

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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BY-AND-BY,

There will be no sin nor pain
By-and-by;
All that's dark will be made plain
By-and-by;
For the Lord will come again—
Oh, how glorious his reign,
Like the sunshine after rain,
By-and-by.

When life's lesson we shall learn,
By-and-by,
Jesus' voice we shall discern
By-and-by.
He will banish every sigh;
Let us lift our heads on high,
Our redemption draweth nigh
By-and-by.

We shall see him eye to eye
By-and-by;
We shall meet him in the sky
By-and-by;
We shall hear his tender tone,
We shall be no more alone,
He is coming to his own
By-and-by.

—Anna H. C. Howard, in Church Union.

Our Contributors.

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

LITTLE SUBJECTS, SMALL THOUGHTS, AND SMALLER MINDS.

BY ELD. D. M. CANRIGHT.

Small minds, by dwelling upon small things, become constantly smaller; while large minds, dwelling upon large subjects, become constantly larger. A little observation, of our neighbors, will soon convince any that this is true. "By beholding we become changed into the likeness of that which we behold. Hence, if a person lets his mind dwell upon little, mean, low things, as good he might have been at the first, he will become mean and low himself. We will often see this in a family, or more especially in a church. Some little affair will be a few unpleasant words are spoken; a few cents' difference in deal; or some little bone of contention causes discord. The members of the family or of the church see it, think about it, dwell upon it, and the more they dwell upon it, the more they grow smaller, the former nobility of their souls will shrink and shrivel up, till those who were naturally noble-minded will become contemptible in the eyes of all. This is the real reason why religion pu-

rifies, enlarges, and elevates the minds of men. No man can long think upon the pure and holy character of Jesus without becoming purer himself, nor long dwell upon the loveliness of Heaven without becoming more lovely himself, nor long meditate upon the great God without becoming greater himself.

Hence the imperative necessity of rigidly avoiding all low, mean, belittling subjects of thought and conversation. Hence the constant admonition of the Bible: "Set your affections on things above, not on things on the earth." Col. 3:2.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Reader, what is the general channel of your thoughts?

CONSISTENCY.

BY ELD. M. C. WILCOX.

CONSISTENCY is a wonderful jewel, a grace rarely found. It is revealed in the beautiful doctrines of God's word, in the teachings of Christ, in the works of nature, but it is rarely found in men. The truth is consistent, and it is only when we have a knowledge of the truth, and live in harmony with that knowledge, that we can be consistent. The writer of this does not assume to be a teacher on this point. He realizes too well his own inconsistencies, how liable he is to fail and be biased by self and selfish interests. But, brethren, can we not, by God's help, gain the grace of consistency as well as other graces? Can we not act in an unselfish manner when the interests of the Master's cause are at stake?

If there is a time when we as brethren ought to act consistently, it is when doing work in connection with the cause of God in the case of some offending member. It is easy to be consistent if the parties are all unknown to us, but when the offending member is one of our dearest friends or relatives, then it is another matter. Yet in such circumstances as this last mentioned, when our friends are the offenders, or when some one to whom we are not friendly has offended us, I believe it is always possible to act consistently, and in such a way as to glorify God, if we keep these two principles as actuating motives within us. Principles, I say, for many are moved by feeling. The first of these principles is the honor and integrity of God's cause, and the second, love for perishing souls; justice and mercy,—justice to uphold the honor of God, mercy like that Christ has extended to us.

The plan the great Jehovah has ordained is expressed in the words of the apostle, "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. It is easy for some to talk brotherly love and charity when they or their friends are chafing under church discipline, no matter how heinous the offense, how obstinate, willful, or self-righteous the offender; but when one whom they dislike is in error or has wronged them, their cry is changed, and it is justice and discipline, the more rigid the better, without a single effort to win the erring. Is it consistent, brethren? No, it is not.

We must not be fired with the unholy zeal of

a Jehoshaphat, as recorded in the tenth chapter of Second Kings. Neither must we go to the other extreme with false charity, such as characterized the children of Israel in mourning over the wicked ones who had been visited by the justice of God, as recorded in Num. 16:41. We need the two principles combined inwrought in our very nature. And if we are actuated by these, we shall be willing, ay, ready, to vindicate the honor of God and the integrity of his cause, as were the sons of Levi when the children of Israel "had changed the glory of the uncorruptible God into an image made like to . . . four-footed beasts," as recorded in Ex. 32. Theirs was a holy zeal. They loved their brethren; they no doubt wept in their work; but they were called upon to range themselves upon the "Lord's side" or the side of his enemies. They chose the Lord's side, with the result as recorded. There was no half-way position. It must be Jehovah or Satan.

We need charity, true, pure charity, love for souls, brotherly-kindness—so much more of these qualities than we now possess. We also need a corresponding increase of love for the honor of God's cause. Let us exercise charity, but in God's way. If we are anxious that it should be exercised toward our special friends, let us be just as willing that it should be extended to those who have wronged us. Let us be consistent. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19; 20.

AS IT WAS IN THE DAYS OF NOAH.

WE present below another extract from the Life of Wm. Miller. We greatly misjudge, if it does not revive in the hearts of those who had a part in the work then, the spirit of former days.

In writing, Mr. Miller sometimes indulged in a colloquial style. In the following he hints at an objection often urged against him, that he, being a farmer, should not presume to teach. He says:—

"As it was in the days of Noah, so shall it be in the days of the Son of man. They were eating and drinking, marrying and giving in marriage, until Noah entered into the ark. Methinks I can almost see the scenes of that day. See you not the elegant building yonder, near that ark of gopher-wood? That building was reared at a great expense, for the purpose of entertaining strangers who might come to visit that ark, and to ridicule and laugh at that old, white-headed man you see yonder pitching the ark. The host, you see, has become rich by the great gain he has made, from furnishing the workmen, citizens, and strangers with food and drink of the most costly kind. Look into the dining-hall of that establishment. See the table loaded with all the delicate viands of the season. See those bottles filled with the sparkling juice of the grape. See the host at his door, beckoning to each passer-by to enter and regale himself. Hear the conversation between the host and the stranger guest who has just entered his mansion.

"*Guest.* 'What great building is that in yonder field, on that eminence?'

"*Host.* 'That is called Noah's ark.'

"*Guest.* 'But what use is he going to put it to? It seems to be built for sailing. Surely the old man does not expect to sail on dry land!'

"*Host.* 'Yes; you are right. The old man says the world is coming to an end (Gen. 6:13), and he has prepared an ark to save himself and family; for all flesh will be destroyed by water, as he says.'

"*Guest.* 'But how does he know this?'

"*Host.* 'He says God told him.'

"*Guest.* 'What kind of a man is he? He must be a great fanatic, I am thinking.'

"*Host.* 'Why, yes; we think he is crazy a little; but you cannot discover it in anything else but his building that great ark, and neglecting his farm and other worldly matters. But what he has lost, I have gained.'

"*Guest.* 'A farmer, say you?—a farmer! Why did not God tell some one of our "mighty men, which are men of renown"? (Gen. 6:4.) A farmer, too! There is no truth in it. But do any believe him?'

"*Host.* 'Believe him! No. We have other things to attend to, and cannot spend time to hear the old farmer. But we were all very much startled, no longer ago than yesterday; for the old man has been telling some that he had prepared rooms for the beasts of the field, and the fowls of the air, and every creeping thing; and yesterday they came, two and two of every sort, and entered the ark, apparently of their own accord. (Gen. 7:8, 9.) This, you may be sure, startled us some; but the banquets and feasts of last night have dissipated the fears of all, and to-day things are as they should be.'

"*Guest.* 'It is rather strange; yet it cannot be true. God will not destroy the world in the midst of this hilarity and glee, and in the height of all these improvements at the present day. Much, much of the earth remains yet to be cultivated and inhabited. Our western wilderness is yet to be explored and settled. Then the world is yet in its infancy—not two thousand years old; and you know we have a tradition that the earth is to wax old like a garment. It cannot be true, what the old man tells you. I will warrant you the earth will stand many thousand years yet.'

"*Host.* 'Look! look! there goes the old fool and his family now, I dare say, into the ark. I remember me now, the old man told us, four days ago, that in seven days (Gen. 7:4-10) God would cause it to rain sufficient to destroy every living thing from the face of the earth. I shall have a chance to laugh at the old man four days hence. I told him to his face that after his seven days were ended he would be ashamed to preach any more, and we should have some quiet then.'

"*Guest.* 'But do your priests let him preach in their congregations and societies?'

"*Host.* 'Oh, no! by no means; that is, none that are called respectable, or of the higher class. Why, sir, they held a meeting last night at my banqueting house. After the cloth was removed, and while the wine was circulating freely, old Noah was the subject of the toast. And it would have done you good to have heard their sharp cuts and squibs; it caused a roar of laughter among the guests. See, yonder come some of them now. Let us go in, and enjoy another treat.' (They go in.)

"Ah, said I, were these scenes acted before the flood, and will it be so in the end of the world? And will the generation of the righteous, not pass off until they behold these things acted over again? So says our blessed Saviour, and so I believe.

"Then shall 'heaven and earth pass away.' The righteous will pass off to meet their Lord, and the wicked be consumed to cleanse the world. Then will the prophecy in this chapter be fulfilled, and 'the word of God will not pass away.'

"Prepare, ye servants of the Most High, to render up your stewardship. Ye scoffers, take warning; cease your revilings, your newspaper squibs, your bombast, your revelings, and your

banquetings. And you, my dear reader, prepare! prepare! for lo!—

'He comes, he comes, the Judge severe;
The seventh trumpet speaks him near.'

The foregoing will also serve as a specimen of his mode, at times, of addressing an audience. At other times he was very earnest and solemn. In arguing that we must be beyond the end of the 1260 days of Daniel and John, from the fact that the church is now in the wilderness, he said:—

"Can we be mistaken in the fulfillment of this prophecy? Is the church now in the wilderness? And if you should respond, She is, I ask you, When, then, was she out? Not in the apostolic age; for she was not more free then than now. And then, let me inquire, where are your twelve hundred and sixty years? They can have no meaning. O Christian! I beg of you, believe in the word of God; do not, I pray you, discard time, any more than manner. Is it not selfishness in us to discard the set times which God has fixed, and not man? Where is our faith? Why are we so slow of heart to believe? Three times we have witnessed,—yes, in the lifetime of some of us,—the fulfillment of the 'time, times, and a half,' in the accomplishment of the 'forty-two months,' in the completion of the 'twelve-hundred and threescore days;' and yet, O God, we refuse to believe! Shame on that professor who will not open his eyes!

"They tell us we cannot understand prophecy until it is fulfilled.

"But here it is three times fulfilled in this day in which we live. What excuse have you now, O ye heralds of the cross? Ah! say you, that is *your* construction; we are not bound to follow your explanations. No, no! But for ages you and your fathers have been telling us that these prophecies were true; and you have told us that when they came to pass we should know what they meant; and although ages on ages have rolled their rapid course, yet nothing has transpired, as you will own; and we, if we should search, and find, as we believe, the prophecies fulfilling, and tell our reasons, you then can taunt us with a skeptic argument,—'This is *your* construction,' and yet you do not dare to tell us what it means! Awake, awake, ye shepherds of the flock! Come, tell us why these things are not fulfilled. Deceive us not. You stand upon the walls both night and day; then tell us what it means. We have a right to ask, 'Watchman, what of the night? Watchman, what of the night?' An answer we must have; or you must leave your towers. It will not do to answer us, 'I am under no obligation to tell you.'* Has Zion no better watchman on her walls than this? Alas! alas! then we may sleep and sleep, until the trumpet's dreadful blast shall shake our dusty beds, and the last angel raise his hand and swear 'that time shall be no longer.' Why are you thus negligent and remiss in duty? If I am not right in my construction of God's holy word, pray tell us what is truth, and make it look more plain—and will we not believe? Thus you will cleanse your garments from our blood, and we must bear the shame. What time of night? Come, tell us plainly. There are portentous clouds hanging over our heads; we hear the murmurs of the fitful winds; we see sad omens of a dreadful storm; and where is our watchman's voice? Your silence gives us fears that we are betrayed. Awake! awake! Ye watchmen, to your post! It is no false alarm. There are judgments, heavy judgments, at the door. 'Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.' How shall the fearful stand in that great day, when heaven and earth shall hear his mighty voice, and they that hear must come to judgment? Where will the unbelieving scoffer then appear? When God makes inquisition for the blood of souls, and when the under-shepherds stand with their flocks around the 'great white throne,' to have each motive, thought, word, act, and deed brought out

*Dowling's reply to Miller.

to light before a gazing world, and tried by the unerring rule, 'the word,' I ask you, scoffer, jester, scoffer, how will you appear? Stop, stand and think, before you take a fatal leap, and away your soul!"—*Life of Miller*, pp. 222-2

THE WONDERS OF A CENTURY.—No. 2.

BY A. SMITH.

PAPER.

THE manufacture of paper began many centuries before the Christian era. The oldest known manuscript on papyrus bears date 1552 B.C. The process of manufacture was slow, the paper being macerated in water by a pestle and mortar. On the invention of the paper machine in 1799, by Lewis Roberts of France, a great increase of the manufacture and use of paper began. But the greatest impulse to the work has been given since the inventions of Mellier in 1854; the materials employed in manufacture and the uses to which it is applied, being largely increased. According to the *Scientific American*, the capital invested in the business in the United States alone amounts to \$100,000,000, and gives employment to forty thousand operatives.

PINS.

*Pins have been known and used for ages; they were wrought by hand, and were not cheap, delicate, and uniform in size as those now in use. The manufacture of pins was firmly established in the United States till the invention of the Howe machine in 1832.

NEEDLES.

Bodkins or needles were doubtless invented when the sin of our first parents made their a necessity. Though at first made of wood or bone, in after years, judging from the fabric wrought by them (see Ex. 38:18; 39:1-5), they could scarcely have been inferior in quality or workmanship to those now in use. But the process of manufacture was slow; machinery, the Aladdin of the nineteenth century, not having been applied to accomplish the best result till the invention of W. Lake, in 1869, when many of the processes, consisting of twenty more, were accomplished at a great saving of cost and labor.

PHOTOGRAPHY.

In 1802, Thomas Wedgwood, of England, produced photographic pictures. Experiments were continued, and the results publicly exhibited by Daguerre in 1838. Portraits from life were taken in America by Dr. J. W. Draper of New York.

MATCHES.

It was difficult to produce a blaze with old-fashioned tinder. This led to the invention of matches consisting of thin strips of wood about six inches long, tipped with sulphur or brimstone, which, on being inserted into ignited tinder, produced an instant flame. The first friction matches were invented in 1829, and were ignited by being drawn between folded sand paper. In 1834 phosphorus was first used in making matches.

TELEGRAPHY.

The term telegraph signifies to write at a distance. Prof. Morse constructed a working machine in 1835, and exhibited it publicly in 1837. In 1844 the first public line was completed between Washington and Baltimore, and the first message transmitted on May 27 of that year. G. S. and Weber, of Germany, constructed a telegraph, but it never came into general use on account of the Morse system, which was introduced in that country in 1847. The first submarine telegraph was laid by Dr. W. O'Shaughnessy at Calcutta, in 1839, across the river Hoogly. The first Atlantic cable was successfully laid in 1858. In 1865 the laying of a second cable was undertaken, but it broke in the attempt, and was, for a time, abandoned. In 1866, another cable was successfully laid in July, and in the month of the same year the lost cable of 1865 was recovered. When its lacerated nerve

ed with an electric impulse, it quickly bore
endly greeting under the ocean to loved
in America; and as speedily over the old
rope from the deep sea, came the response,
is well."

THE ARTIST OF THE FRAGMENTS.

STATELY the abbey, and fair to see,
Where streams the sunlight so gloriously
Through the stained windows and down the aisle;
Where shadows were holding their court, erewhile,
A crowd has gathered to bear its part,
To honor an artist and crown his art.

The windows gleamed with ruby and gold,
With bannered lamb from the shepherd's fold;
Mitered abbot and bishop stood
With azure robes on a field of blood,
Crosier, with jewels rich and rare,
And chalice and paten, were graven there;
Fresh leaves, tendrils, and clusters twine
Round the stems of the living Vine;
And wise men come from the East to bring
Their spicy gifts to the infant King;
Shepherds worship, and angels fly
With gauzy wings o'er the starlit sky—
Most marvelous things have come to pass
By the artist's touch on the mystic glass.

