appealed to the American people for \$2,000 to assist in defraying the expenses of a new trial for the assassin Guiteau.

TUESDAY, JAN. 31.—De Freycinet, in announcing the policy of the new French Cabinet, said that their efforts would be directed to giving impetus to industry, as nations do not live by politics, but by labor. He said the basis of their policy would be, peace at home and abroad, the liberty of the press, the right of the people to hold public meetings, and a postponement of the revision of the Constitution. His speech was received with cheers.

—The French Chamber of Deputies voted a grant of 6,000,000 francs for military expenses in Tunis during February and March.

—Fifteen arrests were made in connection with the murder of the Irish process-server, Huddy, and his nephew, who disappeared from Ballinrobe, County Mayo. It has been ascertained that they were slain at midday, in the presence of many people.

—Yesterday, an Austrian detachment conveying stores and powder was routed and captured by Herzegovinian insurgents. The Austrian government are unwilling to call out the Dalmatian landwehr, on account of their presumed disaffection. At Bliek, twenty men on each side were killed in an engagement. Thirty thousand troops are to be poured into the disaffected province.

—Heavy snowstorms are reported throughout the Eastern States, which began yesterday morning, and are blocking horse and steam railroads.

—A fire broke out in the old *World* building at the corner of Park row and Beekman street, New York City, and before the flames could be checked the entire building was destroyed. It contained the offices of the *Scientific American*, the *New York Observer*, the *Turf*, *Field*, and *Farm*, and many other minor offices. The *Times* building, which was in the same block, was preserved from serious injury by a solid 22-inch wall. The flames spread with great rapidity, and there were many narrow escapes from a terrible death. But some were not so fortunate. One gray-haired woman appeared at a fourth-story window, appealing for help. But no help could reach her, and the horror-stricken spectators saw the destroying element rage around her, until she fell back into the terrible abyss of flame. Another, a young girl, jumped from a fourth-story window, and was picked up on the pavement below a lifeless mass, her head being crushed almost beyond recognition. Eight persons were injured. It is not known how many lives were lost, but besides the two known to have perished, 14 are missing, probably among the dead. The loss of property is estimated at over \$1,000,000.

—Oscar L. Baldwin, the defaulting cashier of the Mechanics' Bank of Newark, N. J., was sentenced to 15 years in State's Prison.

—Further advices from Irkutsk, Siberia, state that Lieut. De Long's party has been traced to a definite locality.

WEDNESDAY, FEB. 1.—The national debt was decreased \$12,978,836 during the month of January. The decrease since June 30, 1881, amounts to \$88,085,931.

—A disastrous fire in Lockport, N. Y., nearly destroyed the flour mills there. Loss, about \$200,000.

—The meeting at the Mansion House, London, to protest against the persecution of Jews in Russia, was largely attended by representative Englishmen. Mr. Gladstone has refused their request to interfere in a friendly way in behalf of this persecuted people. The Czar disapproves the restrictions imposed on the Jews in Cracow, Poland, and has ordered that they shall be represented at future sittings of the Imperial Commission.

—By a forced march, the French in South Algeria succeeded in capturing 10,000 sheep and 6,000 camels. The Arabs lost 90 men.

—A bill before the House of Representatives provides for the reduction of postage on letters and sealed packages to two cents per half ounce, four cents for packages weighing less than two ounces, and two cents for each additional two ounces.

—On account of the warlike disposition of China, Russia proposes to annex the Peninsula of Corea, as a means of security to her possessions on the Pacific coast.

THURSDAY, FEB. 2.—In the Landtag, a newly elected member from the Danish province of Schleswig refused to take the oath of allegiance to the German empire.

—The Austrian Parliament has voted 8,000,000 for the suppression of the Herzegovinian insurrection.

—Gambetta, the late French Premier, has resumed editorship of *Republique Francaise*.

—At Bismarck, D. T., the thermometer reached above zero to-day. Farmers in that vicinity have plowing.

—On account of the Spuyten Duyvil disaster, complaints have been found against the officials of the York Central and Hudson River Railroad, by the Jury of Westchester Co., N. Y.

—Cherif Pasha has resigned the premiership of Egypt.

