

Advent Review

AND SABBATH HERALD.

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

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THE FORESHADOWING.

SOME thoughts fly, day by day,
Of coming rest,
As birds that far away
Seek their true nest;
'Tis but a feeling, yet
It sounds within,
That all sad hours will set
And joy begin.

We know how much we feel
Wearied, yet sure
That all pain can reveal
Returns no more;
That like a journey done,
The tired feet
Shall, with the fading sun,
Find rest complete.

We toil on, day by day,
For others' good,
To find ourselves astray,
Misunderstood;
And still the thankless task
Goes on each hour,
And all that we can ask
Is grace and power.

Grace to contend with wrong,
And power to toll,
To lift, though worn, a song
Above the soil;
And when our earthward gaze
Sees rocks and scars,
Our upward glances raise
To worlds of stars.

And oft the good we do
For others here,
Is ever kept in view
And held most dear;
The after-time shall show
Its fruit to thee,
Whose faith and love could throw
Bread on the sea.

And music in the soul
Sings soft and low,
That, under time's control,
All troubles go;
That here where shadows fall
Toward darkest night,
That night the voices call,
To cloudless light.

—Anon.

The Sermon.

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

THE COMFORTER.

BY ELD. G. C. TENNEY.

Text.—"It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." John 16:7.

The "Comforter," as the Saviour uses the term, is synonymous with the titles, "Holy Spirit" and "Holy Ghost," so often met with in the Scriptures. The Saviour tells us that they are the same: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

The existence of this divine object is a question which we need not discuss, as it is a settled fact with every believer of the Bible and every true child of God. The case of one who denies its existence is well illustrated by the man, who, having entirely lost his sight, denies that the sun shines. We shall not undertake to show the nature of its existence. Whether it is a material or an immaterial one, a personal being or a representative influence, it exists, clothed with an all-seeing and omnipresent nature, and claims our most sacred respect.

We wish to speak of some plainer facts in regard to its offices and works. As the teachings of the Bible upon these points engage our attention, we are deeply impressed with the magnitude of the subject. So varied are its manifestations, so great and important is the work of the divine Spirit in connection with the plan of God and his relations to mankind, that it becomes a matter of infinite breadth and depth. We cannot adequately estimate its importance. The force of these words of Christ quoted in our text, strikes us with surprise. The Comforter more profitable than the personal presence of the Son of God! How would we delight to see him from day to day! How would we like to listen to his words of heavenly instruction in public assemblies and in private counsel! We would eagerly follow his footsteps from place to place. We would witness his miracles with wonder, and relieve his wants with delight. Can anything be more desirable to his disciples than to have their leader walking and talking with them as one of them? How blessed would such a companionship be! But there is something better.

Jesus said: "If ye loved me ye would rejoice because I said I go to the Father." The desire which would bring him back to suffer the ills and humiliation of earth is born of selfishness. Is it not enough that he has once drunk the cup to the dregs? that he has opened for us the path of life? And now that he has ascended on high, he does not sit an indifferent beholder of our trials and struggles. But he has become our merciful and faithful High Priest, touched with the feeling of our infirmities, ever living to make intercession for us. Love to Christ, our Redeemer and eternal Friend, would place him upon the throne of his Father's glory, for his Father is greater than he. But in depriving his people of his visible presence, he does not leave them without comfort: "I will not leave you orphans" [literally]. The Comforter can do more for us than the Saviour could do with his personal presence alone. It is true we do not see him or realize his presence by the senses. But were we permitted to do so we should see a Man of sorrows, acquainted with grief, in whom there would be nothing attractive to the worldly sense. We would listen to a voice softened by sorrow and anguish of spirit caused by a sense of the terrible nature of sin as it is manifested to-day. His nights would be spent in prayer for strength and for a cold and worldly church. His demeanor would be that of a man of humility and poverty. His discipleship would involve more self-denial and suffering than most of us are willing to embrace. We can learn all this and much more from his written life. But few, comparatively, could share his companionship, or know him intimately.

On the other hand, his representative, the Comforter, is an indwelling presence abiding

continually with every true disciple. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." The presence of the Holy Spirit is the evidence of our acceptance with God. "As many as are led by the Spirit of God, they are the sons of God." "If any man have not the Spirit of Christ, he is none of his." "The Spirit itself beareth witness with our spirit that we are the children of God." As such, it is indispensable with every Christian. But not only as an evidence do we need it; we need its help. Without it every battle with sin is a defeat; our efforts are all failures; and consequently discouragement is our lot and our testimony.

The definition of the Greek word for "Comforter" (*Parakletos*) is given by one as "one called alongside of for help." It is our privilege to depend upon this ever-present help, and in his strength to overcome sin; "not by might nor by power, but by my Spirit, saith the Lord of hosts." No doubt our many failures may be attributed to the absence of the Comforter from our hearts. We fail to realize the importance of having him ever near and of having all our works wrought in him. In our warfare we depend upon human strength which is perfect weakness. Our weapons are carnal; they should be spiritual.

Its office, as its title indicates, is to comfort and cheer. As we receive its help, we realize we are not alone. Through it we commune with Heaven when darkness and danger make earth seem lone and drear. It imparts hope, the blessed boon, the hope of righteousness and salvation. It takes the things of God and shows them to us. It illuminates the word of God, enlightens our minds, elevates and sanctifies our desires, and teaches the way of truth and duty. It brings spiritual things to our knowledge of which the world has no sense. It reproves our sins, and quickens our consciences. It perfects us in the graces of its Author. It is the vital, essential part of religion; without it all our professions are empty, worthless forms. How shall we obtain this precious treasure? It is not the product of the human heart; it cannot be developed there. It can only be bestowed by its Author. It proceeds from God the Father by whom it is conferred through Christ. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceeds from the Father, he shall testify of me." It is not bestowed upon all indiscriminately, but only upon those who carefully fulfill and sustain the conditions.

In referring to these conditions we would mention first that we must separate ourselves from sin, and purify our bodies which are designed as temples or receptacles for the Holy Spirit. Says the apostle: "Wherefore, come out from among them and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The Lord also says by Ezekiel: "Then will I sprinkle clean water upon you, and

ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give unto you and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes; and ye shall keep my judgments and do them." The heart must be changed by the grace of God. The apostle tells us that the carnal heart is not and cannot be subject to the law of God. It must become spiritual, and this change can only be wrought by the Spirit of God taking its abode in the heart.

The Spirit and the word agree. He who opposes the law of God grieves the Spirit, and hence it has no concord and no dwelling there. Our love to God causes us to keep his law, and he in return loves us, and dwells with us by his Spirit. The Saviour was asked, "Lord, how is it thou wilt manifest thyself unto us and not unto the world?" God manifests his goodness unto all irrespective of name or character, and the query was, "What different relation would the Lord sustain to his children from that he sustained to the world, and how would this difference be manifested?" The Saviour answers directly, saying, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and *make our abode with him.*" In 1 John 3:24 we read: "And he that keepeth His commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, *by the Spirit which he has given us.*"

When we have purified the temple, driven out sin, and by repentance sought and obtained the cleansing of the blood of Christ, and have turned our feet fully into the ways of his testimonies, then God delights to bestow this great blessing upon us,—the indwelling and communion of his Spirit. It does not require the laying on of hands, and will not be obtained by ostentatious profession or any outward work which does not affect the heart. It is there the work must be done, and no human agency can perform this work. By forsaking sin and humble penitence and faith we are brought where God can do the work for us. Once enshrined in the heart, the Comforter is a constant guest. He abides forever. No circumstance or combination of circumstances can deprive us of his presence. Discouragement, trial, sorrow, burdens, persecution, imprisonment,—through any and all, he abides faithful, a constant friend, a comfort, and a guide. Our own sins or coldness grieve him away. He will not become unfaithful to the Author, and when we wander from God, the Spirit must turn from us. How sad the thought that we should ever grieve this divine Friend, the best gift of Heaven! It is sadder still that we will remain weeks and even years without its company, grieving over our failures, mourning the blessedness we once knew, and perhaps wondering why our progress is so unsatisfactory. Let us come nearer to God. Let us seek this heavenly companion.

It is not only in relation to this life that we need the Comforter. It is to us the pledge of everlasting life. "For if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit which dwelleth in you." The Father has bestowed wondrous love in that we may be called the sons of God. "Beloved, *now* are we the sons of God" (if we are led by the Spirit of God); but a glorious change awaits us. Our characters should now be molded and formed into a likeness to Christ. This work must be done under the guidance and help of the Comforter. When Christ comes, no change will take place in character. But, though our characters were made like Christ's, yet with mortal bodies, the work is not completed. When, therefore, the work of grace is done in the heart, and we are prepared to meet the Saviour, the Lord will descend in glory. We shall recognize our deliverer with shouts of salvation. The Spirit of God now finishes the work. We see the Saviour as he is, and are made like him. Our vile bodies are changed, and fashioned like

unto his glorious body. The Spirit of God raises the dead, and together we are all caught up to meet the Lord. As children fully adopted by our Heavenly Father, we now become heirs of God, and inherit the kingdom prepared for us from the foundation of the world.