But far in a corner, dark and lone,
Half hid by a buttress of cold, gray stone,
A lancet narrow, pointed, and high,
Has caught the gaze of the critic's eye.
No mingling of gorgeous dyes is here;
A crown of thorns and a pointed spear,
Three nails, a sponge, and an empty cross,
Their story tell of defeat and loss,
Of sacred sorrow and fruitful pain,
Of death all vanquished, life born again.

"A crown, a crown, for the artist's brow,
His choicest effort we welcome now,"
The artist paled, but his conscience true
Refused a tribute he felt not due:
"Yon narrow lancet I see is fine;
I own its merit, but 'tis not mine."

The crowd in amazement looked and saw
Before the window, in kneeling awe,
A stripling, unconscious of all around—
The light, the incense, the waves of sound:
"O Jesus, King of my life, I raise
To thee my anthem of grateful praise,
That out of the fragment of useless glass
My Master left, it has come to pass
Thy Spirit hath skilled my hands to make
An offering worthy for love's dear sake.
His let the crown and the plaudits be,
Mine the sweet guerdon of pleasing thee."

* * * * *
This world is great and its needs are wide,
Artists are busy on every side;
Beautiful temples in souls are wrought,
Prayers are ascending; graces are sought,
Pictures of Bethlehem drawn with care,
Pictures of Calvary graven there;
Churches gather their well-clad throng
With eloquence, learning, and cultured song.
But everywhere there are fragments thrown,
Bits chipped off from the chiseled stone;
Unclaimed gold on the river's bed,
Thoughts the multitude never read,
Lie like pearls in their shell homes hid,
Or gems shut close 'neath the coffer's lid.
Underneath, where the life-streams flow,
Sung restlessly, to and fro,
Joined in terrible mortal strife,
Flows a current of precious life.
Broken fragments perchance they be
Of Eden's image of Deity;
Fragments by master hands cast by,
Useless, forgotten, alone they lie,
Till some one tries, with an unskilled hand,
To make the fragments together stand—
Ties of the pieces of waste to make
A fair creation for love's dear sake.

All unnoticed these workmen go
Down to the alleys, dark and low,
Down where the drunkard seeks his death,
Down where breedeth the fever-breath,
Down where famine, want, and crime
Come for succor while yet there's time.
Patiently gathering, now here and now there,
Bright word of penitence, low word of prayer,
Fitting together in definite mass
Fragments of priceless, beautiful glass;
Unlabeled on the background dark is seen,
Fairer of pictures in heavenly sheen—
Exceeding in beauty all gorgeous dye,
The cross stands painted against the sky.

* * * * *
When we shall gather to see the crown
On the victor artist's brow pressed down,
Twill not be his who wrought in stone,
Nor his who made of painting his throne,
Nor his whose thoughts in the spoken word
The listening many with plaudits heard.

But unto that soul whose only skill
Lay in love's seeking of God's sole will;
To him who, careless of place or fame,
Gathered the fragments in Jesus' name,
And only thought in his honest heart

Of putting his Master above his art;
To him at last shall a crown be given,
Bright as the seraphim wear in Heaven,
For highest himself, and his work shall be,
O Lord of the artists, who's most like thee.
—Selected.

A REVERIE.

BY JOSEPH CLARKE.

JOHN BUNYAN tells us that as he walked
through the wilderness of this world, he lighted
upon a certain place where there was a den, and
there he slept and dreamed. Now my case was
somewhat different. As I walked through this
wilderness, I came to a place where there was a
log cabin, and instead of dreaming, I fell into a
reverie.

It seemed to me that a religious meeting was
to be held, and many were collecting from all
points to consult upon important matters. It
was not a conference of elders, for the young
were there; nor of the rich, for the poor were
also present; but all were evidently intent on
some all-absorbing theme. There was none of
that indifferent, stoical appearance so often seen
in the faces of those who frequent such assem-
blies, and on inquiry, I found that it was an oc-
casion of a singular character. It seemed that
good people from all the denominations, and
from all societies, clubs, and committees, had
come together to consult on certain matters of a
moral nature, and to find some method of en-
lightening the people as to the great and impor-
tant doctrines, history, and teachings of the Bi-
ble. These people had met before, and were
tolerably well agreed as to the commands of God
and the faith of Jesus; and I saw no one who
seemed to have a selfish interest in view. One
feeling pervaded the whole assembly,—that they
had a great work to do, and but a short time in
which to do it.

As they were but a small people as to num-
bers, and not many of them greatly burdened
with this world's goods, they seemed to feel that
God alone could enable them to fulfill their mis-
sion. Once assembled, they began to discuss the
situation. The chairman announced that insti-
tutions must be established to fit the youth to go
forth and proclaim the truth in all parts of the
world,—that printing presses must be purchased
and set in motion, and means were to be pro-
vided for the support of the gospel in all its va-
rious departments. "Now, brethren," said he,
"come forward, and let us see how you view this
subject."

Soon there was a rustle in the crowd. Large
numbers of people came forward and donated
their fives, and tens, and twenties, and hundreds,
until one would suppose that the call for money
was fully met; but upon counting it up, it was
found that the whole contribution would hardly
bear the expenses of a college for six months.
"Brethren," said the chairman, "what shall be
done? Shall it be said that the 'mountain
labored, and brought forth a mouse'?"

Upon this a brother arose, and made a motion
that all who were worth ten thousand dollars or
over should go into an apartment by themselves.
This was carried by acclamation. The details of
the meeting were never fully reported; but
when the rich brethren returned to the assembly
to give in their pledges, one aged man said,—

"Brethren, I have a friend who often takes
cattle and other live stock to New York, and re-
ceives for them large amounts of money. I once
asked him how he dared have so much money in
his possession, as he was so long on the cars,
traveling a thousand miles.

"Oh," said he, "I never take much money with
me, I buy my ticket, and keep a little for my
traveling expenses, and send my cash home by
express. I find my check or bills in the office,
and generally they arrive at my home before I
do."

"Now, brethren, I propose to send my money
on home, so it will be safe. You know people
are often robbed on the cars; so Satan robs us
pilgrims if he can, if we carry much with us. I
pledge to pay over to our publishing house fifty
thousand dollars in bank stock and valuable

farms as soon as the notary public can make out
the writings. I shall have fifty thousand dollars
left, which will be sufficient to ruin my boys,
unless they love the cause of God more than
they love this world."

Others gave interesting experiences; and
pledges were made until the chairman said two
hundred thousand dollars in farms and bank
stock had been donated to the College, the San-
itarium, and the publishing houses, to be divided
by the committee having charge of affairs.

This seemed to be a turning point. Calls
came in from every direction for laborers and
grants of publications. The whole world seemed
in motion, and the truth had power to override
all obstacles. The old earth seemed to groan
under its rich harvests, and God's people were
greatly blessed.

THE DESTRUCTION OF JERUSALEM.

BY MRS. M. E. STEWARD.

(Continued.)

JOHN sent his men to work with Simon's
against the Romans; but he did not venture out
himself, for fear of Simon. They placed the en-
gines which they had taken from Cestius and
from others of the Romans, on the walls, to cast
stones and arrows on their enemies while they
worked; but not being used to managing them,
they did but little damage. The Romans worked
under cover of hurdles (wicker-work protections)
to keep off the darts of the Jews, while they had
engines which would throw stones "the weight
of a talent for two furlongs;" but as the stones
they threw were white, the watchmen stationed
in the towers for that purpose would cry when
the stone was discharged, "The bolt is coming,"
or, as all the Greek and Latin MSS. have it, "The
son cometh." It is difficult to understand this.
Some suppose the Jews cried thus in derision of
Christ's prediction of the destruction of Jerusa-
lem by the Roman army, as though he were at
the head of it. See Josephus.

The enemy learning that the besieged could
thus see and avoid the stones, blackened them;
so that they afterward did much mischief, crush-
ing whole ranks of men at once. The Romans
built on their embankments three towers, nearly
ninety feet high, plated with iron, so they could
not be set on fire by the combustibles which the
Jews threw on the engines to burn them. They
were built high, above the reach of arrows, and
too heavy to be overthrown. From their tops
every kind of missile was thrown in showers.
The Jews sallied out continually upon their en-
emies, tearing the defenses from the engines, and
killing the engineers. "Night and day the Ro-
mans toiled; night and day, by stratagem and
force, the Jews impeded their progress."

One night, while entire silence reigned in the
vast camp, there came a terrible crash. The
soldiers started up, affrighted; but the presence
of Titus quieted them. One of the towers had
fallen by its own weight.

Titus had with him battering rams, formida-
ble machines called Heliopolis, the takers of
cities. These he stationed at three different
places, and they began their "thundering work"
against the first wall. The besieged answered
with shouts of terror. At last a tower fell.

The Jews, who had kept up their furious at-
tacks upon the enemy, suddenly became quiet.
The Romans were off their guard, scattered about
their camp, when the whole united force of the
besieged came pouring through an unperceived
gate with flaming fire-brands to burn the ma-
chines. They would have succeeded but for a
few Alexandrians. Titus came up, killed twelve
men himself, and took one prisoner; whom he
crucified before the walls, the first who suffered
in that terrible way.

The engines continued their work day and
night, till at length the wall began to give way,
and the Jews retired to the second wall. Titus
entered Bezetha, and immediately began the at-
tack of the second wall, where the conflict was
fiercer than before. John occupied the Antonia
and the northern cloisters of the temple, while
Simon defended the rest of the wall. They

fought with the utmost courage, perfectly reckless of their lives; but when the great Heliopolis began to thunder against the wall, the most of the defenders fled in dismay.

Five days after Titus took the first wall, he made a breach in the second. Taking with him a thousand picked men, he entered within it. He allowed no injury to be done to the people or their homes. Indeed, he wished to separate the garrison from the citizens, so that he might restore to the latter all their property. The Jews attributed his lenity to fear, supposing that he believed himself incompetent to take the remaining fastnesses. With terribly obstinate blindness, they killed every one among them who mentioned peace, and fell with fury upon the Romans. Titus never suspected such baseness. He was not prepared for such a return of his kindness. He had made but a narrow breach in the wall, not wishing to injure the city (no doubt he thought its magnificence would add glory to the Roman empire); and his soldiers had to retreat very slowly. The Jews fought them from the walls, the roofs of the houses, along the narrow streets, starting up everywhere, for they knew every lane and alley. All would probably have been slain, had not their general stationed archers at the ends of the lanes and streets, fighting himself where his enemies were thickest, and so brought off most of his men.

The Jews, with their own bodies, filled up the gap in the second wall; and for three days fought valiantly; but the fourth day they were obliged to give way. Titus immediately threw down the entire wall, and garrisoned the towers on the south of the city.

By this time an enemy stronger than the Romans had begun to prey upon the besieged; but, though many had died of hunger, they were the disaffected common people, and the rebellious leaders rejoiced to get rid of them.

Titus determined to wait a few days before attacking the third wall. In the mean time he had a grand review of his entire army in sight of the whole city. His soldiers passed slowly in their best dress, with arms unsheathed, the cavalry dismounted, leading elegantly accoutered horses. "The whole suburbs gleamed with gold and silver. The Romans beheld the spectacle with pride, the Jews with consternation. The whole length of the old wall, the northern cloisters of the temple, every window, every roof, was crowded with heads, looking down, some, with stern and scowling expressions of hate and defiance; others, in undisguised terror; some, emaciated with famine; others, heated with intemperance. The sight might have appalled the boldest; but the insurgents knew that they had offended too deeply to trust to Roman mercy." Thus Titus's effort to lead them to capitulate through fear proved unavailing. For four days they were defiling beneath the walls; on the fifth, as no signs of surrender appeared, Titus reluctantly prepared to attack the third and last wall. He raised two embankments; one against Antonia, and another against the monument of John, the high priest. By this time the Jews had learned to use the machines they had taken from the Romans,—three hundred scorpions for the discharge of darts, and forty ballistæ for sending great stones,—and they did great damage.

In the meantime, Titus made another effort toward capitulation, and sent Josephus to persuade them to yield, thinking they might listen favorably to one of their own countrymen. He talked a long time, and referred to incidents in their past history, among others, to the miracles wrought in favor of those whom God designed should conquer them. "This drying up of the Jerusalem fountain of Siloam when the Jews wanted it, and its flowing abundantly when the enemies of the Jews wanted it, and these both in the time of Seleukiah and Titus [and this last instance was known by the Jews at that time] are very remarkable instances of a divine providence for the punishment of the Jewish nation, when they were grown very wicked, at both those times of the destruction of Jerusalem." See Josephus.

The Jewish soldiery hated and derided Josephus, while the rest listened with favor, and many deserted, after selling, if wealthy, what they possessed for a very small sum, and swallowing pieces of gold and jewels. And surely possessions in a doomed city or a doomed world are of little worth when we come near their end. Titus allowed these Jews to pass into the country unmolested. The news of their safety excited many others to leave Jerusalem, though John and Simon guarded every outlet, and killed every one whom they suspected of a design to go. They made this an excuse for ridding themselves of as many citizens as they chose.

In the meantime, famine began to tell powerfully on the infatuated Jews. All natural affection seemed extinct. The pale and emaciated were left undisturbed, but if any one looked well, he was most cruelly treated till he gave up what subsistence he had. "The blood runs cold and the heart sickens at these unexampled horrors. . . . He that was plundered by Simon was sent to John; he that had been stripped by John was sent to Simon; so, by turns, they, as it were, shared the bodies and drained the blood of the citizens. Their ambition made them enemies; their common crimes united them in friendship. They were jealous if either deprived the other of his share in some flagrant cruelty; and complained of being wronged if excluded from some atrocious iniquity." Oh, how fearful is this Satanic spirit! and yet just such spirits throng our pathway constantly, seeking in every way, through their artful temptations, to instill their poison into our souls! Nothing but the defense of good angels, secured by consecrated, holy lives, can keep them away from us.

(To be continued)

A CASE OF HEALING.

WE have received from Bro. J. B. Goodrich of Hartland, Me., an account of a case of healing that came under his own observation, as related in a letter written at Bro. B.'s request, by Cora E. Marr, daughter of the brother who was healed. The following is an extract:—

Father was taken sick about the first of January, 1881, but we did not employ a physician for two months, supposing it was an attack of dyspepsia and liver complaint, as he had suffered from these diseases before; but as he grew worse, we sent for a physician. He pronounced the case a very dangerous one, left him medicine, and gave directions in regard to his diet, etc. But his medicine did not work favorably, and in about a week he said he wished to consult with another physician.

My mother wished to take the Scriptural course, and my father concurred in this plan, although he said he had been one of the doubting kind. Accordingly, we sent for Elds. Canright, Goodrich, and Barnes, and they came the day before the one appointed for the consultation between the physicians. They prayed for him very earnestly, but he did not get any better that day, but rather grew worse. The next day the doctors met, and agreed that it was a hopeless case of Bright's disease, and that no medicine could help him. He had a very bad cough, and his flesh had become sore and swollen.

He retired that night feeling that if it was the Lord's will, he was reconciled to die, and that he would commit his case to him. He fell asleep, and when he awoke about two o'clock, he perceived that the coating was clearing off from his tongue. As he began to clear it from his mouth, he felt a change taking place in his whole system, and said to mother, "I am better;" and as he became more sensible of it, he cried out, "I am healed," and said he could get up and walk across the floor. We were all called up; and as we saw that he was indeed better, we felt like praising God for his goodness and mercy to us. The next morning he got up and ate quite a hearty breakfast with us, and has been gaining in strength ever since. His cough left him almost immediately, and he says he can never doubt the power of God again.

May we all remember his goodness to us ever live in such a way that we can call him in the day of trouble, and he will deliver us.

PREPARING THE WAY IN THE EAST.

My first sight of the East was Alexandria. And that first sight was so thoroughly oriental, so thoroughly un-occidental, so utterly unlike anything and everything I had ever seen before, that it is stamped upon my mind to-day with a freshness and vividness that make all other remembered scenes of the East little more than variations and modifications.