—A deputation claiming to represent the true Mormon church, which is now under the leadership of J. Smith, son of the prophet, and is duly organized and incorporated under the laws of Illinois, waited on President Arthur to-day. They claim that polygamy is not Mormonism as originally preached, and are in Washington to urge more effective legislation against this debasing institution.

—And now the question is, What shall be done with Guiteau's body? An enterprising Philadelphian proposes to preserve it in a refrigerator car, and exhibit it to patriotic American citizens, for the benefit of the assailable friends. Mr. Scoville disgusts everybody in general, his fellow-counsel, Reed, in particular, by favoring the plan. Another proposition is to put his skeleton in the Medical Museum at Washington. Guiteau, although courage is evidently sinking, says he shall wait himself for several years yet.

Obituary Notices.

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

ROSA.—Died of diphtheria, in Page Co., Va., Jan. 1882, Bertha L. Rosa, daughter of Mrs. Flora Rosa, two years, two months, and five days. Funeral directed by the writer, at the Methodist church, from John L. M. G. HUFFMAN.

HENDRY.—Died in Sheldon, Allen Co., Indiana, 27, 1882, from the effects of a tumor, Alanson H. aged thirty years and five months. Although a sufferer, the hope of the gospel was his support and fort to the end of his earthly career, and he slept Jesus, awaiting the return of the Lifegiver. Funeral services on Sabbath, Jan. 28, attended by the Methodist minister from Ossian, who preached an interesting course from Heb. 9:27, 28.

HALL.—Died of consumption, in Clinton, Me., 17, 1882, Lulie A., daughter of J. T. and A. Hall, eighteen years, nine months, and six days. She suffered much during her sickness, but patiently endured until last, giving the best of evidence that she loved God, sustained by the Saviour's loving arms, she fell asleep in the likeness of Christ at his appearing. God bless the afflicted family, and give them a glorious re-union in the kingdom of Heaven. Remarks by writer, from 1 Thess. 4:18. J. B. GOODRICH.

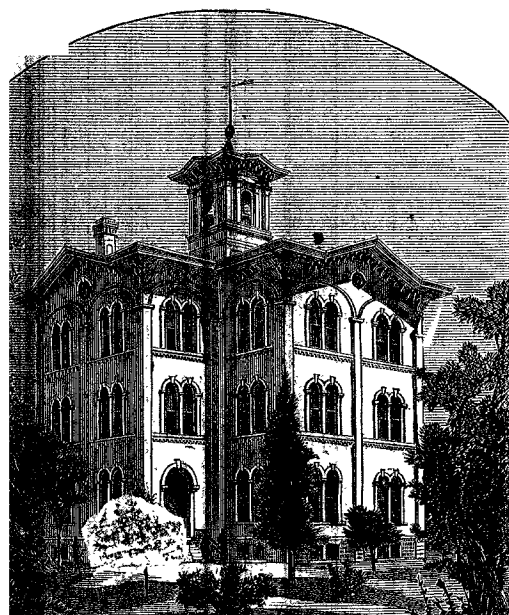
EVANS.—Died in Ord., Valley Co., Neb., Sept. 1881, Lucia Evans, wife of Bro. D. T. Evans, in fifty-fifth year of her age. Sr. E. had been an officer of the Bible Sabbath more than twenty years. Her willingness to help the cause of God made its record many a heart. She died of diphtheria, contracted ministering to the wants of an only daughter of whom she survived only a few days, both dying of same disease. By this dispensation our brother was left of one-half of his family. Sister Horr, of Wisconsin, the mother of the deceased, now over fourscore years survives the subject of this notice. She informs me sister L. M. Gates, her daughter, died just eleven days previous to her sister Lucia. May those who live to mourn their loss be prepared to meet those who sleep in sweet hope of the "better resurrection." A. S. HUTCHINSON.

BELKNAP.—Died of cancer of the stomach, in St. Clair Co., Mich., Jan. 14, 1882, Mrs. Lydia J. Knapp, aged fifty-three years. Sister B. was born in Providence, R. I., and with her father's family removed to Oswego, N. Y., where she embraced the Sabbath and kindred truths at the age of fifteen. Under the most trying circumstances and the fiercest persecutions, she always maintained her Christian integrity.

All church privileges were denied her, and often the REVIEW, which she prized next to her Bible; but all these trials she rested her faith in God, and she could give up all but her faith, and that was dearest life. She was the mother of thirteen children, eleven of whom survive her, and gave her the most tender attention during an illness of six months.