Our Contributors.

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

NEARER TO THEE.

BY J. M. HOPKINS.

NEARER my God to thee! How dark the way
When in forbidden paths my feet do stray,
No ray of light divine to mark the road
That leads from thee, my Saviour and my God.
Nearer my God! Be this my earnest plea,
Angels of light to beckon nearer thee!

Nearer my God to thee! When all is bright,
When fortune smiles and favors with her light;
When pleasures fain would lure my soul away,
Then keep me nearer, nearer thee I pray!
Nearer my God! Be this my earnest plea,
Angels of truth to beckon nearer thee!

Nearer my God to thee! When tempests rise,
And veil thee from my eager, longing eyes.
Afflictions press, and dangers make me fear,
Be this my song, The Lord my strength is near.
Nearer my God! Be this my earnest plea,
Angels of strength to beckon nearer thee.

Nearer my God to thee! When sad and lone,
When joys are fled, and friends I love are gone;
When all around seems dark and cold and drear,
Be this my joy, the Lord of love is near.
Nearer my God! Be this my earnest plea,
Angels of love to beckon nearer thee.

Nearer my God to thee! Oh let me feel
Thy presence when before thy throne I kneel!
Thy Spirit's answering voice grant me to hear;
Then I shall know that thou my God art near.
Nearer my God! Be this my earnest plea,
Angels of peace to beckon nearer thee.

Nearer my God to thee! Whate'er betide,
Tho' joy or ill, be ever near my side.
Joy will be sweeter, pain be less severe,
If thou, my Lord, my light, my strength, art near.
Nearer my God! Be this my earnest plea,
Angels of God to beckon nearer thee.

CARES OF LIFE.

BY ELD. E. H. GATES.

AFTER giving the signs of his second coming, the Saviour addresses the generation that should witness those signs in the following words: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and *cares of this life*, and so that day come upon you unawares." Luke 21:34.

As I travel in different parts of the field, I am made painfully conscious of the fact that this is a warning which cannot be neglected without great spiritual loss. While it is right to be industrious and provide for temporal wants, many are following their worldly pursuits with an eagerness that causes their profession of faith in Christ's soon coming to be despised by unbelievers. Many delude themselves with the idea that every moment spent in any way but in providing for their families, is but so much lost time. Some think they cannot afford time for family prayers on account of being so "pushed with work;" and so the family enter upon their daily duties without first reading a portion of Scripture, and bowing together to thank God for his kind care in providing food, raiment, strength to labor, and to ask a continuation of his blessings. Besides manifesting gross ingratitude to the great Giver, all who neglect such means of grace are themselves the principal losers. The children grow up without the restraints that would be thrown round them by family devotions, lose all confidence in religion, and in consequence, are harder to reach than the children of unbelievers. Family and secret prayer are the most potent aids to spiritual growth, and cannot be omitted without bringing barrenness of soul, backsliding, and finally spiritual death. A press of business should never be urged as an excuse for neglecting the reading of Scripture,

meditation, and prayer. Christ said, "Man shall not live by bread *alone*;" that is, bread is good to sustain life; but there is something more important than laboring for temporal food, and that is seeking the favor of God. "Seek ye *first* the kingdom of God and his righteousness; and all these things [food, drink, and raiment] shall be added unto you." Matt. 6:33.

In his parable of the sower, the Saviour said, "He also that received seed among thorns is he that heareth the word; and the *cares of this world*, and the deceitfulness of riches, choke the word and he becometh *unfruitful*." Christians who give all their time and strength to worldly business and pleasure are inevitably unfruitful in the spiritual life. As well might a laboring-man refuse to take time for his meals or sleep, as for a Christian to neglect to take time for spiritual refreshment. In either case, weakness is the result. We are commanded to be "strong in the Lord." Now as physical strength comes through proper physical exercise, so spiritual strength is the result of spiritual exercise.

Many find no time for storing their minds with the truths of God's word, on account of spending so much time in the preparation of luxurious food, which weakens the body, blunts the finer sensibilities of the mind, and consequently the spiritual perceptions. Time which should be used in seeking the heavenly adorning, is worse than wasted in the effort to keep up with the ever-changing fashions of a pleasure-seeking world. Precious moments that parents should devote to teaching their children the lessons of God's word, and to inculcating principles of virtue and purity, are instead spent in adorning themselves with fashionable clothing, feathers, flowers, and trinkets of gold, which foster pride, vanity, and conceit, and surely lead them away from God's word to the world.

Those whose hearts are over-charged with the cares and pleasures of this life, though professing present truth, will be taken as in a "snare;" for the day of the Lord will come upon them "unawares." Therefore let us heed the concluding words of the Saviour's discourse: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass; and to stand before the Son of Man."

HAVE YOU READ IT?

BY ELD. R. F. COTTRELL.

I MEAN the article in the REVIEW of Oct. 16, p. 644, entitled, "The Great Commandment"? If not, please read it carefully. In it are suggested thoughts worth thinking of. An atheist may ostensibly keep the first three commandments of the ten,—have no other God by having none at all; does not bow down to anything, nor profane the name of God, but he cannot remember the Sabbath-day to keep it holy, without openly acknowledging the true God, the Maker of the heavens and earth, by an *act* of worship. There is no declaration of allegiance to God in the observance of negative precepts. But to keep the Sabbath of God is equivalent to a profession of religion, an acknowledgment of our obligation to God as our Creator.

Satan knew what he was about, when he laid his plan to supersede, subvert, and destroy the Sabbath of the Lord, by persuading men that they were honoring the Son, while they dishonored both the Father and the Son; for they were one in the creation, and also in the giving of that law which so particularly sets forth its memorial.

The question now is, Which shall we worship, the Lawgiver, or the power that has changed and subverted the law of the Most High? Luther understood the meaning of worship. He says, "It is contrary to the will of God that man should be subject to man in that which pertains to eternal life. Subjection in spirituals is a real worship, and should be rendered only to the Creator."

—The silence of the soul speaks to God,—*Bossuet.*

A RETROSPECT.

BY ELD. L. D. SANTEE.

I AM now at the pleasant home of Bro. Morrow in Moline, Elk Co., Kansas, and am cheered by his assurance that, after a quarter of a century spent in obeying the present truth, "the blessed hope" is dearer, and his faith stronger, than ever before.

I have just picked up a neatly bound volume of old REVIEWS, bearing date of fifteen years ago. What a flood of memories sweeps over my soul as I slowly turn their pages! What changes have been wrought by time! My eye goes slowly over the columns, and here are some of the thoughts to which their perusal gave rise. The first article that catches my eye is a joint report from Bro. Loughborough and Bourdeau, post-marked Victor, N. Y. They are just starting for California. We had then no California Conference, no *Signs* office, no tract and missionary society; but the spirit of sacrifice and devotion that they manifested, insured the co-operation of the Spirit of God. Last week I read the report of the San Jose meeting in the *Signs*, and now I read of those adventurers with scanty means starting to the new and untried field of California. Truly the blessing of God attended their efforts.

I turn the pages, and I see one of the first efforts of the writer. Since then I have learned many lessons of trust and patience, and to-day I can say with Bro. Morrow, "I love this truth better than my life." Here is an article from the pen of Sr. Millne, Shabbona, Ill. I copy a few thoughts: "Hasten, dear Lord, thine appearing. Bring the long-looked-for day that shall end our tears and sorrows. Take me to that blessed home where there is one bright summer always bland, and storms never come." As I read these desires that came from the heart of the writer, I think how the bright prospect must have comforted her as her tired fingers laid down the pen, and her eyes closed in that last solemn darkness that we call death.

I turn another page, and I read an earnest communication from Bro. Merritt (young Bro. Merritt we called him then), telling the nearness of the advent and asking for a minister. Years have passed since we last met, but I remember his zeal in those olden days, and I wonder if his love and zeal are stronger now, when our salvation is nearer. For years he has held credentials from the Illinois Conference, and he, as well as the writer, is no stranger to the hardships and duties of an Adventist minister. I wonder if it cheers his heart as it does mine to know that "they that turn many to righteousness shall shine as the stars forever."

As I still turn the leaves, what an array of familiar names appears. Here is a splendid article written by our beloved Bro. White, coming to us now as a voice from the grave. "He being dead yet speaketh." Here is a letter full of hope and cheer, and breathing a spirit of consecration, but the writer apostatized some years ago, and to-day he is hopeless. As we pass over the volume, and find so many that are dead, and so many more that have been "sifted out," our eyes fill with tears, and the words of Jer. 22:10 come to mind: "Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away; for he shall return no more, nor see his native country."