That sight was from the sea, as we approached from Naples. What a Babel and a Panopium, as the motley crowd, of all shades of complexion, and in all varieties of Eastern costume, clambered onto the steamer's deck, yelled or jabbered in all languages, and crowded and jostled and pushed and gesticulated excitedly, as if their very lives were in jeopardy, everybody else's should be! Egyptians, Arabs, Moors, Nubians, Abyssinians, Turks—from yellow through swarthy red and olive and black to jetty black. Turbans and tarboushes, bare heads; flowing robes and baggy trousers and naked limbs and bodies, in undistinguished confusion. Boatmen, porters, hotel runners, hucksters, guides, interpreters, dragoman officials of various grades,—all equally vociferous, violent, persistent, and seemingly insane. The boatmen battled for a place at the steamer's accommodation ladder, with their primitive varied crafts, forcing off a rival's bow and crowding in past it, even springing forward to back with loud curses the competing boatman himself, as if it were in the final struggle of a race for a first boarding of a coveted treasure ship! And what a clutching there was of passengers and their baggage on the part of the boat and hotel applicants! What giant strength were some of those brawny Nubian porters, who swung themselves recklessly at the lighter forms of agile Arabs, and the slender withered frames of older Egyptians. On these Nubians seized a huge traveling trunk of our party, at a signal from our chosen agent, and throwing a stout cord or small rope around it lengthwise, he stooped at its other end with his face from it, and, passing the loop of the cord around across his forehead, he rose up, pulling the trunk end-wise on his back—its weight steadied by the cord across his forehead; then coolly had a second trunk lifted onto his back above the first, and he stepped off lightly, that superincumbent head-dress, apparently more burdened than a Philadelphia lady with her winter's bonnet-pile of velvet and plush feathers.

From sea to shore was only from the substance, from the glimpse to the realization, of oriental life. Where but in the East could be seen what was before us and about us at every step in the more crowded streets of Alexandria? Where in all the East could any else be looked for? Leaving the European quarter, in the vicinity of the Place Mohammed, shortly after our arrival at the hotel, I found my way with a friend into the closely packed districts, and was soon in the bewildering confusion of oriental sights and sounds. How those narrow streets were packed, and with what grotesque appearances! Half-naked cripples, blind beggars, veiled women, men in bright colored garments and children in none, were everywhere. Shop-keepers squatted at the window-like openings of their dog-kennel shops on the side of the way. Children were making pies under the very feet of the passers. The down buildings seemed overhanging the middle of the burlesque street, and mosque minarets uplifted themselves against the sky between the buildings in the distance. Donkeys trooped through the crowd as a part of it at every step. Long-eared goats thrust their noses between the buyer and the seller of sweets, or of leeks and onions. Occasionally a buffalo cow drew a rude cart, or again a heavily loaded mule pushed itself into the throng, rather

ough it. Water-carriers, with their huge
-skin bottles and their tinkling brass cups,
ferred "the gift of God" to the thirsty. All
city seemed gathered at every door with the
purpose and with no purpose. Illuminated
of every picture of Eastern life which I had
seen in print or in paint from childhood up
tumbling before my eyes in kaleidoscopic
fusion and attractiveness; and sounds of the
liar wail of Egyptian music came floating
my ears as we moved on in wonderment
street to street, gradually nearing the open
re once more.

was out of all this confusion, and amid all
bewilderment, that suddenly a sharp, clear
nd was heard, "O'a!" (Take care!) "Yemee-
Shimálak!" (To thy right! To thy left!)
as I turned to learn its meaning, I saw a
climbed young Egyptian, gaily dressed, with
oms girded, coming on the run, swinging a
staff in his hand, and repeating his cries to
throng in the street to make way for those
were to follow. Close behind him came an
carriage, drawn by a span of showy horses,
aining an officer of the government and a
leman friend. That was my first sight of a
er before a rider; of the typical forerunner
e king's chariot of the Old-Testament story.
n Ahab, king of Israel, drove furiously be-
the coming storm across the broad plain of
elion from the base of Carmel to his ivory
e at Jezreel, after the slaughter of the
ts of Baal, the weird old prophet of the wil-
ess was his forerunner after this unchanging
tal fashion. "And the hand of the Lord
on Elijah; and he girded up his loins, and
before Ahab to the entrance of Jezreel."
ory in the streets of Alexandria was also
rst illustration to me of the voice of one
g out of a wilderness throng, "Prepare ye
way of the Coming One."

at was the first illustration to me of this
figure, but it was by no means the last.
ng our stay in Cairo, one of the commonest
was a carriage of a pasha, or a carriage
ning ladies of the Khedive's harem, pre-
through the crowded streets by one "sáís"
forerunning groom), or by two, calling aloud
he clearing of the way. And when our lit-
ary rode out along the banks of the Nile,
on to Gheezeh, to visit the pyramids and the
x, a handsome young sáís, bedecked with
at and blue and green and gold, ran before
top speed, calling out for a clear path for
among the loaded camels and the ambling
eys and the toiling foot passers, from the
heart into the desert wastes; for in these
of Egypt's decline it is as easy to hire a once
equipage, and to secure once royal honors,
e hour, as it is to hire a turnout with liver-
coachman and footman in New York or
delphia, when you want to have the credit
carriage of your own without its trouble
xpense.

in the Bible figure of the crier before the
ng One, there is a call of the forerunner to
re the way, as well as to yield it, for him
approaches.

The voice of him that crieth:
In the wilderness prepare ye the way of the Lord,
Make straight in the desert a highway for our God.
And every mountain shall be made low;
And the crooked places shall be made straight,
And the rough places plain."

of experience on the wilderness and desert
of Egypt and Arabia, and on any of the
of Palestine, would be sufficient to show
eed of special preparation if those roads
to be passable, and the value of such prep-
n when it has been secured. At the best,
in those regions is commonly little more
e recognized track over the sands or the
stones, or along or across the cliffs and
hill-sides. The shifting sands, or the wash
rushing water-courses of the rainy months,
destroy at one season what was a tolerable
at another. The work of preparing, or of
ing these roads in advance of the coming
oyal personage, is continued to the present
At Hebron, as our party entered the Holy
from the desert below, we were told that

the Crown Prince of Austria was just before us,
and that the word had gone out from the Turk-
ish authorities to prepare his way in advance.
At this our dragoman was delighted, as he was
sure we should find the roads in excellent condi-
tion all the way northward. Again and again
he said gratefully: "This road has been prepared
for the Prince. I wish there was always a
prince before us." He evidently thought that
the road was better than usual; but we didn't
see how it ever could have been worse. At one
point and another we were told that the road we
then traveled was prepared or was improved, for
the Prince of Wales or for the Grand Duke Al-
exander; and in all these cases it was evident
that a voice had been heard in advance of the
son of royalty: "Prepare ye the way of the
coming one."

John the Baptist was the prophesied forerun-
ner of the Messiah. He was to come in "the
spirit and power of Elijah," the rugged forerun-
ner of Israel's kingly chariot; and he was to "go
before the face of the Lord to prepare his way;
to give knowledge of salvation unto his people."
John's mission included that of the runner before
the chariot, and that of the crier to the people to
make the roads passable for Him who was to
follow. This twofold service finds constant
illustration in every land of the East to-day.—
H. Clay Trumbull, in S. S. Times.

The Family Circle.

THE WORD WITH POWER.

How shall the word be preached with power?

Not with elaborate care and toil,
With wastings of the midnight oil,
With graceful gesture studied well,
And full intoned syllable;
With trope and simile, lending force
To subdivisions of discourse,
Or labored feeling framed to please—
The word of power is not in these.

How shall the word be preached with power?

Not by a separate holiness
Which stands aloof to warn and bless,
Speaking as from a higher plane,
Which common men may not attain;
Which treats of sin and want and strife
As things outside the priestly life;
And only draws a sigh to chide,
Holding a saintly robe aside.

How shall the word be preached with power?

Ah, needless to debate and plan,
Heart answereth unto heart in man;
Out of the very life of each
Must come the power to heal or teach.
The lips all eloquent may grieve,
The brain may subtly work and weave,
But if the heart take not its share,
The word of power is wanting there.

How shall the word be preached with power?

Go, preacher, search thy soul, and mark
Each want, each weakness, every dark
And painful dint where life and sin
Have beaten their hard impress in;
Apply the balm, and test the cure,
And heal thyself, and be thou sure
That which helps thee has power again
To help the souls of other men.

How shall the word be preached with power?

Go ask the suffering and the poor,
Go ask the beggar at thy door,
Go to the sacred page and read
What served the old-time want and need;
The clasping hand, the kindling eye,
Virtue given out unconsciously,
The self made selfless hour by hour—
In these is preached the word with power!

—Susan Coolidge.

"HAVE YOU — ?"

A TRUE STORY.

SERVICE was over, and the congregation were
dispersing from the door of the village church.
Some groups passed quietly homeward, as if
conscious of the solemnity of the Presence they
had sought; others waited for a few minutes'
chat with friends and neighbors.

"Come and lunch at the castle, Mr. Vivyan,"
said a sweet voice, as a tall, fashionable-looking
young man passed from the door; "you will

meet several friends." And the brothers and
sisters began to arrange their plans with Mr.
Vivyan, but with a courteous "No" to every
tempting proposition, he took a hasty leave and
was gone, into the deep shades of his own
wooded demesne, and down the broad waste of
heather to where the sea dashes against the lofty
cliffs.

And what are the words that are ringing
through his brain? They are those of the text
which had that day formed the preacher's mes-
sage: "Verily, verily, I say unto you, Except a
man be born again, he cannot see the kingdom
of God." How strange, that words so well-
known, so familiar, so oft-repeated, should sud-
denly have power to raise a tempest in the soul!
But though the words were familiar, the mean-
ing was new, or, at least, unthought-of.

"If the announcement is for all, then it is for
me," was the oft-repeated thought. Never had
he heard words so penetrating. Truly there is
no touch so keen, so poignant, as that of the
sharp two-edged sword of the Spirit. And yet
it was a very quiet discourse that Vivyan had
heard. There had been no bursts of eloquence
to captivate the imagination; no impassioned
appeals to stir the feelings. It was a scholar-
like and finished composition; its theology was
clear and perfectly Scriptural; its argument
strong and convincing; and although there were
those who sighed as they saw how little the
truth preached had kindled the pastor's own
soul, and who felt chilled by its cold utterance,
still they rejoiced that it *was* preached, and
prayed that their pastor's lips might yet be
touched by a live coal from off the altar.

Long did Vivyan pace up and down the sandy
beach, wrapped in thought.

"How clearly," he said, "how convincingly
Mr. Langdale proved the necessity of regeneration
for a race so far gone from original righteous-
ness, if they are ever to be made meet for a
world of holiness. And if it be essential for all,
it follows that it must be essential for me.
There is no use deceiving myself; I would rather
look the truth in the face, and most certainly I
have never known any such wonderful transfor-
mation of soul. But whenever or however the
change takes place, it must be a very *real*
change,—something that would introduce a man
into a new state of things as regards the invis-
ible world, and give him a spiritual sensibility,
which I am quite aware I do not possess. Every
Sabbath I go through the form of deploring my
state as a 'miserable sinner,' and yet in point of
fact I don't care much about it. Now, if all that
religion teaches is *true*, and I cannot doubt it,
this apathy on the subject certainly indicates
some great and radical defect in one's own mind.
How amazing that the sublime fact of the
atonement, so nearly connected with my eternal
destiny, should so little occupy my attention or
command my interest! My mind is quite dead
to these things, in comparison with the lively
interest which the things of this world excite,
short-lived as I well know they must be. That
was exactly what Mr. Langdale pointed out, as
an evidence of the distinction between the carnal
and the spiritual mind."

"But after all," Vivyan thought, as he turned
homeward, "after all, who ever experienced this
wonderful transition? That's what I should
like to know. If I could meet with any one
who would honestly tell me that he had actually
felt the renewing grace of God in his heart, and
really passed into a state of mind very different
from that of original nature, why, I should be-
lieve it. Of course, being in the Bible it must
be true; but still, somehow, a thing seems so
shadowy, so speculative, when you learn it only
from a book. I should like to see it carried out.
I should like to see a practical example in real
life; and as far as my observation goes, I sus-
pect it will not be easy to find one. And then,
without this great change, a man *cannot* see the
kingdom of God.' Surely, if the words are to
be taken literally, that would condemn a vast
portion of the community! It would be too
dreadful! I cannot understand it; I must
think it over."

Edward Langdale was in his study, close

engaged in the preparation of an elaborate essay on Faith, when his servant entered with a note. It was from Vivyan, inviting him to dinner on the same day. Mr. Langdale hastily wrote a few lines of acceptance, and then, as the servant left the room, threw himself back, and sighed wearily. "What an evening I shall have!" he exclaimed; "what a revulsion after a day of intense study! There will be nothing congenial, nothing to refresh the weary brain." Vivyan is a noble fellow, but his mind is all run to waste. But what's all this?" he added, turning over the second page of the note: "I have to apologize for offering you only my own company; but I am anxious for an opportunity of talking to you alone, on a subject which greatly disturbs my mind." "Indeed! who'd have thought of Vivyan's mind being disturbed about anything beyond his horses or his dogs, and in either case I should be a miserable adviser. What can it be?"

A few hours after, and they were at the dinner-table, and the dessert being brought on, the servants withdrew, and they were alone.

"Now for it," thought Mr. Langdale, as he busied himself with his walnuts, every moment expecting that Vivyan, with his usual straightforward frankness, would enter on the important subject. But not a word was spoken, and, feeling the awkwardness of the continued silence, Mr. Langdale at last said: "You mentioned in your note that there was something you wished to talk over with me."

"I am glad you asked me about it," Vivyan said, cordially, with a sigh of relief. "I should never have been able to introduce it myself, anxious as I feel. Yes, Mr. Langdale, the subject of your sermon last Sabbath has occupied my mind ever since, and I am exceedingly anxious to discuss it further with you, if you will allow me."

"I shall be most happy," Mr. Langdale replied, with a gratified air. "Was there any point that was not clear to you, or in which you differed from my view?" he added with much interest.

"What I want to know is this," said Vivyan, with abrupt vehemence, "is it a *real* and *practical* thing?"

"To what do you allude?"

"To regeneration, or the new birth, spoken of in your text, and which you so clearly demonstrated to be essential to salvation. I want to know whether this is a mere shadowy theory—a theological dream—or is it, as I said before, a *real* and *actual* change?"

"Can you doubt it?" Mr. Langdale said, in some surprise. "The word in the original has the force of 'born from above,' as well as 'born again,' which implies that the soul now enters upon a celestial existence, recovers, as it were, its long-lost sonship in the household of God. And it is obvious that no mere outward reformation ever endued a man with new powers of spiritual discernment. Again, the figure is repeatedly changed, but never weakened. It always expresses a complete transition from one state of spiritual existence to another and very different one. For instance, it is called a passing from 'death unto life,' 'from darkness to light,' a 'translation' from the kingdom of Satan to that of Christ, and the figure of the resurrection is repeatedly used to illustrate the greatness of the change and its life-giving power to the soul. I cannot myself imagine how, in the face of such a mass of Scripture evidence, any one can attempt to support an opposite theory."

"It is, then, a genuine transformation, which the soul of man actually undergoes while in this world?"

"Unquestionably," Mr. Langdale replied, feeling strangely disconcerted under Vivyan's plain, matter-of-fact handling of a subject so refined and abstruse, and the deep, earnest gaze of his anxious eyes.

"And how does it take place?" Vivyan asked, with intense interest.

Mr. Langdale shrank from such close dealing as this. Instantly his sensitive spirit felt keenly that it was experimental religion that was needed here; that without it the most exquisite theological skill was powerless to meet the cravings of an anxious soul.

"There is some diversity of opinion among the schoolmen," he began, thoughtfully; but Vivyan interrupted him—

"Never mind the schoolmen," he exclaimed impatiently; "books, and theories, and speculations are all humbug when a man is anxious." Then, meeting a look of grave surprise and embarrassment, he added in a low tone of deep feeling: "Excuse me, Mr. Langdale, but my soul is stirred to its depths. Eternity is at stake, and I am groping in darkness, and can see no light. Tell me, I implore you to tell me, *who* has known this wondrous change? Is it a thing that *really* takes place? In a word, *HAVE YOU* —?"

The table shook with the agitation of his strong frame, and his quivering lips refused to finish the sentence. But it needed not. He was answered in the ashy paleness that overspread his listener's face.