"She sleeps, and, sleeping, rests;
We bow beneath the rod,
And know that unto us is given
Another link 'twixt earth and Heaven,
To bind us to our God." R. A. WOOD

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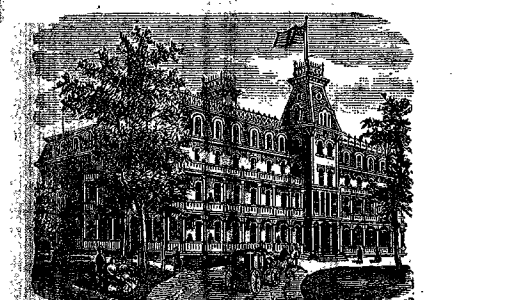
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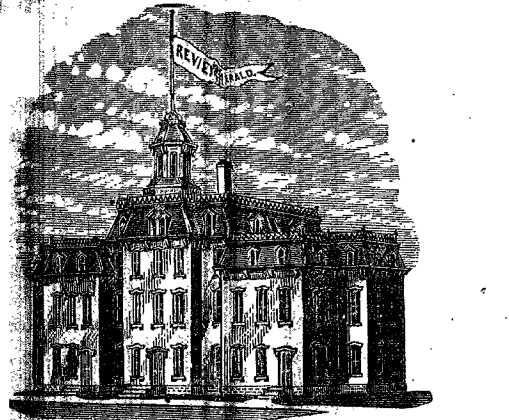
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8.25 "	8.40 "	" Lapeer. "	9.05 "	9.10 "			
9.00 "	9.25 "	" Flint. "	8.00 "	8.15 "			
9.46 "	10.13 "	" Durand. "	7.10 "	7.25 "			
11.21 "	11.50 "	" Lansing. "	5.45 "	5.50 "			
11.57 "	12.26 p.m.	" Charlotte. "	5.05 "	5.08 "			
1.10 a.m.	1.40 "	" Battle Creek. d.	3.50 "	4.00 "			
1.20 "	2.00 "	" Vicksburg. "	3.30 "	3.50 "			
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2.35 "	3.16 "	" Cassopolis. "	2.15 "	2.35 "			
3.26 "	4.04 "	" South Bend. "	1.20 "	1.47 "			
4.30 "	5.00 "	" Stillwell. "	12.20 "	12.50 "			
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Taking effect Sunday, November 27, 1881.

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The Review and Herald.

Battle Creek, Mich., February 7, 1882.

Already over two hundred copies of the Life of Miller have been sent out as premiums to new subscribers for the REVIEW. This shows that much can be done in this direction, if the work is pushed. Keep it moving.

The N. Y. Independent of Feb. 2, 1882, in an editorial note on the material nature of hell torments, says: "We do not doubt that some uninstructed preachers to-day do hold to these physical flames; but they are not many."

An encouraging report is received from Bro. King relative to the canvass for "Thoughts on Daniel and the Revelation" in Ohio. Ten or twelve good canvassers will soon be at work in that State. And those who have made a trial effort have met with a good degree of success.

We design that each volume of the REVIEW, with all its other good matter, shall contain an exposition, more or less full, of all the leading points of our faith, made fresh by the larger experience which each year is giving to our many writers. We give on the first page of this number an able and convincing argument from the pen of Bro. Waggoner, on "The Power from on High," which well lays down the fundamental principles of the doctrine of spiritual gifts.

We call attention to the article in another column headed, "Let our Churches Beware," and in connection therewith would say to the brethren in Michigan that this State has been districted especially to make provision for a minister to visit each church, and labor for it, as occasion may require. The ministers will get around as fast as possible. Therefore we would say, in behalf of the Michigan Conference Committee, with one of whom we have conversed on the subject, Be patient till some one recognized by the Conference can visit you, rather than expose yourselves to the evils mentioned in the article referred to.

Beware, number two. We learn that one of the new churches in Michigan has received a letter from a person residing in a distant State, professing to be a Sabbath-keeper of long standing, stating to them that if they want special light on a certain portion of Scripture, he will give it to them. The scripture is one upon the correct exposition of which largely depends one of the vital points of our faith. It is to be presumed that this man's views differ from those generally held by this people, and he is taking this way to circulate them. All we have to say is, Beware of such offers. Any light that is really light will not be long in finding indorsement by preachers and publishers, who have made the Bible their study for many years; and any well-intentioned person will appeal to such source for recognition, rather than go to those who have newly come to the faith, and who may therefore be supposed to be not so well established in all points of the truth.