May the Lord help us not to cast away our confidence, but to be among the overcomers, and at last may it be ours to share with them the victor's song.

MATTHEW 19:17.

BY WM. PENNIMAN.

"If thou wilt enter into life, keep the commandments." These words of our Saviour are full of significance. The circumstance of the young man who wanted to know what good thing he should do to inherit eternal life is also mentioned in Mark 10, and in Luke 18. In Luke he is called a certain ruler. Christ told him very plainly what he must do, and yet some attempt to wrest the true meaning from this very plain text. We recently heard two preach-

ers (orthodox) of different denominations, allude to these words of our Lord to the young man. One of them took the position that Christ plainly recognized the law, and that the young man did not keep the whole law as he did not keep the first commandment, and was therefore guilty of covetousness. This preacher took the right ground in regard to Christ's recognition of the law, although he of course ignored the law of the Sabbath. The latter, although laboring with the former in a revival, took a widely different position. He stated that Christ's object in conversing with the ruler was to call his attention away from the law; or, in other words, to disabuse his mind in respect to the importance of keeping it as a means of salvation. Yet what can be plainer than the words, "If thou wilt enter into life, keep the commandments." This same preacher was of the opinion, also, that all that is required is to keep the law in the spirit; and in conversation with him we found that he claims that no one can keep the law, fully endorsing the answer to the question in the catechism contained in the old Presbyterian "Confession of Faith": "Is any man able perfectly to keep the law of God? No. No man since the fall is able perfectly to keep the law of God, but doth daily break it in thought, word, and deed."

That Christ called the attention of this ruler, or of his disciples, away from the law as a means of salvation, and that one is not required to keep it in the letter, but only in the spirit; and lastly, that it cannot be kept, but must be daily broken according to the old catechism,—are but a few among the many lies under which many attempt to hide themselves in these last days. But the hail will finally sweep them away. It is evident that some of these refuges are made to dodge the force of the Sabbath-law of the fourth commandment, which should be kept just as much as any other one of the ten in order to "enter into life." If the young man had been a Gentile and had not been in the habit of keeping the Sabbath how natural it would have been for Christ to reply to him when he said, "Which?"—"Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Remember the Sabbath-day to keep it holy," etc. It was not necessary for Christ to enumerate the Sabbath commandment, for his questioner was a Jew and had kept it.

It is well known, or should be, that the law is divided into two parts, love to God, and love to man. Our Lord taught this in his conversation with the lawyer. We can therefore safely say that our Saviour, in his conversation with the ruler, plainly alluded to eight of the commandments. He mentioned five of the six which embraced love to man, the whole, or the six when he said, "Thou shalt love thy neighbor as thyself." He taught him that he had not kept the first and the second, when he said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." "But when the young man heard that saying, he went away sorrowful; for he had great possessions." We know, then, that the young man had a covetous spirit, or was guilty of covetousness, and we are taught (Col. 3:5) that covetousness is idolatry. The first commandment reads: Thou shalt have no other gods before me. The second forbids making, worshiping, or bowing down to, these things. Therefore, when Christ said to him, "Go and sell that thou hast," etc., and "he went away sorrowful; for he had great possessions," it is evident he had broken the spirit, if not the letter, of the first two commandments. Shall we then say, that since Christ did not specify the third and fourth commandments, it is right to swear or to profane God's holy day?

The injunction is not, "If thou wilt enter into life," keep the *spirit* of the commandments, or the *letter*, but,—"*keep the commandments*"; and this does not imply a part, but *all*. As Mr. Barnes' notes on the words "keep the commandments," seem to be to the point, we will quote them:—

"That is, do what God has commanded. He,

in the next verse informs him what he meant by the commandments. Jesus said this, doubtless, to try him, and to *convince him* that he had by no means kept the commandments; and that in supposing he *had*, he was altogether deceived. The young man *thought* he had kept them, and was relying on them for salvation. It was of great importance, therefore, to convince him that he was, after all, a sinner. Christ did not mean to say that any man *would* be saved by the works of the law, for the Bible teaches plainly that that *will not* be the case. Rom. 3:20, 28; 4:6; Gal. 2:16; Eph. 2:9; 2 Tim. 1:9.

"At the same time, however, it is true that if a man perfectly complied with the requirements of the law, he would be saved; for there would be no reason why he should be condemned. Jesus, therefore, since he saw he was depending on his works, told him that if he would enter into life, he must keep the commandments; if he was *depending* on them he must keep them *perfectly*; and if this was done, he would be saved. The reasons why Christ gave him this direction were probably: 1. Because it was his duty to keep them. 2. Because the young man *depended* on them, and he ought to understand what was required if he did—that they should be kept perfectly, or that they were not kept at all. 3. Because he wanted to *test* him to show him that he did *not* keep them, and thus to show him the need of a Saviour.

"In reply to the inquiry of the young man, Jesus directed him to the sixth, seventh, eighth, ninth, and fifth (Ex. 20:12-16), as containing the *substance* of the whole—as containing *particularly* what he intended to show him that he had not kept."

This comment of Mr. Barnes' is very reasonable and consistent, and completely refutes the position that Christ designed to call the attention of the young man away from the law. Why would our Lord do this when the prophet said he would magnify the law and make it honorable. But the priests and would-be preachers of these last days, instead of trying to magnify it, have done just what the prophet (Zeph. 3:4) said they would do: "They have done violence to the law." The Psalmist says "the law of the Lord is perfect, converting the soul." The wise man said in Eccl. 12:13: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." We read in Rev. 22:14, also: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." A tithe of the evidence has not been given, but we trust that enough has been said to prove that keeping the commandments is essential in order to "*enter into life*."

"A PALACE ON WHEELS."

BY S. A. HOXIE.

NOT long ago, while carelessly glancing over a paper, my attention was attracted by a short description of an elegant new palace car. As I read of its artistic workmanship, and stately furnishings, of its perfect ventilation, commodious state-rooms for invalids, and movable wings and fine wire screens which prevent the dust and cinders from entering; my thoughts reverted to the grand palace car of present truth. Oh, the infinite wisdom which fashioned it!

Its wheels formed, not of rough iron molded by the hands of man, but the everlasting word of God, which standeth sure. Its doors, not of mahogany or oak, but that glorious truth,—"*Behold, I come quickly.*" Its windows, not of stained glass and wire screens, but the testimony of Jesus, which shuts out from its sacred precincts the dust and cinders of infidelity and false religion. The Holy Spirit ventilates and purifies it. From its walls hang God's commandments, a mirror so perfect in its construction that, by its aid, even the most secret sins can all be disclosed. When the cold winds of opposition blow, its atmosphere is heated by the "*patience of the saints*" and the earnest, heartfelt labor for perishing souls. And oh! the grand inducements held

out to the sick, the blind, the lame, and the deaf, to enter this car.

It is bound for a land where the sick will be healed by the Great Physician; where they can run and not be weary, can walk and not faint. Where the eyes of the blind will be opened to the unfading beauties of the heavenly Jerusalem and new earth, and the lame can walk its gold-paved streets. The mute ears of the deaf will listen to the grand anthems of Moses and the Lamb. This car is designed to accommodate not merely forty persons, but 144,000; and when from every nation, language, and tongue, this number shall have been gathered,—then, and only then, will it be completed.

A glorious dawning for the company of the redeemed, when, united with friends from whom death had separated them, they are caught up in the air to meet the great Life-giver and his heavenly attendants, and are carried to the City of God!

GIVING UP ALL FOR CHRIST.

BY E. H. ROLLINS.

We often hear it said, "I want to give up all for Christ." If this wish is sincere, why are there not more earnest workers in the vineyard of the Lord? Is it not because we wish to give up in our own way? While we are giving up all, or think we are, we want a little credit for it. We are not humble enough; we dread to be criticised; and we sometimes forget that we are to be a peculiar people. If we really believe that we are living in the last days, why are not our energies more devoted to securing a home above; and to spreading the truth God has so mercifully given us.

There are some awake to the solemn responsibility resting upon us; but they are few who really feel that they can yield everything for Christ, trusting him with childlike faith. Too many of us are like the man who knew the Lord would avenge the wrong done him by another, but did not want to wait for him to do so. He wanted to see to it himself. So we want to take care of ourselves; we want to see that the world properly appreciates us.

"Where your treasure is there will your heart be also." If our time and strength are given to winning the wealth and honors of earth, the joys of Heaven will never be ours; and we shall only view the glorious city from outside its gates of pearl. We cannot get the blessing we crave, we cannot feel the peace and joy of the Saviour's approving smile, until we humbly kneel at his feet, feeling that we are willing to be nothing in the eyes of the world, and that we are willing to bear scorn and reproach for his sake.