Inexpressibly shocked, and deeply reproaching himself for his inconsiderate abruptness, Vivyan rose from the table, and stood leaning against the open window. Lost in thought, he knew not how the time passed, till he felt a hand laid upon his arm, and heard a voice whisper: "My brother, let us pray." Vivyan turned quickly. His young pastor stood before him, with so touching an expression in the bowed head, in the pale and thoughtful face, that, strong man as he was, he felt the tears rush to his eyes. He saw it all in a moment. They were to seek together for the grace that both equally needed, to implore the outpouring of that Holy Spirit which alone can change the heart, and which is promised to all who ask it in sincerity. He grasped Mr. Langdale's hand, and said, with a choked utterance: "Let us go to the library, we shall be undisturbed there."

They have entered in, and "shut the door," and now none may know what passes between their souls and God. Let us wait until "He who sceth in secret shall reward them openly."

Sabbath after Sabbath passed; and, to the surprise of the congregation, the pulpit was constantly occupied by strangers. It was not that the rector was ill, for he was always present, and took part in the service; and many, as they joined in the fervent petitions of their beautiful liturgy, felt that it came home to their hearts as it had never done before. A little child, as she returned home, said, "Does it not seem like *real* praying when Mr. Langdale reads now?" and the mother's heart echoed the thought; for she had felt that day that such prayers must be drawing blessings from above.

At length the day came when the pastor again occupied his accustomed place. But oh! how changed was his preaching! It was not less learned, less studied, less finished, than before. No; Edward Langdale was not one who would ever offer to the Lord that which cost him nothing; but now his words glowed with life, and were full of unction and power. His mind was a rich reservoir of knowledge; but the fount, though full to the brim, had been valueless, as regarded the strengthening and refreshing of the soul, till a word unheard was spoken, which turned its chill waters to the "best wine." The altar had been heaped with wood for the offering; it needed but a Divine touch to kindle it to a glorious flame. Now, with what a realizing sense of the Divine presence, with what intense feeling, with what deep fervor, did he speak of Him whom his soul loved; how earnestly did he invite his hearers to come unto Him who is the Way, the Truth, and the Life! And, like those who of old had been thrilled with the sound of his Master's voice, his listeners "marveled at the gracious words that proceeded out of his mouth." They felt the deep reality of the truths he preached; they "took knowledge of him, that he had been with Jesus." And when, at the close, he spoke with deep humility and adoring gratitude of the change which his own soul had known; how, in time past, he had uttered what he understood not—things too wonderful for him, which he knew not; that in time past he had, indeed, told them of One whom he had heard of by the hearing of the ear,

but could now tell them of One whom his beheld, and, with a saint of old exclaim,—

"No tongue of mortal can express,
No letters write its blessedness;
Alone who hath thee in his heart
Knows, Love of Jesus, what thou art!"

then indeed, were his listeners moved to soul. Strong men bowed their heads and it was a day to be remembered; and many they left the church, felt that God was in "a God at hand, and not a God afar off;" that his word was not a hidden or distant but was "very nigh unto them, in their hearts and in their hearts," that they might "hear and do it."—*Standard of the Cross.*

MAKE HOME BEAUTIFUL.

MAKE your home beautiful—bring to it flowers;
Plant them around you to bud and to bloom;
Let them give light to your loneliest hours—
Let them bring light to enliven your gloom:
If you can do so, O make it an Eden
Of beauty and gladness, almost divine;
'Twill teach you to long for that home you are
The earth robed in beauty beyond this dark time.

THE SECRET OF GOOD MANNERS.

THE secret of good manners is to forget self altogether. The people of really fine living are the ones who never think of themselves but only of the pleasure they can give to others. No adornment of beauty, or learning, or accomplishments, goes so far in its power to attract the one gift of sympathy.

In all French history no woman had a stronger fascination for whoever came within her than Madam Recamier. She was called beautiful; but her portraits prove that her beauty was not to be compared with that of many charming women. And even when every trace of person had long passed away she was an old, old woman, her sway over hearts of others was as powerful as ever. What was her secret?

It was this one thing solely—her genuine unaffected interest in the good and ill of her friends. Authors came to her and her their books; painters came to her and their pictures; statesmen with their papers. She was sweet, simply and unconsciously rose is sweet. She really cared for the success and success of others, and they felt the genuineness of her sympathy. It surrounded her with immortal charm.

Let any girl try Madam Recamier's example. Let her go into society thinking not of the admiration she may win; but even of the happiness she can confer. It matters little whether her face is beautiful or her dress costly. Before the end of three months she will be a happy girl herself; for the world will be sunshine and sympathy, and turns to her as the flowers bask in the sun of June.—*Charm at Work.*

SPEAK GENTLY.

A YOUNG lady had gone out for a walk and forgot to take her purse with her. As she met a little girl with a basket on her back,

"Please, miss, will you buy something from my basket?" said the girl, showing a variety of book-marks, watch-cases, needle-books, etc.

"I am sorry I can't buy something to-day," said the young lady. "I haven't any money."

Your things look very pretty." She stopped a minute and spoke a few kind words to the girl, and then, as she passed, she said again, "I am very sorry I can't buy anything from you."

"O miss," said the little girl, "you've done me just as much good as if you had. My mother says that I meet say, 'Get away with you, you have spoken kindly to me, and I feel better.'"

This was "considering the poor." How it costs to speak kind words, and how much it is worth. If we have nothing else to give, let us at least give love and sympathy.

—Sorrows are our best educators.

Educational.

THE PRINCIPLES AND PURPOSES OF LIFE.

BY ALLIE L. WELLER.

REFLECTION and discrimination are all-essential to true success. Those who think deeply will generally act wisely. In their preparations for life usefulness and success, the young should establish certain fixed principles of moral conduct by which they will be steadfastly governed in all their intercourse with the world. Without some well-defined landmarks to guide them, they will be in imminent peril. Temptations beset the pathway of the young, and assail them at every turn. If they could clearly see the effects of giving way to temptation,—were all its unhappy consequences made to stand out visibly before them,—they would never be induced to pass aside into sin.

One of the first and most important rules of life is to cultivate constantly purity of heart. This is the great safeguard of the young. It is their brightest jewel, their most attractive ornament, the crowning glory of their character and life. It adds a captivating lustre to all charms, and without it all other excellences are lost in eternal darkness.

Pure thoughts are angel visitants ;
Be such the frequent inmates of thy guileless breast ;
They hallow all things by their sacred touch,
And ope the portals of the land of rest."

Another fixed rule of conduct should be to aim at truth. The great obstacle to success with many of the young is that they allow themselves to drift along the current like straws, liable to be tossed about by every puff of wind and whirlwind. If the breeze wafts them into the shallow waters of virtue and respectability, it is only a matter of chance.

Another rule should be to cherish self-respect, and have a proper regard for yourself. Look with scorn and contempt upon low and vicious practices. Cultivate pride of character. To take pride in forming correct habits, in excelling in that which is manly, useful, and good, is commendable. The more pride of this kind, the better. This pride in doing right is one of the prevailing ingredients, the very salt of a man's moral character.

Give for something besides self. Build with your own hands the monument that shall perpetuate your memory. Do good, and leave behind a monument of virtue that the storms of time will never destroy. "Write your name by kindness, love, and mercy on the hearts of those with whom you come in contact, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as stars on the brow of evening."

Among the fixed principles which you should establish, by no means overlook honesty and integrity. The poet never uttered a truer sentiment than when he said, "An honest man is the best work of God." Honesty is approved and rewarded by God and man,—by all in Heaven and earth. Even the corrupt swindler in his heart respects an honest man.

Let it be the aim of every youth to excel in things high and good. Let him never stoop to an evil act ; but in his principles, purposes, deeds, and words, let his great characteristics be truth, goodness, and usefulness.

THE TRUE GENTLEMAN.

TRUE gentlemanliness includes both manliness and gentleness. The real gentleman combines the tenderness of the womanly nature with the strength and nobleness of high manhood. The man who aspires to be a gentleman must not be content with lifting his cap to a lady, and showing her deference in his words and actions. It is all well, as far as it goes ; but it does not go far enough. Real gallantry does not limit its view of respect to those who are of the gentler sex ; it is as deferential to age, and as keenly

alive to the needs of the weaker of either sex, as it is uniformly courteous and polite toward every woman. But it is a very common thing to see a young man quick to rise from his seat in a crowded car and proffer the place to a well-dressed and attractive lady, when he had no thought of offering that seat to an aged gentleman who had been standing before him for a considerable time. His action proves his attention to ladies, but it does not show his gentlemanliness. Parents who would have their sons gentlemanly must teach them that it is quite as important to give deference to age as to sex. The command, "Thou shalt rise up before the hoary head and honor the face of the old man," was spoken by God himself, before the command had gone forth to be very quick to give your seat to a pretty girl in the horse-cars.—*S. S. Times.*

COLLEGE INFLUENCES.

A COLLEGE in which religion is a living force is a good place for Christian parents to send their children. The temptations to evil are not greater than they are in any city or village, nor in most rural parishes. The restraints are greater. The hourly influences of good are strong. Prayer at home is a power in the college. The sweet associations of the family circle and altar are not lost from memory in the midst of study or play. The probabilities are all in favor of a young man who goes to college with good principles. He will probably come out with firmer convictions of truth and duty, perhaps with new purposes and holier aims.

But it must be a college where evangelical religion is the supreme power. The spirit of unbelief, the skepticism of infidelity,—I mean just that, the skepticism of infidelity, the religion of doubt—that agnosticism or know-nothingism now prevailing in circles where philosophy asserts itself against revelation,—is dangerous to the precious souls of young men. The atmosphere of such a college is foul. No system of ventilation will improve it. Send a son to the swamps to cure him of malarial fever ; to jail to mend his morals ; to the desert of Arabia to grow corn, before you send him to such a college to learn to do well. The fear of the Lord is the beginning of wisdom. And those colleges which ignore the gospel as the power and wisdom of God, are not the places where the sons of godly parents should go for knowledge of the truth.—*N. Y. Observer.*

The Sabbath School.

"Feed my lambs."—John 21:15

TOPICS.*

(1.) *Thou art loosed from thine infirmity.*—Few appreciate what a blessing it is to be able to walk erect with firm, elastic step, and not an ache, or pain, or symptom of disease to mar the sense of sweet enjoyment that dwells with buoyant life and perfect health. With what delight must the Saviour's precious words have fallen upon the ears of this poor woman, who for eighteen long and weary years had gone about with limbs distorted by that dread disease and form bowed down to earth! What pleasure must have thrilled her frame as, yielding quick and glad obedience to the mighty Healer's touch, the crooked limbs assumed their natural shape, the bent and ugly form stood straight! Do you wonder that her mouth straightway was filled with praise, or that the people all rejoiced to see the Saviour's wondrous works?

My dear friend, do you not know that sin distorts the soul? Have you felt its blighting effects? Have you gone for years bowed down with its condemning weight? Have you longed for relief, for peace of mind, for joy that comes from sense of sins forgiven? Then stay away

* See lesson on N. T. History in the *Instructor* of Feb. 8, 1882.

from Christ no longer. He is ready even now to give you needed help. He speaks, and speaks to you, "Come unto me, and I will give you rest." His hand is even now outstretched to give the healing touch. Will you be healed?

(2.) *The works that I do bear witness of me.*—And this is true of you, my brother, and true of me as well. They never bear false witness. They tell with fearful accuracy to those about us the true condition of our heart. In courts of Heaven they also witness bear, and at the last great day will be the ground of our acquittal, or seal with crushing weight our doom. What are your works? What witness do they bear?

(3.) *No man is able to pluck them out of my Father's hand.*—What a blessed assurance is this. What courage and hope does it give to the trusting child of God in the midst of the darkness that surrounds him. Let us learn to rest with perfect confidence upon the promises of God. The true Christian while doing his duty and trusting in God is absolutely safe. He will be kept "as in the hollow" of God's hand. What a figure is this! In the hand of the Almighty! There, for protection! Is there any power in earth or hell that can loosen the grasp of the Almighty, and pluck from his hand those who have thither fled for safety? Here is our refuge, our strong tower of defense. Here let us rest and be at peace,—in our Father's hand. C. C. L.

MEMORIZING SCRIPTURE.

WE are always swinging to extremes. The fashion of parrot-like memorizing has become so unpopular that many question the worth of committing anything to memory. We shall soon have it questioned whether the Creator did not err in giving a special measure of this faculty to the young. "Is it not better to understand God's truth than to commit its mere words to memory?" it is asked. And since this can hardly be denied, "Why make this ado about learning Scripture verses by heart?"

Glorious logic! As if committing the very words of inspiration stood in the way of understanding them! What we should seek to do is to have the precious words stamped on the plastic mind of youth whilst their meaning also is unfolded as rapidly as it can be received. But, practically, what shall we aim to do in this line of our Sabbath-school work?

Of one thing we may be sure—we shall not do more than we try to do, though we may do a good deal less. Shall we then seek to secure some memorizing of Scripture each week? By all means. Not to do so is to miss our opportunity and to neglect our duty. Albert Barnes, when he was past threescore years, kept an open Bible on his bureau that he might commit its words to memory while dressing; but we may set it down as a fact that the most of our scholars will memorize little of the Scriptures after they are fifteen years of age—very little after they are twenty. They are both more able and more willing to "learn by heart" from eight to fifteen years of age than at any other period of life. If, then, they are to have stored in their memories these priceless treasures for life-use, the acquisition can best be made whilst they are boys and girls. It is our part to help them to lay up these treasures, which are too often all unappreciated by them.—*Presbyterian at Work.*

—An idle word may be seemingly harmless in its utterance; but let it be fanned by passion, let it be fed with the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire, that will melt the chains of human friendship, that will burn to ashes many cherished hopes, and blacken more fair names than one.—*Charles A. Dickey.*

—When a man tells you he doesn't believe the Bible, quote something from Aristotle or Shakespeare, and ask in which portion of the Scriptures the same passage occurs, and ten to one he will assure you that he has often read it in the Sacred Book, but he cannot recall the chapter and verse.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 14, 1882.

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

DATE OF THE PAPAL SUPREMACY.

BRO. SMITH: Why do authors differ with regard to the date when the papacy received full power? Dr. A. Clarke and others, I believe, give the date as 606 A. D. What authors do you rely upon for the date of 538? R. A. U.

Ans. The author whose testimony seems conclusive respecting the source from which the papacy claims its supremacy, and the date when that supremacy was conferred, is Croly, who quotes from the *Novellæ* of the Justinian code, from Baronius, and others. As the evidence may be of interest to many besides our correspondent, we present the testimony on this point somewhat at length, as follows:—

When Justinian was about to commence the Vandal war, A. D. 533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople, as to which should have the precedency, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the *Apocalypse*, by Rev. George Croly, of England, published in 1827, gives a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the decree of Justinian was expressed:—

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, patriarch.

"Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in subjecting and uniting to your holiness all the princes of the whole East.

"We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is THE HEAD OF ALL THE HOLY CHURCHES; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."—*Croly*, pp. 114, 115.

"The emperor's letter," continues Mr. Croly, "must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church shall be referred to the pope, 'head of all bishops and the true and effective corrector of heretics.'"

The pope, in his answer, returned the same month of the following year, 534, observes that among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all."

The "*Novellæ*" of the Justinian code give unanswerable proof of the authenticity of the title. The preamble of the 9th states that "as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate." The 131st, on the ecclesiastical titles and privileges, chapter 2, states: "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the

most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."

Toward the close of the sixth century, John of Constantinople denied the Roman supremacy, and assumed for himself the title of universal bishop; whereupon, Gregory the Great, indignant at the usurpation, denounced John, and declared, with unconscious truth, that he who would assume the title of universal bishop was Antichrist. Phocas, in 606, suppressed the claim of the bishop of Constantinople, and vindicated that of the bishop of Rome. But Phocas was not the founder of papal supremacy: Says Croly, "That Phocas repressed the claim of the bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533." Again he says: "On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the pope formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."

Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. . . . In the month of March, 538, dangers beginning to threaten them [the Ostrogoths] from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their identity as a people.

Thus the Gothic horn, the last of the three, was plucked up before the little horn of Dan. 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.—*Thoughts on Daniel*, pp. 330-335.