CONFERENCE STATISTICS.

According to the vote passed at the last General Conference, the reports of our late anniversary meetings have been issued in pamphlet form, and are now ready for delivery. To save making the book too bulky, it has been set in fine type; and as only a limited edition has been issued, it makes the price of the work comparatively higher than that of our ordinary publications.

In considering the matter of the circulation of this work, we have thought it best to distribute them among the different Conferences in proportion somewhat to their membership, letting each Conference pay the REVIEW Office from its treasury for the number sent to it. We send out this week to the presidents of the State Conferences copies as follows, the sums annexed being barely sufficient to cover the cost:—

Michigan, 90 copies, \$13.50; Wisconsin, 40, \$6.00; Minnesota, 30, \$4.50; Iowa, 30, \$4.50; California, 25, \$3.75; Kansas, 25, \$3.75; Maine, 10, \$1.50; Vermont, 10, \$1.50; New England, 15, \$2.25; New York, 20, \$3.00; Pennsylvania, 12, \$1.80; Ohio, 20, \$3.00; Indiana, 16, \$2.40; Illinois, 18, \$2.70; Nebraska, 12, \$1.80; Dakota, 8, \$1.20; Missouri, 12, \$1.80; N. Pacific, 5, 75 cts.; Upper Columbia, 6, 90 cts.; Kentucky, 3, 45 cts.; Tennessee, 3, 45 cts.; Texas, 8, \$1.20; P. Q., 5, 75 cts.

GEN. CONF. COMMITTEE.

SELLING OUR OWN BOOKS.

We greatly desire to see an interest awakened among our ministers to sell our denominational works. If they will talk this matter up among our people, great good will be the result. This is what our people need to increase their interest in the present truth. We may read all the good and interesting books in the market, and our faith in our special work will be very little stronger. But to read and ponder the truths contained in our own books, will greatly increase that faith. We can never feel the zeal that we should feel in the present truth, without being interested in it and thoroughly posted in it. We were glad to learn the past week that in one of our largest T. and M. depositories, the copies of the "Life of Miller" had all been taken, and that more will be wanted. This book should have a large sale.

Post up, brethren, and be thoroughly acquainted with the faith you profess. G. J. B.

CAN'T CHANGE THE FACTS.

SABBATH-DAY means rest-day. The Sabbath of the Lord is the day on which the Lord rested. If any power, human or divine, has obliterated the fact that God rested on the seventh day, and made it a fact that he rested on the first, then is it possible that the first day of the week is the Sabbath of the Lord. R. F. C.

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.

I WILL meet with the church at Charlotte, Mich., Sabbath and Sunday, Feb. 11, 12. Hope to meet a full representation of the church at that time. A. O. BURRILL.

No preventing providence, I will meet with the church at Pottsville Mich., Sabbath, Feb. 18, and continue meetings as long as the interest demands. Let there be a full attendance of the church on the Sabbath. J. O. CORLISS.

THE new meeting-house at Tomah, Wis., will be dedicated Sunday, Feb. 26. We will begin meetings with the church the 23d. We hope that Eld. Breed will be able to meet with us. We invite the friends from surrounding churches—Mauston, Leon, Debello, and others—to attend. G. C. TENNEY.

No providence preventing, the new house of worship at St. Louis, Mich., will be dedicated on Sabbath and first-day, Feb. 25, 26. We hope to see a full attendance from Carson, Estella, Cedar Lake, Alma, Mt. Pleasant, Ithaca, and all the sister churches. Come so as to be present at the Sabbath-school at 10 A. M. Bring provisions and bedding, and remain till Monday if possible. We want to make this a time for seeking the Lord. A. O. BURRILL.

NEW CONNECTICUT, N. Y., Feb. 11, 12
South Pierrepont, " " 18
West Pierrepont, " Feb. 19, at 2 and 6 P. M.
Silver Hill, " Feb. 25
Fine, " March 4, 5
Gouverneur, " " 11

We desire a general turnout at these meetings. Dear friends, let us seek the Lord with humility, that he may work for and bless us, and we see of his salvation.