I know something of this. It seemed strange to me that my way was so hedged in, strange that the means were denied to cultivate my tastes and engage in pursuits that I felt were suited to my temperament. It seemed, at times, as if there was a dark cloud between me and the throne of grace; but when I could say from my heart, "Thy will, not mine, O Lord, be done," I could see it was self that had been in the way. I wished to use my talent for my own selfish aims, and was thus burying it in the earth. "Thy loving-kindness, oh, how great!" to bear so patiently with my stubborn pride. I wish to here express a little of the thankfulness of heart for the love and mercy that has helped me to say,—and I want to say it in all humility,—"Lord, do what thou wilt with me, and it will be well."

—No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of the epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through the fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterward indited, and we may thank Bedford Jail for the "Pilgrim's Progress." Take comfort, afflicted Christian! When God is about to make pre-eminent use of a man, he puts him in the fire.

Choice Selections.

SABBATHS.

BRIGHT days, we need you in a world like this!
Be brighter still—ye cannot be too bright.
The world's six days of vanity and toil
Would, but for you, oppress us with their night.

Bright days, in you Heaven cometh nearer earth,
And earth more fully breathes the balm of Heaven;
The stillness of your air infuses calm,
Fairest and sweetest of the weekly seven!

Your dews are fresher; greener spread your fields;
Your streams flow by us with a sweeter song;
Your flowers give out a fragrance doubly soft,
And the unwearied hours the joy prolong.

Ye are like openings in a cloudy sky
Through which we see the hidden blue beyond;
Ye are like palm-trees in a wilderness,
Where all is barrenness and death around.

Bright days, abide with us; we need you still!
Ye are the ever-gushing wells of time;
Ye are the open casement, where we hear
The distant notes of Heaven's descending chimes.
—H. Bonar.

MODERN JEWS AND ANCIENT PROPHECY.

It has been well said that the fact that a nation whose statesmen, poets, and artists have ranked among the first in the world; whose peculiar physical and mental character is more strongly marked than any other people; whose laws, religion, and customs have remained unaltered for thousands of years, should, during that time, have been scattered as individuals in every country under heaven, without a land, a government, or even a name, and yet remain intact, "is the great standing miracle of political economy." It is more. It is one of the most conspicuous and impressive of the monumental evidences of Christianity.

This very dispersion and invincible preservation of this people, was prophetically announced more than three thousand years ago. Other peoples intermingle and commingle. Other races rise and fall, become great and then disappear. Not so the Jew.

Homeless outcast that he is, he cannot die. Indestructible in a world of death, unchangeable in the midst of a scene of constant change, he remains everywhere manifest, incontrovertible vindication of the truth of prophecy, and of the divinity of the Bible. It is said that Emperor William lately asked an eminent divine of his court to give him the briefest argument in favor of Christianity. "Sire," was the truly laconic reply, "the Jews."—*N. E. Methodist.*

DISAPPOINTMENT AS A TEACHER.

DISAPPOINTMENT is the teacher that has educated us in God's school. If no disappointments colored our lives, they would wear an earthly tint. The man whose life is a stairway of triumphs, upon each step of which he easily rises to a higher, knows little of his own strength or of the comforts of God. But he who, still lying at the foot, bruised and sore with the falls from his struggles to do something grand, still feels that he has himself pure and strong, and that God is round about him, is being trained for a nobler life and a better world. The vine unpruned grows no sweet grapes. He who is not cut by the knife of disappointments cannot have the most useful life. The statue lies hidden in the block of marble; the sculptor sees it there before the steel touches its whiteness; and his work is to release it from its stony fetters, and let it stand forth beautiful and true and inspiring. So in each little life as it comes into the world, God sees hidden a perfect character. He strikes it with the blow of some great sorrow that would seem to shiver it into a thousand fragments; he carves it with dissatisfaction; he smooths it into symmetry with the noble discontent of each day, and he sets before us in love, beauty, and strength, the character he has so long been chiseling into freedom.—*S. S. Times.*

RELIGION IN BUSINESS.

THE pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations, witnessing to that truth on which much skepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep from him the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ who, like Palissy, or Buxton, or Budgett, or Perthes, exhibits religion as "the right use of a man's whole self," as the one thing which gives dignity and nobility to what is in itself sordid and earthly; as the main-spring of earnest and successful strivings after loftier ends and a purer life; as the power outside of and within man which, lifting up conduct in the individual, raises the community,—and not as a state of mind mystical and in active life unattainable, high up among things intangible, separated from contact with work-day life, appropriate to Sabbath-days and special hours, old age, and death-beds. Every man who is "diligent in business," serving the Lord, is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's religion, a preacher of righteousness in scenes where none can preach so effectively or so well.—*North British Review.*

APPEARANCE OF A TORNADO.

As the tornado sweeps onward in its course it rises and falls with a series of bounds, and with a swaying motion, describes a zigzag course now forming a chain of loops, and again shooting off on an obtuse angle, varying in the speed, of its forward motion, which may be anywhere from ten to thirty miles an hour. At the same time it is rapidly whirling on its axis in the opposite direction from a screw, or the hands of a clock, the air revolving around the vortex necessarily attaining a speed of several hundred miles an hour. First widening, then contracting, now bounding above the tree-tops, and again descending to sweep the earth bare of every object within its reach, the aerial monster surges onward. The largest forest-trees, mere playthings in its grasp, are plucked up by the roots, or snapped off like pipe-stems; substantial buildings are first crushed like egg-shells, then caught up in the vortex, and the debris carried sometimes for miles before it is again thrown off by centrifugal force, and falls by gravitation, anywhere, everywhere, as soon as released from the monster's grasp.

It is difficult to accurately describe the tornado's appearance and work, even for those who have been eye-witnesses, or who have personally passed through the horrors its coming brings. While accounts differ as to its appearance and behavior, as witnessed from different points of observation and different circumstances, all substantially agree that it is cone-shaped, its motion rotary, that its apex resembles fire and smoke, and that vivid lightning and heavy rain-fall usually accompany it. In rare instances, electricity, in the form of St. Elmo's fire, will precede the vortex, and a white, steamy cloud will follow. It will be observed that the form of the tornado-cloud is nicely illustrated by the "proof-plane" used in teaching natural philosophy. The small end of the plane is most heavily charged with electricity, and, the nearer it approaches to a perfect point, the greater will be the accumulation: a high tension is caused, and the electricity must escape by some conductor. So, in the tornado-cloud, the smaller the point or stem, the greater the force exerted when it meets the earth.—*From "Cyclones and Tornadoes," by GEORGE C. SMITH, in Popular Science Monthly for October*

CLOSE THE SALOONS.

By the law we abate any nuisance that offends any of the senses; we forbid the publication of any lewd prints and impure literature; we force men to close a slaughter-house or factory because they offend our olfactories, and

breed disease; there is a heavy fine for selling decayed food of any kind, and why in the name of reason and good morals shall we not destroy anything that offends the moral sense of a community? Shall we allow a lazy man to place his beer-shop or whisky mill right under our noses, so that the stench of stale ale, and sour beer, and mean whisky shall fill the air; shall we permit such traps to be set for our sons, where they may be robbed of health, and character and immortal hope; shall we allow the nurseries of crime to spread and grow under legal protection; shall these people fatten on the sins and follies of hard-working people whose earnings they so greedily secure for drink? We say a thousand times, *No!*—*Baltimore Methodist.*

STARTLING STATISTICS.

In this connection some authentic (official) figures, covering the sale of drink throughout the whole country, are given. They are indeed startling. Mr. Joseph Nimmo, chief of the bureau of statistics in the treasury department, estimates the sale of liquors in the United States for a single fiscal year at \$600,000,000, distributed as follows: Whisky, 60,000,000 gallons, \$360,000,000; imported spirits, 2,500,000 gallons, \$25,000,000; imported wines, 10,700,000 gallons, \$35,500,000; ale, beer and porter, 6,500,000 barrels, \$130,000,000; native brandies, wines and cordials, \$31,500,000. Total, \$600,000,000.

Here are some comparisons that are, indeed, "odious." The value of the manufacturing industries for the same fiscal year were:—

Flour and grist-mill products, \$444,985,143; molasses and sugar (raw and refined), \$119,325,379; cotton goods, \$177,489,739; woolen goods, \$155,405,358; boots and shoes, \$146,704,855.

It appears by the same census that the aggregate wages paid by all the manufacturing establishments of the country for the same year were \$775,584,343,—net 30 per cent. in excess of the drink bill.

The total income of all the schools of learning, public and private, from every source, for the year, is given as \$95,402,762, not one-sixth of the sum spent on liquors.