THE CIRCULATION OF OUR OWN BOOKS.

IN an excellent article in the REVIEW recently, Bro. Smith called attention to the great lack of interest among us in the circulation of our own literature. That article is worthy of careful consideration. Attention is also called to an article in this issue entitled, "Attending to our own Work." If the positions taken in this article are correct, they have an important bearing on the question before us. Are the truths advocated by S. D. Adventists of sufficient importance to demand of them a constant and primary interest? If we admit that they are truths at all, they certainly do. Then, surely, the literature which embodies these truths is of primary importance. There is no way of escaping this conclusion.

The Lord is coming. The last message of mercy is going forth. Eternal consequences depend upon its acceptance or rejection. It contains the precious truths of Holy Writ,—those which have been neglected, and trodden under foot in past ages by the man of sin, as well as those received among Christians generally. The great truths of the Bible in their clearness and

harmony, those which are unpopular as well as those which are popular, are contained in a message of warning. How necessary such a message to prepare a people for translation. Such people must stand "without fault before the throne of God." They must therefore have the whole truth of God's word, in all that relates to man's character.

There can be no higher, nobler work than dissemination of such truths. They elevate and bless those who receive them in this life. They prepare them for the life to come. They call from the low and groveling things of earth to the glorious reward which awaits the child of God. They embrace all the good principles which are taught in this world, leaving out the evil. They purify our hearts, and make them serious in the age of levity and frivolous pleasures, by the contemplation of the great scenes of eternity. They separate us from influences calculated to foster pride and vanity. They are, in short, the truth which God has ordained to enable his people to escape the perils of the last days to triumph in him and gain the world to come.

Our publications contain these truths. It is a noble work to call the attention of the people everywhere to them, and to secure their interest in these things. The world must be warned. A duty is laid upon all who embrace these truths. We accept this responsibility when we accept these doctrines. What! accept the doctrine that the Lord is soon coming; that the day of wrath is soon to burst upon us; that the "time of trouble" such as never was since there was a nation on earth is near, when the earth will be strewn with the carcasses of men left unburied and unlamented when the plagues of wrath will fall, and men gone forever, and we have no duty to warn the people of the approach of these things? Impossible! Absurd! We cannot escape this responsibility if we really accept these doctrines as true. We are grossly neglecting our duty if we fail to warn our fellow-men of the approach of such great events.

A careless world inquires, "Where is the promise of His coming?" It says, "All things continue as they were from the beginning." A lukewarm, ease-loving, popular church lulls itself to sleep with the thought of the world's conversion in a good time coming, and with hopes of success in various reformatory movements which have sprung up in good in them; while wickedness abounds, and the love of many is growing cold, and men are worse and worse, and sin and crime of every kind abound. These can see no propriety in our neglecting of the great day of God's wrath being near, and disturbing their repose with thoughts of the near approach of the Judgment. Their thoughts are just as distasteful to them as the coming flood was to the antediluvians, or the threatened calamities of Jerusalem were to the Jews.

But we view things from a different standpoint. These things to us are solemn truths which cannot, must not, hold our peace. Our ministers must be men "terribly in earnest," showing their very bearing that they carry solemn and awful truths upon their souls. Their success will depend largely upon the weight with which these truths affect them. If they go along with a light load, feeling but little, they surely will make little. The more we feel, the more we can influence others feel.

But our publications must ever be one of the most important means of spreading the truth. Our ministers can hardly get along without them when they give courses of lectures. Our people never can become thoroughly posted in the truth without studying them carefully. One great reason why so many are worldly, careless, and most lost to the cause, is the fact that they do

which they visit, and they should make it a specialty to visit these persons and offer them such inducements by way of premiums as are offered by the Associations.

2. The secretary should also have a correspondence with proper persons all through the Conference, suggesting to them inducements to be presented to those whom they wish to have subscribe.

3. From time to time, when articles, especially interesting or important appear in the paper, a copy should be sent to persons who do not take it, accompanied with a postal card calling attention to such articles, also to the premiums offered, and suggesting, if necessary, that the paper can be paid for monthly or quarterly. In fact, every lawful means should be resorted to in order to induce them to become subscribers. This will render it necessary for the secretary to take from ten to twenty-five copies each of our periodicals, as the circumstances may require; and these should be paid for by the State tract societies.

4. The advantage of clubbing *Good Health* with our other periodicals to new subscribers, as set forth in the sheet which has been sent to our tract societies and ministers, should also be presented. According to offers there made by the publishers of *Good Health*, \$4.00 per year will pay for the *REVIEW*, *Signs*, and *Good Health*; and this can be paid quarterly when the business is done through our tract societies. This offer is only made to those who are new subscribers to all the periodicals mentioned.

It may be proper to state here that a classified list of the names of those who are not subscribers for the *REVIEW*, stating their circumstances, should be presented by the secretary to the Board of Directors at each quarterly meeting; so they may decide who should be considered worthy poor, and consult with reference to the best course to be pursued with those who do not subscribe. It is proper that each church should be responsible for the *REVIEW* to those of their own members who are unable to pay for it.

The secretaries and others engaged in this work should feel that they are laboring for souls, that the souls of these individuals are in the balance, and that with a proper effort they may be saved. They should not feel that their ability or aptness can accomplish this, neither should they consider that their duty is done, and that God has released them from further obligations, when individuals refuse to subscribe. Their cases should be borne upon the heart of the one thus laboring for them, as the high priest anciently bore the cases of the children of Israel upon his heart as he went into the holy of the holies, and as our High Priest bears our cases before the Father. It is when the burden for souls is felt that something can be accomplished. Individual cases should be taken to God in prayer.

We should seek God for wisdom and grace, that with a tender and feeling heart we may reach hearts, and impress them with the importance of the work. There is too much cold formality in our labor. The burden for souls does not rest as it should on those who labor for them. The importance of our missionary work is not realized. Let the heart be connected with God, let it be imbued with the Spirit of Him who died for us, let the worth of souls be felt, and we shall realize that there is importance to even these steps, and something will be accomplished.

S. N. HASKELL.

ATTENDING TO OUR OWN WORK.

Those men usually succeed the best pecuniarily who have the habit of "minding their own business." Most anybody can get a good living by doing that. The reason is plain. To succeed in anything we must give special attention to it. It must be with us a leading theme of interest. If we scatter our attentions here and there, we cannot expect to accomplish much in any one thing. This principle is as true in religious matters as in anything else.

The field of religious thought and inquiry is a great one. In many directions we might labor and be engaged in a good work. Seventh-day Adventists have a broad platform of moral truth upon which to stand. It embraces "the commandments of God and the faith of Jesus." And these embrace all the truths of God's word,—that word by which the map of God is "thoroughly furnished unto all good works." Hence S. D. Adventists should never allow themselves to be a narrow, sectarian, bigoted people, with merely one idea.

Their sympathies should be exercised in behalf of all good movements in which moral principle is involved. They should be on the right side of all questions, and never affiliate with iniquity. On all proper occasions they should show that they are on the right side, that their influence may be exerted for the right, and that all good people may know where to find them. None can dispute the correctness of this position.

But there is another point we must never forget. God has committed to our hands a special work. This is so, or we are a deluded people. Is probation soon to close? Is Christ soon to appear? Is a special message of warning now being given, threatening unmingled wrath upon all who reject it? So we believe. We are very certain of this. We have examined over and over again the evidences from the Bible, and they seem as clear to us as the sun at noonday. We are settled in the position that the Scriptures teach these things as plainly as any doctrine revealed therein. We should not know how to understand the statements of Scripture if we doubted the truthfulness of these positions. We should be out at sea without chart or compass. We are settled, then, that these positions are correct.

With these convictions, how can we do otherwise than give warning to the world of the approach of that great day? This is our *special work*. We have a message from God to deliver. It comes from the "sure word of prophecy," to which we do well to take heed. The moment we grant the truthfulness of these positions, the conclusion is inevitable that we are under weighty responsibilities to do all we can to arouse the world to their danger. We ought to feel "terribly in earnest," with such a message as this committed to our trust. This should be a matter of greater interest than any other in the world. Doubtless many will think it foolish to make so much of this message. Why? Because they do not believe it a true message. But we venture the assertion that we have not a candid opponent anywhere but that will admit, if our positions are true, that consistency requires us to be the most earnest people in the world.

Every one of us ought to do our utmost by all lawful and proper means to disseminate the truths we hold. Who will do this if we do not? It would be absurd to expect those who do not believe these truths to interest themselves in their circulation. We are comparatively few in number. Twenty laborers might be at work where there is now one, and not be in one another's way. The fields are white for harvest. Laborers for God are needed everywhere. We are comparatively a small people. More talent is needed in every department. Our most faithful laborers are overworked, and almost breaking under the burden. Under these circumstances, it would not be good policy to scatter our efforts. All the talent at our command should be employed in doing that which is most important to be done, and that with us should be the propagation of the special truths committed to our trust.

"The Lord is coming, let this be
The herald note of jubilee,
And when we meet and when we part,
The salutation from the heart."

We expect of course that people will have to pursue the various avocations of life, and support themselves and families. But we believe that the farmer at his work, the carpenter at his bench, the housewife with her cares, the doctor with his patient, as well as the minister in the pulpit, should each consider the salvation of souls by means of the special truths God has committed to our trust, the greatest object of interest in all the world, if we would meet his acceptance. Let us not forsake our special work and be diverted to other things.

But shall we not interest ourselves in the temperance movement, in educational interests, in resistance to unjust monopolies, and in moral questions in politics? We certainly should be interested in every question which has a moral bearing, and some of these are of great importance. Our interest in each should be in proportion to the degree of moral principle involved. For instance, we could not be clear before God, should we ignore the temperance question or be indifferent to it. Wherever we live, we should let it be known that our sympathy and voice will always be in its favor, whenever we can accomplish good by so doing. But we could not consistently throw aside our special work, even to labor in its behalf. There are hosts of able men and women engaged in its cause, who are doing a noble work. We should

give them our sympathy and support. But we have no interest in our special work, and will engage in it. The truths we hold embrace all truths they have, and some besides. We believe the Lord is coming, and that the world must be warned. The plagues of God's wrath are soon to fall. Who shall sound the alarm, if not those who believe it? The work of preparation embraces all the truth of God's word. Eternal ruin awaits those who reject it.

The ruin wrought by intemperance is terrible. But there is a ruin far more extensive awaiting millions upon millions besides the intemperance. Shall not these be warned? The effect of doom is eternal. If it is noble to save our fellow men from this lesser danger, is it not still more noble to save them from the greater one? Therefore, the greatest effort of our lives should be to advance the last warning message. Our voices should preach it. Our pens should write it. Our means should sustain it. Our souls should be imbued with it. We should never be diverted from it in such a way as to seem to ignore it, or consider it of small importance. If we should do so, a people, take hold of it with this spirit, in a short time our numbers would be doubled, and a great work would be done. May God help us to attend to our own specific work.

GEO. I. BUTLER.

ENCOURAGING.

We are glad to report progress in the sale of the *Life of Father Miller*, the great pioneer of the Advent movement in this country, which has so stirred the world in years past. Some hundred copies have been sold from this tract within a few weeks past. Some of these have gone as premiums for new subscribers to the *REVIEW*. Others have been bought because the interest recently awakened in this good work. We have plenty left to supply many more who ought to read it. Its perusal can but increase our interest in the Advent faith,—a consumption devoutly to be wished. Send in your orders to friends, and learn of this noble man whom we led out to start a great work. Price only 50¢ postpaid.

G. I.

HAVE YOU READ IT?

I MEAN the "Life of Wm. Miller." Years ago when it was first issued, I read it. I have since finished reading it again, and I can say truly that it has been not only instructive, but very encouraging, to me. We need to understand the rise and progress of the first angel's message, and be established in that, or we cannot understand the establishment in the third message; and I know of no better work to inspire unwavering faith in the fulfillment of the first and second messages than the biography of the first and principal messenger—the *Life of Wm. Miller*. All who have read this book for a few years would do well to read it during 1882. Those who have not read it should certainly do so this year. It is certainly a good premium book with the *REVIEW*. Through this means many of them should be distributed. Whenever carefully read, they will pave the way for the last message. Let them be scattered.

H. A. Sr. JONES.

MINISTERIAL ASSOCIATION OF S. D. ADVENTISTS OF MICHIGAN.

THIS meeting is to commence at 7 P. M. on Monday, March 21, 1882, and continue till the evening. Exercises each day according to the program on the last page. Devotional meeting on Monday at 8 A. M., preaching at 7 P. M., except the evening, when a devotional meeting will be held. All the ministers and licentiates in the Michigan Conference are requested to attend, and the hand at the time appointed for the first meeting. This Association is designed for the discussion of topics that need to be more thoroughly understood by our ministers that labor in the field expect to labor.

The State T. and M. meeting of Michigan will be held Sunday, March 26, at 2 P. M. Missionary sermon Sunday at 9 A. M. All the directors and officers of the T. and M. society will be expected to be present, as matters of importance will be up in connection with the T. and M. work. The place of this meeting will be given in the next issue. MICH. CONF. C.

HUMILITY.

The bird that sings on highest wing
Builds on the ground her lowly nest,
And she that doth most sweetly sing,
Sings in the shade when all things rest!
In lark and nightingale we see
What honor hath humility.

The saint that wears Heaven's brightest crown,
In deepest adoration bends;
The weight of glory bends him down
The most when high his soul ascends;
Nearest the throne itself must be
The footstool of humility.

—Selected.

Progress of the Cause.

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

DAKOTA.

Cameron, McCook Co., Jan. 31.—Our meetings
continue here. We are in the midst of the Sab-
bath question. Four have promised to obey, and
others are almost persuaded. The school-house
has been closed against us by the school board.
To-night we present the mark of the beast. Then
we will have to close, unless we can get the use
of a private house. Shall follow up the interest
the best we can. Pray for me.

D. T. BIGGS.

NEBRASKA.

Hubbell, Feb. 2.—The meetings we commenced
at this place Dec. 31, were closed Jan. 29. The
attendance has been good. Quite a number are con-
vinced that we have the truth, but none have
taken a stand. The way is too narrow. We
sold \$2.00 worth of books, and distributed quite
a number of tracts and papers. We hope to see
some who are interested take a stand for the truth.
The brethren who live near here were strengthened
by attending the meetings.

DANIEL NETTLETON.

Duncan.—We are about to commence another
little with error, and need the prayers of all
God's people. Bro. A. Whiteis has just been doing
missionary work to prepare the way for meetings
to be held at Silver Creek. The doors of the
churches and school-house are bolted against us,
but we have secured a house, and expect Bro.
Cudney to handle the sword, while we will assist
what we can by our prayers. May the truth of
God prevail, and precious souls be saved.

G. L. DIEFENBACH.

Valparaiso, Jan. 31.—The State T. and M.
meeting at Valparaiso was held Jan. 28,
9. Notwithstanding the unfavorable condition
of the roads, we were permitted to meet some
from abroad. Brn. Cudney, Starr, and Shultz
assisted in the meetings. The outside attendance
was good, many expressing their desire that the
meetings be protracted. I remain to follow up the
interest until time to meet my next appointment.
The subjects for future meetings are presented by
the friends outside the faith.

Totally the harvest is great; but those who are
willing to sacrifice home comfort and happiness, and
go out with toil and tears to glean the precious
sheaf, are few.

CHAS. L. BOYD.

PROVINCE OF QUÉBEC.

Stukely, Jan. 30.—I reached this place
the 28th inst. From the station I came to Bro.
Walker's, where a goodly number were assembled
together for a prayer and social meeting at the
commencement of the Sabbath. Eld. D. T. Bour-
deau and family were present. We all felt to take
our refuge in the Lord. On the Sabbath the attend-
ance was large. The services were of deep inter-
est to all. The remarks by my brother were in-
spired, and expressive of confidence and hope.
It is our privilege to be joyful in God.

A. C. BOURDEAU.

INDIANA.

Royal Center, Feb. 1.—Have held of late very
interesting meetings here. The interest was good
and the attendance large up to the close, and the
services were good.

Since leaving Royal Center, have preached at

Milford, where I found one lately established in
the truth as the result of labor bestowed on
Milford. Was also invited by the pastor to preach
in the M. E. church at North Manchester. I
accepted, and much prejudice against S. D. Ad-
ventists was removed.