H. H. WILCOX.

ROOSEVELT, N. Y., Feb.
S. W. Oswego, "
Euclid, "
West Monroe, March
Parish, "
Pulaski, "
Greenboro, "
We are anxious to meet all the members of the Vermont church at the Roosevelt meeting. A cordial invitation is tendered to all the Sabbath-keepers in Dist. No. 2 to attend. M. H. BROOKS.

PROVIDENCE permitting, there will be a district meeting for Allegan county, at Monterey, Mich., Feb. 11. We earnestly request a large attendance at this meeting. A special effort be made to come. We request that the no meeting held on that Sabbath in any other church in the county, so that none may have occasion to remain away. Monterey church is large, warm-hearted, and ready to entertain a large gathering. Let the elder in each church work plans and an interest for all to come. If any wish to go by the cars, there will be plenty of teams to take them from the cars Friday and back Monday, provided they write me. sego, Mich., how many are coming. D. M. CANINE.

THE Lord willing, we will hold meetings in Ohio as follows:
Bowling Green, Feb. 11
Hamler, " 13
Leipsic, " 25
Van Wert, March 4
Mendon, " 11
Dunkirk, " 18
Clyde, " 25
Shiloh, April
Corsica, "
Bellyville (State Quarterly), " 15

Meetings will begin on Friday evening. Religious services on the Sabbath at 11 A. M., 2:30 P. M., and evening day, at 10:30 A. M. and evening. Health and temperance meeting Sunday at 2:30 P. M. Meetings will be continued during the week following, both daytime and evening about Wednesday night. We hope our brethren in places will arrange to attend all the meetings themselves also give publicity to the appointment. Besides, we earnestly solicit the prayers of our people. H. A. ST. JOHN.
A. A. BIERMAN.

Publishers' Department

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

We have received from the Music Publisher House of J. E. White of this city a new piece sheet music entitled "Old Folks at Home" by Thomas Barnes.

The typographical execution of the work is equal to that of the best houses in the country, and, though we have not yet heard the music, the well-known reputation of the publisher guarantees it to be first class. Price 35 cts. Add J. E. White Battle Creek, Mich.

The Musical Messenger, from the same publisher comes to us this month in tinted covers with a new and beautiful heading. Its six pages of matter, both miscellaneous and musical, is of a high order; and this, together with its price, \$1.00 per year, is fast giving it favor with the public.

THE address of the Minnesota State Conference Secretary until the next camp-meeting, No. 2542, 26 Av., S. Minn. E. A. WHITE.

BUSINESS NOTES.

[Under this head short business notes will be inserted at \$1.00 per line of four lines of matter. Over four lines, 25c. a line. Persons known to the managers of the REVIEW must give good reference for their standing and responsibility. Ten words constitute a line.]

WANTED.—A good farm hand (Sabbath-keeper) by the time he can begin work the first of March or sooner. For further particulars, address, NORMAN DEWEY, Dowagiac, Mich.

I DESIRE to rent my farm to a Sabbath-keeper for one or two years, on liberal terms. Address me immediately at Maudslayi, Pierce Co., Wis., box 40. S. B. PIERCE.

I HAVE a good farm, which I wish to rent to some Sabbath-keepers. Small house, one team, and farming utensils furnished; or furnished for a single man. Address, D. Glunt, Osceola, Iowa. Good hands only need apply. D. C. GLUNT.

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Cash on Account.—Wis T & M Society per M A Key \$1.00, Vt T & M Society per T H Purdon 104.00, Ohio T & M Society per F Howe 8.00, Pottsville per J F Carman 70.00, Stanton Philo 5.00, Stanton Lillie E P V 1.00, Alameda E H Kynett 1.00, Grove Chas Bailey per W Harding 2.00.

Mich. T. & M. Society.—Dist 13 per Joseph Potter \$1.00, per Livvie Randall 2.00, Dist 6 per F Howe 50.26, Dist 10 per Randall 10.00.

Gen. Conf. Fund.—J B Foster \$1.00, A H Wentworth 50.00, Gen. T. & M. Society.—Esther M. Stevens L M \$10.00, 10.00.

Donation to Advent Tidende.—Nels Nielson \$10.00.