The whole printing and publishing bill is but \$66,862,441.

All the libraries in the country, public and private, are said to aggregate 45,528,938 volumes. Reckon the average value at \$2 a volume, and it will give as the value \$91,057,876, so that we drink up our books in less than two months. The entire church property of the United States is valued at \$354,483,581. If it were all to burn up, about six months of abstinence would replace it.

The census gives the total aggregate of State taxation in 1870 (including therein all territorial, State, county and municipal taxes) as \$280,591,521,—not one-half the direct tax the liquor consumers lay upon themselves; while the whole public indebtedness (exclusive of the national debt, of course) is set down at \$868,676,758, which could be swept off by the direct saving from less than a year and a half of abstinence.

Sales of liquor, wine, beer, etc., in Great Britain for the year 1870, aggregated £119,082,285. This is a somewhat less sum than ours, but it represents a larger consumption at a much less price per gallon. The sum for 1873 is reckoned at £140,014,712. The population of the United Kingdom was 31,817,108 in 1871, and that of the United States 38,558,371 in 1870.

In 1872 there were 161,144 persons paying to the United States Government a retailer's license to sell liquors. Consider the number who evaded, the number of bar-tenders who served employers, and the increase since, and it is easy to conclude that 200,000 is a moderate estimate of the number who are now solely or mainly employed in this business. Thus, besides the spending of \$600,000,000 per year for drink, an army of 200,000 persons are withdrawn from all useful industry.—*Exchange.*

—Knowledge is that which, next to virtue, truly and essentially lifts one man above another.

The Home.

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

OUR DAILY BREAD.

CLOSE beside us stands the tempter,
And his voice comes low and sweet:
"All these treasures will I give thee,
Only worship at my feet."
And our hearts so weak and wayward,
Long to prove what he has said;
Father, in our hour of danger,
Give us then our daily bread.

In the day when ruthless sorrow
Kills all joy within the heart;
When bright hopes that we have cherished
Slowly from our life depart;
When the storm cloud o'er us lowers,
And our hearts sink low through dread;—
Father, in this time of trouble,
Give us now our daily bread.

When the sunshine brightens round us,
All our friends seem warm and true.
And the future with caresses
Woos us as we still pursue;
Father, let our joys and gladness
Still from heavenly founts be fed;
In the hour of joy's sweet trial
Give our souls their daily bread.

At all times and in all places,
Under bright or clouded skies,
Framed in words of Christ's own choosing
Does this same petition rise.
May both we and all thy children
Ever by thy hand be led;
Father, in thy love and pity
Give us all our daily bread.

—*Frances E. Gordon.*

WHAT IS YOUR OBJECT?

If you merely want to make yourself a social favorite, and to be always ready with surface conversation on any and every topic which may come up in a miscellaneous company, it may be well for you to skim a little of everything in your reading, catching a point on one subject here, and a point on another subject there, and a half-dozen points on a half-dozen other subjects in a half-dozen other directions. You will have to look over the newspapers, and magazines, and the new books of every kind, as they appear, and this without neglecting a fresh glance, now and then, over older books generally. You must flit over the whole field as a butterfly does over flower-beds.

But, on the other hand, if you want to gain solid information on any subject, or improve your mind for your own benefit, or for the benefit of anybody else, you must pursue a very different course from this. You must take up one thing at a time, and devote yourself to an examination of *that*. You will not have leisure to read the newspapers or magazines to any considerable extent, or to examine one new book in a hundred, or one old book in ten thousand. It is true that this is not living a butterfly life; but a butterfly, you know, is not trying to improve his mind; nor has he any real business on hand. A bee's way is very different from a butterfly's. A bee does not "gather honey all the day, from every opening flower," even though Dr. Watts supposed that was the bee's way of doing business. Naturalists inform us that a bee never takes pollen (honey-stock) of more than one kind on any one trip away from the hive. In fact, there is no use trying to do more than one thing at a time in any business line. The choice must be made between the butterfly style and the bee style; and you have already made *your* choice of method.—*S. S. Times.*

TRAINING FOR THE THEATER.

A FEW days ago we heard an ardent Methodist mother describe the way in which she dressed her little boy of seven, who was to take part, with other children, in a public representation of an "Old Folks' Concert," for the benefit of the church. She became quite eloquent as she pictured antiquated garments of various colors, and the way in which she contrived to fashion a wig for her darling's head. She furthermore

gave her listeners an animated account of the dress and appearance of all the other little boys and girls, what a charming tableau they formed on the stage, how admirably her little darling conducted the performance, waving his baton like an experienced director, and how the people applauded with delight. The whole performance took place in the church, before a crowded audience. We could not help asking her how she could explain her denunciation of theater performances, and the strong language used by their pastor and all his people against the same, in the face of such a performance by her own child, dressed by her own hands, and trained for a public exhibition.

Is it not strange that churches, Sunday-schools and homes should cultivate and applaud the dramatic instincts of children, and afterward look surprised and horrified when they take to the stage, while others crowd to see them?—*The Lutheran.*

"LAYING BY IN STORE."

"I SEE some changes in people as well as in places and things," said William Towne, after an absence of many years from his native village. For instance, your neighbor, Deacon Jared Nash, seems to be looked upon as a liberal man, but his family when I knew them were proverbially close-fisted. It was well-nigh impossible to get a penny out of them for any benevolent object; and this Jared Nash, as I remember him, was a selfish lad, a real chip of the old block, we used to say. Now a change in a person involving a deep-seated family trait is always worth noting. Can you tell me how the change was wrought in this case?"

"It was the Lord's work, of course," said Auntie Graham, the village tailoress, to whom these words were addressed; "such work always is; but in Deacon Nash's case it was wrought through his wife. She was a Christian before he married her, and naturally liberal-hearted. It was a great trial not to be allowed cheerfully to give to the Lord, a tenth of her income at least. There was always a grumbling when she made an account, as she was required to do even to a penny, of the money taken in for butter and cheese, eggs and vinegar; and even her own earnings, trimming a bonnet for a neighbor at odd moments. She had learned the milliner's trade when a girl. 'Your time belongs to me,' he used to say; 'you have no right to reserve anything, for you have nothing that you can rightfully call your own.'

"She prayed for him, I knew; for I used to be in the family, off and on, doing the tailoring; and after he was converted, I knew that she was surprised and distressed that he was not more willing to give of his substance to the Lord. She had a curious, deep rosewood box of lacquer given her by a cousin, a returned missionary, and into this box she made a point of putting by every Sunday morning for any charitable call that might come. Whenever he remonstrated, and he usually had something not over pleasant to say, she would quote the second verse of the sixteenth chapter of first Corinthians; 'Upon the first day of the week let every one of you lay by in store, as God hath prospered him, that there be no gatherings when I come.' She did not pitch the whole Bible at him at once, nor take it piecemeal, but she persisted in this one text.

"'If you do this way,' she said, 'and systematically put something by for the Lord, it is the Lord's, and when a call comes for the Lord's people anywhere, at home, or abroad, we have simply to honor the call from the Lord's portion.' Jared used to scold, and rail, and remonstrate, and say she would bring them all to ruin; but in this matter she never heeded him, but went on persistently doing what she thought was right, and when the scrimping came, it was from her own wardrobe, as many a woman has done before.

"One stormy late Autumn night the church over at the west village took fire and was burned to the ground. A subscription paper to make up the loss was circulated at once. When it

came to Déacon Nash he was greatly disturbed. 'I ought to give something,' he said, 'and I should like to, but if I give five dollars every one will call me stingy, and I had better not give anything at all. I am sorry, but it is against my principles to borrow or to give a note.' 'Yet you have had a prosperous year,' said his neighbor and brother in the church. 'Your crops turned out well; you have sold more hay than usual; your nuts and fruits must have brought in rich returns.' 'Very true,' he replied, 'but you see I have found ways for it all. I have been buying cows and sheep, and yesterday I bought that Morgan colt of Burnham. It will be a good investment. I am sorry, neighbor, but you will have to pass me by this time.'

"Just then his wife called to him from the next room. 'I have heard it all,' she said. 'I should like to add my mite; we will empty the Lord's bank. I seldom do that, but this seems to be a case where it is advisable. I have no idea how much there is in it, but I have added every week as we have prospered, and have only given the usual Sunday contributions for some time.' 'Very well,' said the farmer; 'let me put in my five dollars before you take out any. Now we will see what you will make out of it.' He would hardly believe his eyes as the money was counted. 'It is a handsome sum,' he said; 'I am not ashamed of it on account of its smallness: it shall go down in your name. And now that I have seen how good it is to have the Lord's bank to draw on, I understand the meaning of the Apostle's word, and see that it is judicious to give systematically.'