Am now preaching at Big Indian, with some
success. A. W. BARTLETT.

IOWA.

Parkersburg.—Arriving here Jan. 25, we re-
mained till Feb. 2. Held eighteen meetings.
Two united with the church by baptism. No
ministerial labor has been bestowed here for nearly
three years; yet we found the church in good
spirits and strong in the truth. They were hun-
gry for the bread of life, and this made our labor
very easy. The brethren laid aside their work,
and we held two meetings each day. They were
very much encouraged. The last day we cele-
brated the ordinances. Every member was pres-
ent and took part, and all bore good testimonies.
There seems to be an interest among the Ameri-
cans, both in the village and in the country. We
now go to Dayton.

O. A. OLSEN.

O. A. JOHNSON.

Granville, Mahaska Co., Feb. 6.—Began meetings
at this place a little over a month ago. Have
been favored with pleasant weather and good
audiences from the first. We have been granted
the free use of the U. B. church, and the cost of
fuel and lights is cheerfully met by our hearers.

The M. E. minister has spoken against us once.
He was reviewed with freedom and effect. The
sound of the truth has gone out to neighboring
villages, and we have invitations to lecture at two
places, three and eight miles from here.

A minister has already spoken against us on
the Sabbath question at Peoria, three miles south,
and yesterday a sermon was preached on the
immortality of the soul. We review to-night.

Ten have begun the observance of the seventh
day, nine of whom are heads of families. Have
held one Sabbath meeting, which was well attended.
Pray for the prosperity of the work in this
vicinity.

GEO. E. FIELD.

LEROY T. NICOLA.

MICHIGAN.

Bancroft, Feb. 6.—We commenced labor at this
place Jan. 22, and devoted the first meetings to
the welfare of the church. A kindly and brotherly
spirit of unanimity pervades the body. There are
no grievous trials, no corrupting schisms, no
strivings for the mastery; but with a noble,
patient, and unselfish spirit they go on, like men
and women of God. We thank the Lord. The
evening meetings are well attended, and the un-
divided attention given inspires the belief that the
interest is genuine; for the truth is preached
with the fear of the Judgment before us. We hope
that a few may be rescued from the coming storm.

E. P. DANIELS.

Mt. Pleasant, Isabella Co.—Our house of worship
at this place was dedicated at the time appointed.
As it was thought best for Eld. Burrill not to
leave his work in St. Charles, Eld. Ostrander came
with Eld. Fargo. On the Sabbath, a fair repre-
sentation of friends came from the surrounding
churches. Sunday, Eld. Ostrander delivered the
dedicatory sermon to a full house of attentive
listeners, from Ex. 25: 8. Prayer by Eld. Fargo.
Meetings were continued through the week, but
the weather was unfavorable, and it was deemed
best to leave for the present.

The few brethren upon whom the burden of
building rested, have shown a commendable zeal
in putting up a neat and commodious house. Al-
though this is quite a large church in numbers,
there are only a few real burden-bearers. They
had been somewhat in trial because of misunder-
standings; but when we left them, a good, tender,
Christian spirit seemed to pervade each heart, and
a good understanding was brought about. We
left them feeling kindly toward one another, and
of good courage.

L. A. KELLOGG.

St. Charles, Feb. 8.—Fifteen more have embraced
the Sabbath since my last report, and several
have taken their stand to be Christians who had
rested on the seventh day. Among those embrac-
ing the Sabbath, are the parents of the young
lady referred to in my last report. There are
about twenty-five more to be baptized as soon as

circumstances will admit of it. These, with the
forty-seven that have been added since these
meetings begun, will make a membership of about
one hundred and forty; and still there is a good
interest.

Hope is reviving in the hearts of those who had
been almost in despair. Our Sabbath meetings
have been seasons of great refreshing. The Spirit
of God has been present to such an extent that
the strong man has been mightily moved. Every
week we can see marked improvement in the
Sabbath-school. At our last school one hundred
and eleven were present. Thirty-nine volumes of
"Spirit of Prophecy" have been sold, besides
many of our other publications. The REVIEW is a
weekly visitor in all but three families, and we ex-
pect it will be taken by those whom we return.

The T. and M. society renewed their subscription
for the Signs. A new interest in this branch of
the work has been awakened, which we expect to
see grow.

A. O. BURRILL.

Coopersville, Ottawa Co.—We are still continuing
our meetings in this place. The interest is excel-
lent. Last night the hall was incapable of seating
the congregation. Eld. John Levington, of Detroit,
and Eld. Areher, of this place, have both preached
against our views. The former gentleman is
known to some of the readers of the REVIEW as a
most bitter calumniator of S. D. Adventists. The
tirade of vituperation which he poured upon us in
this place was so extravagant that it disgusted the
better class almost universally. The following
from the editor of the local paper, a gentleman of
candor and a friend of fair dealing, expresses the
estimate which he placed on the efforts of Eld.
Levington:—

"The lectures denouncing Adventism at the
Free church Sunday and Monday evenings, by
Rev. Levington, were amusing, to say the least.
We are inclined to think, however, that such
preaching will make but few converts to either
faith."

We allowed ourselves to be turned aside from
the regular course of our lectures long enough to
present our views in a single discourse each on
the immortality and Sabbath questions. We are
now proceeding again in the presentation of our
regular line of subjects. The attack upon us has
greatly increased the interest to hear, and secured
for us the sympathy of the masses of the people.
Already several backsliders have been reclaimed,
and we are encouraged to believe that the work
has just begun.

Feb. 6.

W. H. LITTLEJOHN.

KANSAS.

Cedar Vale, Chatauqua Co.—In company with
Bro. Hill, I have been here for the last ten days,
holding meetings. As the result of these meetings,
twelve, all heads of families except one, have com-
menced keeping the Sabbath. Brn. Barthiek and
Dawes were keeping the Sabbath when we came
here. They came to this place from Missouri,
having received the truth through the labors of
Bro. Woodruff. They came over to our tent at
Lowe last summer, and procured some publications.
These they have been circulating, as opportunity
offered, while their wives have nobly seconded
their efforts. As the result, we found a deep
interest, and our house has been crowded every
night, though there has been an opposition meet-
ing going on two miles north for the past week.
We now report sixteen Sabbath-keepers, and a
Sabbath-school of forty-six members. The interest
is as deep as at any former time. We send for a
club of ten *Instructors*, and we hope very soon to
order several copies of the REVIEW.

L. D. SANTEE.

OHIO.

Lyons.—From Jan. 27 to Feb. 2, I was with the
church at Lyons. This was my first visit to this
little church. I was agreeably surprised to find
more believers in this part than I expected, and
what is more, and better still, I found them walk-
ing in love and union, and apparently in full
sympathy with the present truth. They have a
meeting-house inclosed, which we hope they will
finish up in the spring. The church numbers
about twenty members, and the Sabbath-school
about twenty-four members. They have a good
interest in the Sabbath-school. Bro. Bigelow ren-
dered efficient aid in these meetings, and it is but
just to say that it is through his labors that these
souls learned the truth. We hope the friends here
will all be faithful in paying tithes, and taking

the REVIEW, and in every good work, that when Jesus comes they may hear it said, "Well done."

Whitehouse—Spent Sabbath and first-day, Feb. 4, 5, at Whitehouse, Lucas county. There are a few excellent souls here that embraced the truth last summer under the labors of Bro. Bigelow. I was indeed much pleased with the intelligence and faithfulness of these souls, and feel sure that if they are zealous and faithful, the time is not far distant when they will have additions to their number.

Bro. Bigelow was with me, and rendered good help. He appears to enjoy the confidence of this community. He will accompany me for awhile in future labor.

This short tour has been an encouraging one to me. I have formed many new acquaintances in Lucas and Fulton counties, and I can see that surely the Lord is gathering out a people, to prepare them for his coming.

H. A. ST. JOHN.

Dist. No. 3.—From Jan. 22 to Feb. 2, we labored in this district.

After our State quarterly meeting at Clyde, we went to Peninsula, where we enjoyed two excellent evening meetings in a private house. The next day we went to Bedford, where we held a similar meeting. The Spirit of the Lord was with us there also.

The day following, we left for Cleveland, where we remained over Sabbath and Sunday. Meetings commenced on Friday evening. On the Sabbath the brethren were mostly present. A man from another part of the city, learning of the meeting, met with us. As he had studied our views carefully for two years, and gave good evidence of his intentions to serve the Lord, he was received into the church. At this point a case of much interest was made known to us. It is as follows: One of our sisters, having learned of a place in the city where religious and temperance meetings were held, and that the ladies conducting the services (about five in number) were, from the reading of the Scriptures, interested in the subject of the second advent, called on them and secured an appointment for us to speak on that subject on Sunday. We went at the appointed time, and remained for the services in the evening. We found they had changed the order of the meetings from what they had formerly been, and now devoted the time to the reading of the Scriptures; consequently, not only those conducting the services, but many of those who attend the meetings, were interested in the subject. We were offered the large hall for a series of meetings. The only expense would be for fuel and lights. We procured the names of the persons, and have since sent them quite a list of reading matter.

Our next appointment was Tuesday night at North Bloomfield, where we held four meetings at the house of Bro. Chimcock. These meetings were also very good. We were there met by one of our brethren, and taken across the country nineteen miles to Father Underwood's. That night, quite a number came in. We think this a good place for a course of lectures,—probably a tent-meeting.

We have worked hard, and enjoyed much of the blessing of God. Sold some books; collected from scattered brethren considerable tithe money; received some pledges; also believe our expenses will be met. Several have thought they would engage in the work of canvassing for "Thoughts on Daniel and the Revelation."

We now go to Richmond Center, where we will probably remain two weeks. Pray for our success.

R. A. UNDERWOOD.

G. G. RUPERT.

THE SOUTHERN FIELD.

In filling my appointments during the month of January, I was much encouraged to find more of the Spirit of God manifested by our people, which is evidence of its effect upon their hearts. The new year brought a better state of things,—more consecration, more love for the truth, and more of a willingness to do.

Twelve years ago, there were in the seven Southern States east of the Mississippi River but two persons keeping the seventh-day Sabbath and known as Adventists. At this time there are one hundred and twenty-five. The first organized company was in Taylor county, Georgia, in the fall of 1877. The next January and February, 1878, two churches were organized in Alabama. In 1879, a church was organized in Wautauga

county, North Carolina. In 1881, three more churches were organized; one in Clark county, Mississippi, one in Washington county, Alabama, and another in Atalla, Alabama. A company of six was partially organized in Brooks county, Georgia, in the winter of 1878, but apostasy and death broke it up. The seeds of truth have not stopped growing, however, and there are now enough for a church there. The one in Taylor county, Georgia, remained firm and did a good work, till removals weakened it and broke it up. The one in Atalla has not been in a growing and prosperous condition, for the want of ministerial labor. All the others are doing quite well. Among these one hundred and twenty-five persons, there are eight that talk the truth publicly; yet none of them devote all their time to the work of the ministry.

C. O. TAYLOR.

Bladen Springs, Ala., Feb. 1.

NEW YORK.

St. Lawrence Co.—Jan. 9-12, I was with the friends in Pitcairn. Visited every Sabbath-keeper, and held two meetings, which were enjoyed by those present.

Jan. 13-15, I was at Fine, and held three meetings, which were well attended by our people and those not of our faith. Here I visited from house to house. All were cheered and encouraged, yet they feel the need of more systematic ministerial help. But we hope none of our churches or isolated ones will become impatient or discouraged. God lives, and help will come.

H. H. WILCOX.

Dist. No. 4.—Dec. 24 to Feb. 5 I spent with the friends and churches in this district. Taken in all, the trip was a success. Four members were added to the tract society. Subscriptions on periodicals were renewed, and some trials settled or put in a way of settlement. There has also been an increase of tithes in this district the past quarter, although the missionary work done was less than in two years before.

Our district meeting at Buck's Bridge was not largely attended; yet the Spirit of the Lord was present to enable some hearts to receive the straight testimony given them. Our brethren ought to take more interest in these meetings. At South Pierrepoint, Eld. M. H. Brown joined me, and rendered timely help. Another victory has been gained by this little church, which the enemy has tried so hard to distract and divide. This victory will be held and others gained, if the members will live up to the resolutions they have formed, and heed the plain testimony and faithful admonitions that have been given them. To do this, they will have to be more watchful of their own faults, and less observant of those of others. A spirit of sharp criticism has done its part toward dividing the church; we hope it will be suppressed in the future. Precious youth might be brought to the fold of Christ, if all would but prove faithful.

I start to-morrow for Saratoga county to labor a few weeks. Pray for me.

M. C. WILCOX.

Ox Bow, Feb. 5.

MINNESOTA.

Wells.—Jan. 7 and 8 I attended the quarterly meeting here. By request of the elder, I preached on Sabbath, immediately after Sabbath-school, from Rev. 14:12, after which we had a season of social worship. The word spoken seemed to meet a response in the hearts of the brethren and sisters, and we enjoyed a good meeting. On first-day morning I spoke again from Rom. 12:12. After a short intermission, a business meeting was held. This church is very widely scattered. Meetings and Sabbath-schools are held in three or four different places by the members of this church. Owing to this scattered condition, the business interests of this church have suffered. Only a small proportion of the members were in attendance at this meeting, consequently but little was done. The action taken, however, was harmonious.

On consultation with the elder and others, it was thought best to hold a series of meetings here. Some that were keeping the Sabbath had never heard much preaching on the subjects of present truth, and some of the children of Sabbath-keepers that have grown to a sufficient age to understand the truth, had never heard more than an occasional sermon. It was hoped also that an interest might be awakened among the neighbors. Up to the present date I have held twenty-two meetings. The attendance has been fair, consider-

ing the cold weather. The interest outside of brethren has not been all that I could desire, quite a deep interest is manifested by a few. Lord has given a good degree of freedom preaching his truth, for which I feel to praise name. Though not able to report as much accomplished as I would like to, I would not yield discouragement. On the contrary, I will try humble myself before the Lord, and seek for greater degree of efficiency in this precious work. I shall continue the effort here a little longer, being and praying that God will give us fruit of labor.

E. A. CURTIS.

Monticello and Oak Springs.—We went to Monticello Jan. 20. Began meetings that evening with the brethren. On Sabbath and Sunday the American brethren residing there were present, and the Lord helped in presenting the word to them. Good feeling and harmony prevailed. Some outside interest was manifested, and continued meetings there until Friday night, when we went to the Swedish part of the church, commenced meetings. Continued with them on Sabbath and Sunday. All came in and participated freely in the meetings. One family, whom I had never met, came sixteen miles, and were with us during the meeting. Re-organized the Sabbath school, and left the people greatly encouraged. The brethren were too much scattered to make V. M. society profitable.

On the 31st, we returned to Oak Springs, held five more meetings with the church there. Those who were absent at the time of our previous visit had returned, and were with us. On Sabbath the Spirit accompanied the word spoken, and warming influences melted the hearts of brethren to tenderness, so that, before the meeting closed, all hardness had vanished. Confessions were made, wet down with tears of penitence and contrition; and all those difficulties which I had tried so long to make them believe insurmountable, were swept away like frost before the sun. Forgiveness followed confession, harmony and love took the place of discord and variance. Truly the Lord is good, and the evidences of his loving favor give us courage and trust in him and labor on. On Sunday we celebrated the ordinances, after receiving one member and taking another under the watchcare of the church. Elected officers for the church, re-organized the Sabbath-school, and ordered ten copies of the *Instructor*. Obtained three subscribers for the REVIEW, and one for the *Harold*. Closed work there Sunday night, and on Monday came to Minneapolis, and commenced meetings the evening.

D. P. CURTIS.

Feb. 7.

D. G. BURCH.

TEXAS.

Clifton.—For over a year I have not reported through the REVIEW. However, it has not been on account of inactivity or lack of interest. God has greatly blessed my feeble and unworthy labors. I have also realized the promise of the Lord of harvest, "Behold, I am with you always, even to the end of the world."

At Clifton we have just closed our seventh quarterly meeting since we, six members besides myself, were properly organized into a church. The meeting was very solemn, and the Lord was thought to approve and bless our united efforts. Five were added to the church by baptism, and one letter, the latter having been a Baptist. Ten years ago, in humble confidence in the promise of God, I said to the brethren and sisters, six in number, that if they would be faithful to the trust, God would bless our labor and increase the small number. This has been done far beyond our expectations. We now number twenty working members. With one exception, all conscientiously paying a tithe. About two copies of the *Signs* are taken for missionary work and about the same number of Danish and Swedish papers. Publications and letters containing the light of truth are continually being sent to parts of the world,—the great harvest field. For this I feel exceedingly thankful, and humbly trust the work will continue. Of the two thousand Norwegians in this settlement, I hope still many may be brought to rejoice in the truth.

I am now visiting the Swedes where I labored last year and five commenced to obey God. Three have gone back, but are not satisfied, and trust they will commence again to keep all God's commands. Two have moved away, but are still faithful. Although there are over fifty

Swedes here, I can see no opportunity of doing any good. In the eastern part of the State, in the Coos county, I find an interest to hear, especially among the American population. There is no prospect to go as soon as spring opens, the Lord be merciful.

A. W. JENSON.

MAINE.

Our T. and M. meeting held at Mills, Jan. 21, 22, was good and encouraging. Norwood, Cornville, Richmond, Waterville, Clinton and Burnham were represented; and those attending felt that they were well paid for coming. My sickness prevented me from speaking, but the presence of God was present to assist in this part of the work, which was done by Brn. Stratton and Benson.

All of our brethren and sisters could be made to realize what they lose by staying away from our meetings, I am sure they would not allow themselves to be absent, and thereby lose that food needed by every soul to keep it in a healthy condition. There is no reason in staying home from these meetings, and then in our churches telling how backslidden the church is, and expressing the hope that the spirit and power of pure religion may be revived among us. I want that we may see more of this religion than we now do; and the way to see it is to first have the love of the truth in our own hearts. This will set us to work for others, and cause us to be like the sunshine and in the storm, lift when the road goes hard, and be ready to do what we can to help and bless our fellow-men.

There was never a time when we should have had more courage in the work of the third angel's message than now. Signs clearly indicate the presence of Christ near at hand, and what we do must be done quickly. Are our hearts in the right place? Do we think more of the work of God than this precious truth than we do of ourselves? Shall we not make a special effort to help forward this cause, by winning precious souls for whom Christ died?

Our presence at a general meeting shows that we have some interest in the work. Our prayers, accompanied with alms-giving, should come up as incense before God. "Honor the Lord with substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

It is better to wear out than to rust out. An eternal crown is soon to be placed upon the heads of those who are whole-hearted in the work, but a peevish, childish spirit will not do. Envy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement heat.

But "many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it will utterly be contemned." "Charity [love] is long, and is kind; charity envieth not." It is the bond of perfectness. Peter exhorts his brethren to love one another as he loved them, and above all things have fervent love among yourselves; for charity shall cover the multitude of sins. The crowning grace, as in 2 Pet. 1:5-7, is charity. The ruling principle of our lives must be love. To love God with all the heart, and our neighbor as ourselves, is the only way that leads to the kingdom of God; and we ever hear Jesus say to us, "Well done," because we have done well.

Thank God for the privilege of making an offering to overcome. I praise him for present help in time of need. It never looked better than it does to-day. A good meeting here at East Cornville, N. H. bath.

J. B. GOODRICH.

AS TENT AND CAMP-MEETING FUND

Several times called the attention of our brethren in Kansas to the importance of raising a fund for a camp-meeting tent, so that we need not be troubled in making preparations for our annual meetings, and that we may be saved the disgrace of making such an appearance as we have for the past year or two.

Tents are so badly worn that we cannot make a respectable appearance on the camp-ground. It is nearly five years since this Conference invested in a new tent, and for a congregational tent. Thinking of the matter in time, so that we could be ready to pay cash for one before warm weather, I have made repeated efforts for this object, and was very much gratified, when I saw the treasurer recently, to

find that there is less than fifty dollars in this fund. I felt ashamed of the tent at our fall camp-meeting, and was not sorry that we had no outside attendance, for the appearance of the camp was not impressive. There was something like \$250 pledged at this meeting to this fund. We invite those who made this pledge to pay a part of it, if they can, as early as March 1.

Brethren who love the cause will not wait to have a minister come around and make a public appeal before they will help in this branch of the work. Some are opposed to public calls for means, and some grumble that things are not all in readiness at the beginning of the general meeting; but how can these things be prevented, unless we have a fund from which to draw? Our spring meeting will probably be held at Burlingame, at about the usual time, and it is not too soon to begin to make our calculations. I have consulted the Conference Committee, and shall order a new tent for the occasion. It remains for our brethren to say whether we will wait until near the time, and then order a tent on time, and pay from ten to fifteen per cent more, or order within sixty days from this, and pay cash, and save this amount.

I hope our brethren will not wait to be visited by a minister, or for the close of the present quarter, but as soon as possible hand what you can to your church treasurer or your librarian. Then let them, as early as March 1, send it either to A. G. Miller, Topeka, Kansas, or to Nannie J. Kilgore, Ottawa, Kansas. Let the elders of the churches take this matter in hand, and see that it is attended to. Our ministers and licentiates, as they go from place to place, should not forget this branch of the work. Shall we not all act now?

Clarion, Kan., Jan. 24. SMITH SHARP.

A GOOD TESTIMONY.

I THANK our Heavenly Father for the writings of sister White. I love to read them. I can always find something to suit my case; and it gives me courage to press on toward the heavenly crown. As she says, "To confess Christ, we must have Christ to confess."

M. C. BUTLER.

TO BRETHREN IN VERMONT.

MY DEAR BRETHREN AND SISTERS: Not having enjoyed the privilege of meeting with you for a long time in the past, I find all my inclinations prompting me to say a few words to you through our good paper, the REVIEW. I want to tell you that my hope and courage in trying to live out the truth are still good. Although at times darkness and gloom pervade my mind, and it would seem that not one ray of light from Jesus would ever penetrate and scatter it away, yet at such times I find that I can, and do, obtain relief by earnest prayer to God for deliverance from the powers of darkness. Oh! I do feel thankful that we can go to him with all our trials, doubts, and fears, and that he is ever ready and willing to help us. I am determined by his assisting grace to be faithful in the discharge of every known duty, that I may be prepared to live with the dear Saviour and all the saints of God in his everlasting kingdom, which I believe is very soon to be established. Yes, my faith is being confirmed that we live on the very eve of that long-expected day when our dear Lord will come and gather his jewels home,—home to our Father's house, where there will be no more disease to invade our frames, and cause us to wither, droop, and die.

"But then immortal youth shall bloom, And bright shall beam each eye."

Oh! who does not long for a resting-place there? In the language of the poet I can say,—

"The thought that 't is near, Makes me almost impatient for Christ to appear, And fit up that dwelling of glory so rare,— The earth robed in beauty,—I long to be there."

Your brother in Christ, CHARLES P. WHITFORD. Battle Creek, Mich., Feb 3.

COURSE OF READING FOR MINISTERS.

I HAVE read with interest the report of the General Conference, including "Course of Reading for Ministers," which I have cut out and keep in my diary. I have read most of the works recommended, especially of our publications; but I find, when reading a book I had read several years ago, that I am much benefited. It seems almost like a new work. So I, for one, will try to get

what books I haven't got, and read what is recommended; and I hope even to read more. It is hard to find time to read; but when we have books with us all the time, we will often have a chance. "Give attendance to reading."—Paul.

L. JOHNSON.

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 CRUSE THAT FAILETH NOT.

"It is more blessed to give than to receive." Acts 20: 35. Is thy cruse of comfort wasting? Rise and share it with an other, And through all the years of famine it shall serve thee and thy brother.

Love divine will fill thy storehouse, or thy handful still renew; Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain; Seeds, which mildew in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? do thy steps drag wearily? Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary in the mountains, wouldst thou sleep amidst the snow? Chafe that frozen form beside thee, and together both shall glow.

Art thou stricken in life's battle? Many wounded round thee moan; Lavish on their wounds thy balsam, and that balm shall be thine own.

Is the heart a well left empty? None but God its void can fill; Nothing but a ceaseless Fountain can its ceaseless longings still.

Is the heart a living power? Self-entwined, its strength sinks low; It can only live in loving, and by serving love will grow. —Elizabeth Rundle Charles.

OHIO TRACT SOCIETY.

THE first session of this society for the present year was held at Clyde, Ohio, Jan. 22, 1882. The meeting was opened with singing; prayer was offered by Eld. R. A. Underwood. As no meeting was held the previous quarter, the summary of missionary labor during that quarter was read, also that of the quarter just past, which is as follows:—

Table with 11 columns: Districts, No. Members, No. of Reports Returned, Members Added, Families Visited, No. of Letters Written, No. of Signs taken in Clubs, Subscribers obtained for Periodicals, Pages of Pamphlets & Tracts distributed, Periodicals Distributed, Annals sold and given away, Cash rec'd on Tract Fund & Periodicals.

NOTE.—Received for membership and donations, \$65.02; sales, \$22.20; periodicals, \$109.63. Collected on other funds, \$12.35. Subscribers obtained for REVIEW, 13; Signs, 5; Good Health, 12; Instructor, 59. Members dismissed from society, 8.

A few comparisons were made between the two reports. The subject of the Signs to England was taken up, and the brethren and sisters donated liberally toward this worthy enterprise. Bro. H. A. St. John made touching remarks, setting forth the great importance of helping in such a good cause.

Adjourned to call of Chair.

SECOND MEETING, JAN. 22, 8:20 P. M.—The suggestions concerning the health and temperance tracts in our depository, were interesting and valuable to all present. Bro. St. John made very appropriate remarks concerning their right use, and urged our brethren to take them, and try to get all our people to adopt the principles of health and temperance. The subject of temperance was freely remarked upon by Elds. Beebe, Gates, Underwood, and St. John. Attention was called to a number of our books which ought to be distributed and doing good, but are now lying in the depository uncalled for. The use of the Prospectus in canvassing for Good Health was made a subject

of interest. Quite a number of Prospectuses were taken, and hopes are entertained that much good may be accomplished.

The meeting was encouraging and interesting throughout. During the latter part, Bro. G. A. King made a few remarks setting forth the necessity of canvassers, and especially canvassers for the new book entitled, "Thoughts on Daniel and the Revelation." The remarks were instructive and profitable.

Adjourned *sine die*. E. H. GATES, Pres.
IDA E. GATES, Sec.

NEBRASKA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1881.

Districts.	No. Members.	No of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	57	34	2	58	48	22	7	4335	836	25	\$ 142 75
2	68	42	3	125	70	96	7	7158	1315	81	94 30
3	133	114	15	...	6156	1053	140	108 07
4	59	21	2	73	20	...	6	4248	400	26	28 44
5	70	38	5	186	47	49	23	10880	1247	26	148 76
6	19	16	0	41	6	37	14	5337	470	...	33 60
	273	151	12	616	300	219	62	38114	5321	298	\$ 555 92

NOTE.—Received for membership and on donations, \$121.17; sales, \$45.48; periodicals, \$152.77; T. and M. reserve fund, \$236.50. Also collected on other funds, \$34.70. Subscribers obtained for REVIEW, 17; Signs, 10; Good Health, 12; other periodicals, 23. Members dismissed from the society, 6.

Mrs. C. L. BOYD, Sec.

A MISSIONARY HEROINE.

MRS. HARTMAN, a Moravian missionary of Surinam, recently deceased, through a long and useful life maintained a spirit of self-sacrifice and earnest devotion to the work of missions worthy of permanent record. After eighteen years of missionary work with her husband, in Paramaribo and Charlottenburg, he died; but nothing could induce her to leave the work; and instead of seeking some post of special privileges or convenience, if there was a station of special hard service and unhealthy climate, she was sure to volunteer for it. "Regardless of self, she thought only of the Lord's work, to which she devoted all her powers of body and of mind. She did not hesitate to take up her residence among the Bush negroes—a land of death, in which many missionaries in quick succession had found their graves, and which had been at last abandoned. There she lived and labored for years, among the poor plantation negroes, winning all their hearts, and securing their unbounded love and gratitude."

Need we wonder that such a woman impressed her spirit on her children, as well as on the ignorant heathen; that one of her sons became a missionary to the degraded aborigines of Australia, whose entire race is rapidly dying out; that another son has been thirty years praying and working to enlighten and lift up the Kafirs of Africa; and that her daughter is the wife of Missionary Heyde, at Kyelang, far up the Himalayas in Thibet? Will it not be said of such a woman at last, "She hath done what she could"?—*Missionary Review*.

HOW A MEETING-HOUSE WAS BUILT IN A HEATHEN COUNTRY.—It has cost about \$21, and of this the mission paid only \$2.30 for a door. A widow provided food for the builders of the first half yard of wall and foundation, the builders asking nothing for their work. Another woman provided for the first smoothing of the walls, another for the final polish, and a fourth gave food for the volunteers who put on the roof. The remaining expense was met by the chatechist himself, from a sum of money which he had laid aside to give to the Lord's work.

—In the whole of British India, thirty different languages are spoken, into all the more important of which the Bible has been translated.—*Rev. W. R. Manley, in The Central Baptist*.

—The Madagascar government, in its new code of laws, prohibits the planting of the poppy for the purpose of raising opium, under a penalty of a hundred dollars; and, in case of failure to pay, the guilty shall for every 6d. unpaid spend a day in long irons or chains. It also prohibits smoking hemp.

Special Mention.

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

—An illustration of "graveyard insurance" has recently occurred at Hawley, Pa. A man ninety-four years of age, who has been an invalid for over a year, died there last week, and it was found that a number of men had taken out policies on his life amounting to \$100,000.

—A new political party has come into existence. It is to be known as "The American Party," and has thus early announced as its standard-bearer for 1884, Rev. Jonathan Blanchard, President of Wheaton College, Ill. The platform, which favors many of the popular reforms of the day, advocates the doctrine that ours is a Christian nation, and that a Sabbath is demanded to meet God's requirements and man's needs.

—The average Sunday attendance at church in England and Wales is 10,000,000, and the communicants number about 3,000,000. There are 179 different denominations, which have 45,000 places of worship with upwards of 14,000,000 sittings. There are 36,000 stated ministers, of whom 23,000 are clergy of the Church of England. The Catholic population of England is estimated at 1,250,000 and that church had in 1880 a total of 14 bishops, 1,962 priests, and 1,175 churches and chapels.

—We remember nothing more vivid and touching than the telegram received last week from Lieut. J. W. Danenhower of the ill-fated Arctic steamer *Jeannette*: "The *Jeannette* entered the ice near Herald Island, Sept. 6, 1879. We pumped for eighteen months. The vessel drifted to the northwest during twenty-one months. She was crushed, and sunk on June 12, 1881. . . . Engineer Melville was given charge of my boat by De Long. I was blind." What volumes of anxiety and of suffering are involved in that laconic dispatch!—*Christian Weekly of Feb. 11*.

—Two thousand and thirty-nine actual shipwrecks occurred throughout the world last year, and the estimated value of property lost was \$1,400,000,000. As compared with the previous year, there was an increase of 359 in the number of wrecks, and an increase of about \$500,000,000 in the value of property lost. One hundred vessels sank through collision, and 4,134 persons perished. This includes officers, crews, and passengers in all parts of the world, and is considerably in excess of the number reported during the previous year.

—A friend sends us some clippings from the *Nashville Herald*, giving an account of the trial of F. D. Moore, pastor of the First Presbyterian Church of Covington, Ky. Mr. Moore was accused of heresy, the charge being based on a sermon delivered by him in March, 1880, in which he claimed that there is no law in the Bible authorizing the English and part of the American regulations in regard to Sunday observance. The Presbytery condemned Mr. Moore, but his church passed resolutions sustaining their pastor, and requesting the Synod to reverse the decision of the Presbytery.