He always has since that day, and if it was not wholly in a right spirit at first, it has grown better and better as his heart was stirred by the struggle that sometimes had to be made when a tenth seemed a good deal to part with. The more he gives for the spread of the Lord's work, the more interest he takes in that work. Then he is willing to engage in it, and inevitably his heart is softened by the holy service.—*Annie Preston in Christian at Work.*

EXACTING PEOPLE.

[The following selection contains much which is worth more than a passing thought. It should cause deep reflection. M. C. W.]

It is hardly an extreme statement that one had better never have a friend at all than to admit to any close relation one of exacting nature. The people who are perpetually posing as the misunderstood are enough to drive their friends—if not themselves—into candidacy for "a lodge in some vast wilderness," or a lunatic assylum. Life is too short to devote it to the "explanations" of which a certain class of these super-sensitive people appear to stand in perpetual need. The only genuine basis of pleasant social relations is the generous trust that believes though it may not always fully comprehend. If we admit an individual into that inner circle of relation that distinguishes the friend from the mere casual acquaintance, we should endow such an one with our confidence in a sufficient degree to believe that he will do what is right to the best of his knowledge and ability, though we may not be able to predicate details and know precisely just what that right may be. Having done this, let there be the repose of a mutual trust, a generous belief, a largeness of faith. Do not be examining every act, or rumored act of your friend under a mental microscope to see if you cannot find something to doubt or question, or that needs to be "explained." Of all things suicidal to any true friendship are those "explanations." The finer and truer is the feeling, the less, as a usual thing, will it hear these discords. Some one says that friendship is a good deal like china—not good for much after it is once cracked; and the homely comparison has in it much of truth.

The friendship that is worthy the name should be elevated into the spiritual relations above the little petty daily discords possible to material life. It is chiefly women of a certain type who become the *bête noir* of life.

Exacting friends are sensitive to a degree that partakes of self-love. They measure the regard they give, and wonder if you give them as much in return. They do not recognize the vital truth of relationship—that the friendship or the love that has to be held is not worth the holding. Unless it has its springs in affinities of nature it cannot stand the inevitable friction of life. It is not a superficial decoration, a pleasant role to be assumed at will, but is, in its deepest sense, a relation pre-determined, fore-ordained, by the sympathies of the spiritual nature.

Says one writer, "They who trust us educate us." They inspire us to realize the ideal virtues with which they endow us. And only as we idealize do we see clearly or truly. The people who jar upon us in perpetual friction by their false interpretations and insignificant doubts and suspicions and absurd fancies, had far better be eliminated from our social list. Life offers far nobler resources and more exhilarating occupations than to keep up the series of explanations and justifications that this type of so-called friends demands. Explain yourself nine times, and they will misconstrue something else on the tenth. People who have anything to do in the world cannot afford the waste of energies caused by friction. The only wise course, the only safe course in the instincts of self-preservation, is to at once drop from your list of friends the exacting people.—*Sel.*

PERSEVERING PRAYER.

A CHRISTIAN woman in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath-school, but was refused by a skeptical trustee. Still she persevered, and asked him again and again.

"I tell you, Aunt Polly, it is of no use. Once for all, I say you cannot have the school-house for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think that the Lord is going to unlock it."

"Maybe he will," said the infidel, "but I can tell you this; he will not get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying, something always gives way."

And the next time she came the hard heart of the infidel gave way, and she received the key. More than this, when others opposed the school he sustained her, and great good was done for perishing souls.

"Something gives way." Sometimes it is a man's will, and sometimes it is the man himself. Sometimes there is a funeral. When God's Spirit inspires a prayer in a believing Christian's heart, Omnipotence stands ready to answer it. "Something gives way."—*Christian Secretary.*

NATURAL APPETITES.

In order to distinguish a poison-stimulant from a harmless and nutritive substance, Nature has thus furnished us three infallible tests:—

1. *The first taste of every poison is either insipid or repulsive.*

2. *The persistent obtrusion of the noxious substance changes that aversion into a specific craving.*

3. *The more or less pleasurable excitement produced by a gratification of that craving is always followed by a depressing reaction.*

The first drop of a wholesome beverage (milk, cold water, cider fresh from the press, etc.) is quite as pleasant as the last; the indulgence in such pleasures is not followed by repentance, and never begets a *specific craving*. Pancakes and honey we may eat with great relish whenever we can get them, but if we can't, we won't miss them as long as we can satisfy our hunger with bread and butter. In midwinter, when apples advance to six dollars a barrel, it needs no lectures and midnight prayers to substitute rice-pudding for apple-pie. A Turk may breakfast for thirty years on figs and roasted chest-

nuts, and yet be quite as comfortable in Switzerland, where they treat him to milk and bread. Not so the dram-drinker: his "thirst" cannot be assuaged with water or milk, his enslaved appetite craves the wonted tippie,—or else a stronger stimulant. Natural food has no effect on the poison-hunger; nature has nothing to do with such appetites.—*From "The Remedies of Nature," by DR. FELIX L. OSWOLD, in Popular Science Monthly for October.*

LACK OF CHARITY.

WHAT is uncharitableness? Many a person who would not like to be called uncharitable, does not hesitate to repeat what he knows to be the truth about a neighbor, or a fellow-citizen, or even a brother church-member; although that truth reflects unpleasantly upon the spirit or the conduct of the person thus mentioned, and there was no necessity laid upon the speaker to tell of that matter, as a duty which could not be avoided. If that is *not* uncharitableness, what is? It is no charity to refrain from lying about a person. That is common decency. A failure at that point would be a crime and a shame. Nor is it charity to refrain from repeating to another's discredit that which is said to be true, but which is not a fact established beyond all question. That is ordinary fairness. A failure at that point would be gross injustice. There is no opportunity for charity with regard to another's good name, or another's true interests, until there is some truth which might be mentioned to the injury of that person, but which can be left unmentioned without sinning through silence. Charity "taketh not account of evil; rejoiceth not in iniquity." It will not store up unfavorable truths about another; nor can it find any pleasure in repeating them. Charity "beareth all things," or, as the margin in the Revision gives it, "covereth all things;" will not let them out unless duty demands it. The truly charitable person never mentions or repeats anything to the discredit of another, if duty will admit of silence on that point. Any person who tells a truth which is to another's harm, unless that telling could not be properly evaded, is so far uncharitable.

"Alas for the rarity
Of Christian charity
Under the sun!"

—S. S. Times.

—Would that we could all imitate the pearl oyster. A particle of sand intrudes itself into its shell, and this vexes and grieves it. It cannot eject the evil, but covers it with a precious substance extracted out of its own life, by which it turns the intruder into a pearl. Could we do so with the provocations we receive from our fellow-Christians, there would be bred within us pearls of patience, gentleness, and forgiveness by that which else had harmed us.—*Spurgeon.*

—In every land of earth and in every age of the world, every man who has become unfolded into pre-eminent manhood has passed through the noble ordeal of self-sacrifice. He has renounced his own individual preferences in the interest of universal principles. He has been just in reverence for justice, true for truth's sake, and manly for the sake of that magnificent manhood which is so royal in its full grandeur as to seem to partake of the very majesty of God. In short, the way up into that eminent domain of character wherein eternal principles rule is a way of self-surrender for infinite good.—*A. M. Weeks.*

—A novel was a book

Three-volumed, and once read; and oft crammed full
Of poisonous error, blackening every page;
And oftener still of trifling second-hand
Remarks, and old diseased, putrid thoughts,
And miserable incidents, at war
With nature, with self, and truth at war;
Yet charming still the greedy reader on,
Till done—he tried to recollect his thoughts,
And nothing found but dreaming emptiness.
These, like ephemera, sprung in a day,
And in a day expired.

—Pollock's Course of Time.

Our Tract Societies.

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

REST IN GOD.

Made for thyself, O God!
 Made for thy love, thy service, thy delight;
 Made for show forth thy wisdom, grace, and might;
 Made for thy praise, whom highest angels laud.
 Oh strange and glorious thought, that we may be
 A joy to thee!

Yet the heart turns away
 From this grand destiny of bliss, and deems
 'T was made for its poor self, for passing dreams,
 Chasing illusions melting day by day;
 Till for ourselves we read on this world's best,
 "This is not rest!"

Nor can the vain toil cease
 Till in the shadowy maze of life we meet
 One who can guide our aching, wayward feet
 To find himself our Way, our Life, our Peace.
 In him the long unrest is soothed and stilled;
 Our hearts are filled.

O rest, so true, so sweet!
 (Would it were shared by all the weary world!)
 'Neath shadowing banner of his love unfurled,
 We bend to kiss the Master's pierced feet;
 Then lean our love upon his loving breast,
 And know God's rest.
 —Frances Ridley Havergal.

CANADA T. AND M. SOCIETY.

THE annual session of this society was held in the meeting-house at South Stukely, P. Q. The first meeting was held Oct. 6, at 8 P. M., prayer by A. C. Bourdeau. B. E. Hammond was appointed secretary *pro tem*. The reading of the report of the last annual session was omitted. The Chair, having been authorized, announced the usual committees.

By invitation, appropriate remarks were made by Brn. H. W. Pierce and A. A. Cross on the importance of missionary work.

Adjourned to call of Chair.

SECOND MEETING, OCT. 7, AT 10 A. M.—Prayer by J. H. Hammond. Minutes of first meeting read and approved. The report of the working of the Society was presented as follows:—

No. of members,	53
" " added,	1
" " missionary visits,	132
" " letters written,	141
" " new subscribers obtained,	31
" " periodicals distributed,	138
" " pages tracts and pamphlets distributed,	5,510
Received on membership,	\$ 1.00
" " book sales,	112.06
" " periodicals,	38.00
" " tent fund,	21.00
" " poor fund,	8.15
" " fund to publish tracts,	83.00
" " meeting-house fund,	410.00
Total,	\$673.21
Cash paid out,	\$603.21
" " on hand to balance,	70.00
Total,	\$673.21

The following officers were elected for the ensuing year: For President, Eld. A. C. Bourdeau; Vice-president, John Hammond; Secretary and Treasurer, Mary E. Cushing. Directors: Dist. No. 1, Geo. D. Taylor; No. 2, Monroe D. Wilson; No. 3, George Brown.

Adjourned to call of Chair.

THIRD MEETING, OCT. 7, AT 4 P. M.—Prayer by H. W. Pierce. The Committee on Resolutions presented the following report:—

Whereas, We believe, in accordance with the light God has given, that we as a people should increase our efforts to spread the light of present truth to the world; therefore—

Resolved, That we, the members of this T. and M. Society, desire a larger share in this work, and that we will try to do more in the future than we have done in the past.

Resolved, That in harmony with the above, we desire to co-operate with our sister Conferences in extending the circulation of the *Signs of the Times*, both by gratuitous distribution, and by canvassing for subscriptions; and that we will endeavor to circulate our tracts and books in a judicious manner.

Whereas, We are convinced that frequently talking over the interests of the work, serves to increase the energies and activity of all who love present truth; therefore—

Resolved, That we keep a record of all our missionary labor, and endeavor to report the same quarterly.

Resolved, That we pray earnestly for an increase of the love of Christ, and the spirit of labor in our souls.

The resolutions were spoken to by several present, and unanimously adopted, each being voted upon separately.

At the closing meeting held Monday morning, the 8th, much was said about doing missionary work, about the cross connected with the work, and especially about the reward that awaits the finally faithful.

Adjourned *sine die*.

A. C. BOURDEAU, Pres.

BETTIE E. HAMMOND, Sec. *pro tem*.

INDIANA T. AND M. SOCIETY.

THE tenth annual session of the Indiana T. and M. Society convened on the camp-ground near Bunker Hill, Oct. 3, 1883, at 9 A. M., Eld. S. H. Lane in the Chair. Prayer by Eld. Wm. Covert. Minutes of last session read and accepted. It was voted that the Chair appoint the usual committees.

The directors made a general report of the progress of the T. and M. work in their respective districts. Eld. S. H. Lane spoke at considerable length about placing bound volumes of our works in the libraries and reading-rooms in this State, speaking particularly of the eleven rooms where he had secured their introduction.

Adjourned to call of Chair.

SECOND MEETING, OCT. 7, 9:30 A. M.—Prayer by Eld. S. N. Haskell. Minutes of last meeting read and approved.

The Committee on Resolutions reported as follows:—

Resolved, That notwithstanding some good work has been done by our T. and M. Society in past years, yet it is the mind of this Society that not a tithe of what might have been done has been accomplished.

Whereas, A large field is now open before us in which to scatter the light of present truth; and—

Whereas, There is a lack of means at command to use in this special work; therefore—

Resolved, That we urge our people to greater liberality in their donations to the funds of this Society, and that we recommend every member to make it a point to contribute every quarter.

Whereas, There has been great trouble and inconvenience caused by the neglect of librarians in reporting; therefore—

Resolved, That if any librarian shall fail to report he shall be considered as disqualified for the office.

Whereas, The times call for increased efforts, and—

Whereas, The circulation of the *Signs of the Times* has been found to be one of the most efficient means of disseminating a knowledge of the truth; therefore—

Resolved, That we express our approval of the work of the Vigilant Missionary Societies, and also of the plan of taking short-term subscriptions as an introduction to other missionary labor.

After discussion, the first and second resolutions were adopted.

Adjourned to call of Chair.

THIRD MEETING, OCT. 8, AT 5 P. M.—Prayer by Eld. S. N. Haskell. Minutes of last meeting read and approved. The resolutions were again taken up, and after being spoken to at considerable length, were adopted.

The Committee on Nominations reported as follows: For President, Eld. S. H. Lane; Vice-president, Eld. Wm. Covert; Secretary and Treasurer, W. A. Young. Directors: Dist. No. 1, J. S. Shrock; No. 2, Wm. R. Carpenter; No. 3, Jesse Woods; No. 4, J. P. Henderson; No. 5, Wm. Covert; No. 6, D. H. Oberholzer.

The names were considered separately, and the report unanimously adopted.

Adjourned *sine die*.

REPORT OF LABOR.

No. of members,	234
" " reports returned,	593
" " members added,	39
" " " dismissed,	13
" " missionary visits,	432
" " letters written,	450
" " <i>Signs</i> taken in clubs,	74
" " new subscribers obtained,	413
" " pages tracts and pamphlets distributed,	293,791
" " periodicals distributed,	17,598

TREASURER'S REPORT.

Received on T. and M. fund,	\$974.89
" " periodical "	599.29
Total,	\$1,574.29
Paid to REVIEW Office,	\$1,138.78
" " <i>Signs</i> "	350.57
" " on freight, postage, express,	27.81
Balance on hand,	57.13
Total,	\$1,574.29

FINANCIAL STANDING.

Value of publications on hand,	\$175.20
Due from districts,	9.30
" " agents,	100.26
Cash on hand,	57.02
Total,	\$342.89
Due REVIEW Office,	\$301.65
" " <i>Signs</i> Office,	55.99
Total,	\$354.54
Balance against Society,	\$14.15
W. A. YOUNG, Sec.	S. H. LANE, Pres.

ENCOURAGING WORDS.

THE following are a few extracts from letters written by librarians of various libraries in this State:—

"Your valuable books, in all eight volumes, came to our library safely, as a donation or loan; and in behalf of the readers of the library, I thank you and your Society again and again for this splendid favor. I thought of writing a favorable notice of the books donated to our library for our city paper, calling attention to the books, and asking for them a careful reading. Do us the favor to thank your Society for the books. They shall be carefully read and returned at your request at any time. I have been busy and away from home, and have had but little time for their perusal; but I have been well pleased with them as far as I have examined them, especially "Thoughts on the Revelation" which I have examined most fully. . . I thought of taking the books to a Sabbath-school for the young people to examine. . . I shall secure as many readers for your books as I can. The *Signs of the Times* comes regularly. Not a number has been destroyed, to my knowledge, but it has been distributed to various readers: I thought of trying to get up a club for it, if I could."

Another, in acknowledging receipt of books, writes thus: "May the God that rules the universe and that keeps the people that trust in him, bless your efforts to enlighten and instruct. I have not examined the books as fully as I will; but Mrs. E. G. White's autograph is sufficient guarantee that they (hers at least) are good." Another says: "There has been lately quite an interesting discussion in the Evangelical Society of the College on the Sabbath question." Another writes: "The *Signs of the Times* is in our reading-room; is read, and judging from this fact, is liked very well." Another writes: "The paper is read here, and we are glad to receive it."

Lowry City, Mo.

SARAH CLARKE.

Our Casket.

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

—From darkness here and dreariness,
 We ask not full repose;
 Only be Thou at hand to bless
 Our trial hour of woes.
 Is not the pilgrim's toil repaid
 By the clear rill and palmy shade?
 And see we not up earth's dark glade
 The gates of Heaven unclose?
 Bear up, bear on, the end shall tell,—
 The dear Lord ordereth all things well.
 —J. G. Whittier.

—The failure of even the least of God's promises would be infinitely more wonderful than a world full of miracles. Miracles to us are no miracles to God. It was as easy for him to save the three Hebrews in the fire, as to save Lot from the fire. It is as easy for him to part the sea, as to keep it flowing; to raise the dead, as to feed the living. All the good that is done in the universe, he does it; and what difference can it make to him how he does it?