—Some years ago Russia made the outrages in Bulgaria the occasion for a vehement protest against England's policy concerning Turkey, and later an excuse for war. But she is not pleased when England returns the compliment by making the anti-Jewish riots in Russia the basis of an anti-Russian agitation in Europe. These outrages have aroused the indignation of the civilized world. Since last April, in Warsaw, and a hundred and sixty other towns of the Russian empire, barbarities have been committed as brutal and pitiless as those which incited Russia to war with Turkey. Of these outrages, Russian Jews of every age and sex have been the victims. More than 100,000 of them have been rendered homeless, and a vast amount of property has been destroyed. The Russian government is receiving remonstrances from every quarter. In the meeting at the Mansion House, London, on the 1st instant, which was called at the instance of the Archbishop of Canterbury, Cardinal Manning, the Earl of Shaftesbury, and other prominent divines and statesmen, a resolution was passed expressing the opinion "that the laws of Russia concerning the Jews tend to degrade her in the eyes of Christians." The same day an influential meeting in

New York City was eloquently addressed by May Grace, Hon. Wm. M. Evarts, Judge Davis, and Rev. Drs. Hall, Crosby, and Newman. The Jews of the United States, England, and Canada are devising liberal plans to assist their Russian brethren to emigrate to America.

—The Crown Prince of Germany, who, it is understood, will soon assume the regency of the empire, is believed in Berlin to be in full accord with his father and Prince Bismark on the general questions of governmental policy. A correspondent of the *London Standard*, writing from Berlin recently, says: "The Crown-Prince, I am informed, holds that the removal of the differences between the Church and the State in Germany, and the realization of certain well-founded reforms in the condition of the working classes, cannot fail to tend toward the consolidation of the Fatherland. But he considers that these changes cannot be effected at a stroke. He is convinced that they will take time, probably many years. The Emperor is of the same opinion, and accordingly, far as the projected reforms cannot be carried out in his day, his Majesty will leave the task of their realization to his successor. In the words of my informant, this will be 'part of the political testament to the heir-apparent.' The Crown-Prince, I am further assured, has signified his perfect readiness, when the time shall come, to continue the work, and eventually carry it to completion. Prior to the opening of the Imperial Parliament, the Emperor, the Crown-Prince, and Prince Bismark repeatedly discussed the entire subject, and it was only after they had arrived at a complete understanding that the late message from the Crown received the precise form which it was read at the opening of the session. The passage in particular which hinted at the future was inserted with the special knowledge and approval of the Crown-Prince, Prince Bismark having previously pointed out to the Emperor that such a reference could not properly be made without the consent of the heir to the throne."

TO CHECK THE DIVORCE EVIL.

THE statement is current that in San Francisco last year there were granted 364 divorces—less than one for each day in the year, Sundays included. Taking the country over, the facts show an alarming increase of the ratio of divorces to marriages. The recent increase of this ratio has been rapid. There is need that the alarm be sounding in the ears of the community, the Christian community particularly; for the remedy of this sad state of things lies in a right public sentiment on the subject, a sentiment formed and regulated by the Bible.

What can be done to check this growing evil so threatening to the best interests of the land? The prime factor, we are persuaded, must be what we have just hinted, in a proper education of public sentiment. Legislation will be worth very little, even if it could be secured, without proper public sentiment behind it. Wrong legislation has not brought about the evil state of things which we deplore. The cause lies deeper. Legislation has facilitated divorce, but lax sentiment in the first place has led to bad legislation. The great need is that the community be brought back to true and pure views upon the subject.

Let us quote here a sentence or two from Rev. Washington Gladden's recent article in the *Century*. He says: "We have heard much of the sacredness of personality. Perhaps it will turn out, by-and-by, that there is something besides personality that is sacred. It may appear after fuller study, that no man or woman is an integer; that the individual completes his own only when he stands in the right relation to his family, which is the organic unit of society; that the affections which constitute the family bond need, therefore, to be cultivated quite as much as the sentiment of 'individuality'; that the mutual respect, and deference, and helpfulness required by the family relation are traits no less manly than less womanly than 'independence'; that theorizing and the training which put so much stress on rights, and so little upon affections and duties, are pernicious in the extreme."

We cordially approve and emphasize, more especially Dr. Gladden's caution to ministers of the gospel as to marrying persons divorced for other causes than the one allowed in the New Testament. We have always felt that no matter what the civil law might permit in this regard, the minister's duty

clear. Of course persons wishing to be in marriage can apply, if they choose, to civil authorities. But it is evident that if it is distinctly understood in every community that no clergyman would unite in marriage presently divorced persons, except the innocent party in a divorce on New-Testament grounds, the moral effect would be most excellent. To our clergymen here, there ought to be marriage licenses, to be procured from the civil authorities, in which the state of things as concerns divorce, among others, is set forth.—*Christian Herald.*

“You're ANOTHER.”—It is reported, with emphasis and iteration enough to warrant notice, that Mr. Cannon, the Mormon contestant for a seat in Congress as delegate from Utah, has ready at hand a good number of bomb-shells, so strong enough to blow to the blue the reputations of divers Congressmen in case they take part in an attack upon Mormonism. It is given out that his emissaries have been mousing around in secret ways of said Congressmen, and have culled facts, with dates, places, and names, to embarrass them, proving that there is secret work of the worst kind in Washington. Probably there is not so much in this report as Mr. Cannon and his friends would have us believe, in view of it the action of the several Congressmen on the anti-Mormon bills now pending has been observed with great interest by their constituents. If Mr. Cannon can and will mark for the uncleanness among the representatives of the State he will confer a favor, and will help toward the election of such men as legislators as will hit Mormonism a straight and delectable blow between the eyes.—*Michigan Christian Herald.*

News of the Week.

FRIDAY, FEB. 5.—A continuation of the severe snow-storm in the East and South is reported. In some sections the storm is attended by violent winds and bitter cold. In places along the Atlantic coast it is said to be the most severe storm known in many years. Street and travel are interrupted, and numerous casualties reported, among them the crushing of a livery stable in Boston, injuring carriages to the amount of \$10,000.

France is purchasing a large number of repeating rifles of Austrian manufacture.

A \$200,000 fire occurred at Jersey City, N. J., to-day. The new Egyptian Premier has informed the British General that the new government will respect all national questions.

FRIDAY, FEB. 6.—The anti-polygamy bill of Mr. Burdett, of Michigan, which declares that no bigamist or polygamist shall hereafter sit in Congress, passed the House of Representatives. It is believed that it will now pass a law; and as Mr. Cannon, the Mormon delegate from Utah, has not yet been seated, it settles his case.

The Secretary of the Navy has ordered Lieut. Danenhow, with the invalided members of the Jeannette expedition, to leave Irkutsk, Siberia, and return home.

A letter containing a damp powder, which became explosive when dry, was recently sent to Secretary Foster by some Irish patriots. Mr. Foster had left Dublin when the letter reached the castle.

Mr. Russell has been re-elected Chairman of the Irish National League, and an attempt will be made to agitate grievances in reply to the speech from the throne.

FRIDAY, FEB. 7.—Queen Victoria presented in her Majesty's speech at the re-opening of the Imperial Parliament in London to-day, a scheme for more important legislation than has been proposed in Great Britain for over half a century. Changes in the form of government of towns, the criminal-code reform, revision of the bank-laws, education in Wales and scholastic endowments in Scotland, and improvement in the law of entail, are some of the features of what must constitute one of the most important sessions ever held.

The search for the bodies of those who perished in the mine disaster in Midlothian, Va., Feb 3, has been stopped by fire in the mine. 27 bodies are still in the mine; 6 have been recovered. 26 widows and 109 orphans are the sad result of the disaster.

Russia disclaims any intention to aid the Herzegovinians in their revolt against Austria. She is accused, in her assertions to the contrary, of having inspired the revolt by the Pan-slavonic agitation in Bosnia and Herzegovina.

FRIDAY, FEB. 8.—The tribes of Arabia adjacent to the Red Sea have organized an insurrection, and proclaimed the Prophet as the Caliph. This portends a religious war.

—During the past year, Mr. Forster, Secretary of State for Ireland, has received 400 threatening letters.

—M. De Lesseps is reported seriously ill at Cairo.

—Captain James B. Eads feels confident that the Senate Committee will make a favorable report on the subject of his proposed Tehautepec ship railway scheme. If Congress, however, will not assist him in this way, he proposes to get foreign aid.

—In the House of Commons, to-day, the Home Rule party opened the war on the government's Irish policy.

THURSDAY, FEB. 9.—Prince Nikita, of Montenegro, will support Austrian authority, and advises his neighbors of Herzegovina to submit.

—Gladstone promises that the land system of England shall receive attention during the present session of Parliament.

—Pitney, the ex-custodian of the Treasury, testifies that the contingent fund has been used to pay for work done for Secretary and Mrs. Sherman.

—April 10 and 11 are the days fixed upon for the celebration of the bi-centennial anniversary of the discovery of the Mississippi River.

—Lieut. Danenhow states, in a recent dispatch, that during the time spent by the Jeannette in the Polar regions, the greatest cold was 58° below zero, and the greatest heat 44° above. The first winter, the mean temperature was 33° below zero; the second winter, 39°. The first summer the mean temperature was 40° above zero. Lieut. De Long and party are in a narrow wilderness 80 miles long, devoid of habitations and game. Every inch of this region is to be thoroughly searched.

FRIDAY, FEB. 10.—A. M. Soteldo, who was mortally wounded in an affray in the office of the *National Republican* at Washington yesterday, is sinking rapidly.

—Mr. Gladstone's manner of meeting the attacks of the Home Rulers, is severely criticised by the English press.

MISCELLANEOUS.

—The present population of Chicago is estimated at 630,000, or 125,000 more than when the national census was taken.

A wealthy English capitalist has purchased 45,000 acres of land in Dakota, and will locate a colony there in the spring.

—The Czar has ordered that only wood be burned in the palace, as the Nihilists have fixed the coal with dynamite.

—British imports for last month showed an increase over those of last year of \$26,500,000, and the exports of \$12,500,000.

—Dr. Simon Parmelee, of Oswego, N. Y., lately entertained his friends on his 100th birthday. He was licensed to preach in 1807, and has been a minister for 75 years.

—Chinese advices, considerably overdue, received via San Francisco, report that on July 10 an earthquake, followed by a heavy rainstorm, destroyed many human lives and much live stock and property in the Khanbow district.

—Professor Nordenskjold's arrangements for his Polar exploration will not be finished before 1884, as a vessel cannot be got ready before that time. The King of Sweden and Mr. Oscar Dickson will each contribute one-third of the expenses.

—When the Czar of Russia goes to Moscow on the occasion of the coronation ceremonies, he is to travel by carriage, and not by rail, and the crowds in the streets are to be separated from the Imperial cortege by trenches, barriers, and lines of troops.

—The population of the United States, according to the late census, is officially given as 50,155,783, of which 49,371,340 are in the States and 784,443 in the territories. Of the whole number, 25,518,820 are males, 24,636,963 females, 43,475,840 natives, 6,679,943 foreign, 43,402,970 white, 6,580,793 colored, 105,465 Chinese, 148 Japanese, and 66,407 taxed Indians.

—Another long and bloody Indian war is predicted by Mr. James S. Brisbin, a well-known army official. He says the Crow Indians inhabit a narrow belt of country situated in the southeastern part of Dakota, on the banks of the Yellowstone River. This belt includes rich lands and mines, and these have excited the cupidity of the whites; hence the necessity for a war.

Obituary Notices.

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

HUNTER.—Died of consumption, in Greenwood, Vernon Co., Wis., Dec. 21, 1881, after an illness of over one year, Anna Hunter, daughter of John and Emma Hunter, aged fourteen years, seven months, and twenty-one days. Anna united by baptism with the church at Baraboo about two years ago, and was respected by all who knew her. She bore her sickness with Christian patience and hope. Funeral discourse by the writer.

C. W. OLDS.

CHASE.—Died in Bath, Me., Dec. 24, 1881, Emma C., wife of Cyrus Chase, Jr., aged thirty-two years. Her remains were brought to Canaan, where the funeral services were held, and by Mr. C.'s request I spoke from 1 Thess. 4:13. It affords us consolation to know that our friends

who fall asleep in Jesus are not lost, but will be found in the first resurrection, and that “on such the second death hath no power.” (Rev. 20:6.) May it be our privilege to meet where death will never come.

J. B. GOODRICH.

CHEEVER.—Departed this life Dec. 29, 1881, Bro. W. Cheever, aged seventy-one years, six months, and twenty-five days. Bro. C. embraced the Sabbath of the Lord in the winter of 1863, and a little later united with the Sand Prairie church at the time of its organization by Eld. I. Sanborn. After coming to Nebraska, he united with the Valparaiso church,—also at the time of its organization,—and remained in its communion until the time of his death.

CHAS. L. BOYD.

WARD.—Died of typhoid fever, at Maiden Rock, Wis., Jan. 11, 1882, our youngest child, Charles E., son of Calvin C. and Philena A. Ward, aged four years and three months. He was as a lovely flower blasted by the desert wind. Although we loved him dearly, and our eyes were filled with tears as we laid him away, yet we would not wish him back again to this sinful world. We know that Jesus is soon coming, and then we hope to see our darling. We buried him by the side of his brother Frank, whose death occurred Dec. 13, 1881.

CALVIN C. WARD.

VOORHES.—Died at Luray, Page Co., Va., Jan. 26, 1882, Charles Stephen, infant son of Lewis W. and Edith J. Voorhes, aged ten months and six days. Remarks were made at the funeral by the writer, from 1 Cor. 15:21-23.

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

HENRY A. RIFE.

SCHMIDT.—Died of pneumonia, after an illness of eight days, at his home near Flat Rock, Mo., August Schmidt, aged thirty-eight years, eight months, and twenty-seven days. Bro. Schmidt and wife embraced the third angel's message about one year ago, under the labors of Eld. J. G. Wood. In his death the church have lost a zealous member, his wife an affectionate husband, and his children a tender father; but we draw comfort from the words, “Blessed are the dead that die in the Lord.” He left a wife and seven children. Remarks at the funeral by J. Holland, from 1 Cor. 15:13, 14.

M. GURNEY.

JONES.—Died of lung fever, in Cedarville, Dade Co., Mo., Jan. 27, 1882, our brother, Orlando Ellice Jones, in the fifteenth year of his age. Our father and mother embraced present truth thirteen years ago; hence our young brother was reared in the doctrines of the third angel's message. He passed away peacefully after an illness of eleven days, meeting his fate with the bravery of a veteran soldier or the cross, and his last hours were spent in exhorting those around him to prepare for a home in the everlasting kingdom. On his death-bed he thanked his mother for her Christian teaching and advice, assuring her that through its influence he was enabled to go down to the grave in peace, and invoking for her the blessing and care of God. “Blessed are the pure in heart; for they shall see God.”

Discourse by the writer, from 1 Thess. 4:13, 14.

W. JONES.

RATHBONE.—Died of quick consumption, Feb. 1 1882, at the residence of Bro. and Sr. L. E. and S. M. Rathbone, in the town of Shiawassee, Shiawassee Co., Mich., John P. Rathbone, aged seventy-two years. Down at the brink of the river, for four long weeks he patiently waited the crossing. One parting word, one parting look, and with calm resignation he closed his eyes, and sunk into the peaceful slumber of those who fall asleep in Jesus. A widow and children mourn his loss; but they are comforted by the thought that he leaves behind him a record, not free from mistakes, which fall to the lot of all men, but rich with virtues which few men possess. For thirty years, testimonies ripe with Christian experience, and prayers full of child-like trust, gave evidence to those who knew him that his citizenship was not of this world. Beyond temptation, beyond the storm, he waits for the morning when the trumpet's blast shall open the door of death, and bid him live again. Remarks by the writer, from Isa. 26:19.

E. P. DANIELS.

SHEPHERD.—Died of congestion of the lungs, Jan. 30, 1882, at Otsego, Mich., Chas. E. Shepherd, aged thirty-three years. Bro. Shepherd was born at Rochester, N. Y., March 30, 1846, and was converted and baptized at Battle Creek, Mich., in 1869. In 1875 he married Frankie Rathburn. For years he has been weakly. Last fall he was sick a long while, but recovered so as to seem well again. About one week before his death, he took cold, and was soon beyond help. It was a very affecting scene as he called one after another, and last of all, his wife and little boy, and bade them good-by. He talked much about his readiness to go. From his youth Charles was an exceptionally good boy, and he maintained this character till his death. His decease is felt to be a loss, not only to his family and to the church, but also to the outside world. At his funeral our church was crowded to its utmost capacity, and the large audience wept with the family as though they were themselves mourners. He chose Rev. 14:13 as the funeral text, from which the writer spoke.

D. M. CANRIGHT.