—A good impulse is a good thing; a good principle is worth countless good impulses. Good impulses are fitful, spasmodic, evanescent. Good principles are durable and to be depended upon. Impulses are like the summer gales that come and go, one knows not whence nor whither, and beat upon the sails of commerce or leave them idly hanging on the spars, vexing the voyage with alternate gust and calm. Principle is the trusty trade-wind, that gently flies over the untroubled ocean, and bears the responsive ship swiftly along from harbor to haven.—*Spirit of Missions.*

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 30, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

THE DEATH OF ELDER ANDREWS.

No further word has been received from Bâle, Switzerland, respecting the death of Bro. J. N. Andrews, than the telegram containing the bare announcement of the sad event, as noticed last week.

Respect for the wishes of our dear brother, will restrain somewhat that tribute which the esteem and love we have always borne for him would naturally dictate; for some months ago, in anticipation of the time when these our worst fears should be realized, he solemnly charged us that no words of eulogy appear in the paper. Compliance with this request, however, will be the less difficult in view of the fact that he has left behind him works which bear such ample testimony to his efficiency and faithfulness in the cause in which he was engaged, that he needs no more, and pleasant memories in multitudes of hearts, which will remain fresh and green while time shall last.

Elder John Nevins Andrews was born in Poland, Me., in 1829. In the great Advent movement inaugurated by Wm. Miller, which culminated in 1844, though quite young at the time, he took a deep interest, and was among the first to find his bearings after the disappointment of the passing of the time, by discovering the relation of the first and second messages to a third which was to follow, embracing the commandments of God and the faith of Jesus. Then commencing the observance of the seventh-day Sabbath, he became the intimate associate of Bro. and Sr. White in their pioneer work in this cause.

The early numbers of the REVIEW, commenced in 1850, contained important articles from his pen, and he has always held an official connection with the paper, either as a member of the Publishing Committee, or Corresponding Editor, or Editor. He has been especially instrumental in bringing out light upon the subjects of the Sanctuary, the United States in Prophecy and the Messages of Revelation 14, on which his published works have gone through several editions.

But his great work, on which he spent years of research and study, is the "History of the Sabbath and First Day of the Week," giving a complete Biblical and secular view of both these institutions, and forever settling the controversy between them so far as it can be done by scriptural argument and historical testimony. There is no work extant, which will bear any comparison with this in its exhaustive treatment of the subject. Some whose theories have been utterly crushed by it, have answered the best they could with a foolhardy sneer; but its positions have never been intelligently or seriously controverted.

In the autumn of 1856 Elder Andrews married Miss Angeline S. Stevens, with whom he lived sixteen years, till her death in 1872. Two children died in infancy; two survived the death of their mother. In 1874 Bro. Andrews with his two children, Charles and Mary, embarked for Europe to take charge of the European mission, making his headquarters in Switzerland. They soon became proficient in the French language, his children especially so, and in July 1876, the publication of the French paper LES SIGNES DES TEMPS, was commenced in Bâle. Of the publication of this paper, he had sole charge till his death, Oct. 21, 1883.

His daughter's health beginning to fail, in 1878 he brought her to the Sanitarium where she died of consumption Nov. 27. His assiduous attention to her no doubt strengthened his own tendency to the same disease. In the following spring, April 19, he preached the dedicatory discourse at the tabernacle, in Battle Creek, and shortly after, though even then unfitted in bodily strength for the increasing labor of the mission, he returned to his work in Europe, which had become dearer to him than life itself.

His father died in 1865; his only brother, William, in 1878. His aged mother went to Europe with Elder Whitney and family, in June of the present year, and was with him in his last hours, much to his comfort and satisfaction. His last days were days of cheerfulness, freedom of spirit, and hopeful trust in God. He desired to live only that he might still labor in the cause he loved. But the Lord has seen fit to let him rest from his labors, and his works will follow him, to receive an infinitely glorious reward when Messiah, the King, adding to his many crowns the diadem of redemption, outshining all, shall gather to himself the purchase of his life, the glorified subjects of his everlasting kingdom.

In extending our deepest sympathy to the mother, the surviving son, and other relatives, we but express a sentiment which prevails as widely as his acquaintance extends. The loss is a common one, and such will be the joy when the dark dominion of death shall be destroyed forever.

WHO WAS MELCHIZEDEK?

OUR readers, and especially those who have been in the faith of the Third Angel's Message for a number of years, may be surprised that we present this query again in our paper. It has been so often noticed that we have some fears of its becoming tedious. And we speak especially of those of our faith, because our views of the sanctuary and the priesthood are so well established, they have received such close examination and borne such rigid criticism, that it would seem impossible for any one who is well acquainted with our positions to admit the chance of a further argument. But it is a truth, a sad truth, that some will spend more time in speculating on improbable points than in developing plain truths and duties. We do not speak thus by way of complaint; we are always willing to notice any subject whenever it becomes necessary to vindicate the truth, and whenever the opportunity is presented of helping those who are in doubt.

This is not an unimportant question. It is so closely connected with the subject of the sanctuary and the priesthood that we are free to confess that if it is possible to identify Melchizedek, to tell who he was further than is revealed in the reference to him in Gen. 14 and the letter to the Hebrews, we shall have to reconstruct our faith in some important particulars. But we have no fears in this respect; we have examined our ground over and over, and always to be more confirmed in the position we took about thirty years ago, when studying the theory of the "Ago to Come." They who have had some of our experience with that theory, and have seen its fruits as we have seen them, will not be surprised that we are jealous of everything that will give "aid and comfort" to its advocates.

There are but two prominent positions assumed by those who profess to be able to tell who Melchizedek was, namely: one, that he was Shem. But as we know his genealogy there is no use to consider this. The other, that he was the Son of God himself. This we will consider.

1. This supposition is not necessary, as all the statements of the Scriptures are explainable without it. It is assumed that to no one but to Christ

will those declarations apply. But we must consider the *usages* of those times in explaining such texts. On that subject we give a few authorities.

Dr. Clarke says: "He who could not support his pretensions by just genealogical evidence, was said by the Jews to be without father. . . . This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure."

The "Comprehensive Commentary" says: "The commentators generally agree that what is meant is that his name is not preserved, or the names of his parents, in the sacred genealogies."

The "Biblical Commentary" says: "Melchizedek stands in the Scripture narrative with no mention of father, mother, or pedigree, of the beginning or end of his life; and the suppression of these details adapts him for standing as a type of the Son of God. . . . The sacred narrative regarding Melchizedek was so ordered, both in what it said, and in what it left unsaid, that the historical picture is singularly fitted to represent in typical outline the Son of God."

The Syriac renders it: "Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priesthood remaineth forever."

Barnes argues the question at length, and says the Syriac has given the correct view.

Chrysostom wrote: "We know of no beginning or end in either case; in the one, because none are recorded; in the other, because they do not exist."

Kitto says: "Others. . . have held that Melchizedek was no other than the Son of God himself. But in this case it would hardly have been said that he was made *like* unto the Son of God, or that Christ was constituted a priest after the order of Melchizedek, or, in other words, was a type of himself."

Scott rejects the idea for the same reason, that Christ could not stand as a type of himself.

The Scriptures present a complete type of Christ in his priesthood, but not in any one individual. Without "the example and shadow" of the priesthood and service of Aaron, we could form no just idea of the work of Jesus "in the sanctuary and the true tabernacle" in which he ministers. But if we followed the type of Aaron alone, we should form very incorrect ideas of the priesthood of Christ. The apostle Paul points out a number of differences between his priesthood and that of Aaron, and shows conclusively that all the deficiencies in the type of the Aaronic priesthood are made up in that of Melchizedek. See Heb. 5 and 7. If it were possible to identify Melchizedek, or to produce his genealogy, then the whole argument would be overthrown.

2. The language of the oath by which Christ was made priest forbids the supposition that he was Melchizedek. Ps. 110 is *prophetic* throughout. It looks forward to the time when Messiah as a priest shall sit "on the right hand of the throne of the Majesty in the heavens," as a priest. The word "order" expresses much in this oath. Christ is to be king after the order of David. It would be absurd to say that David was a king after the order of David. Zacharias was a priest after the order of Aaron. It would be absurd to say that Aaron was a priest after the order of Aaron. Now if Christ were Melchizedek, it would be equally absurd to say he was a priest after the order of Melchizedek. That would be to say that Christ was a priest after the order of Christ! It would make him a successor of himself. It leaves us without any type of some of the most important points in his priesthood, or makes him a type of himself. In every way the supposition is inadmissible.

3. But we have recently had presented to us an argument (or rather an objection) which is sup-

posed to be conclusive that Melchizedek was Christ. It is said that if he were not, and if Christ's priesthood did not commence until A. D. 31, then the faithful in the preceding dispensation were without a priest, without an intercessor, and therefore without salvation. But there is no scripture to show that this inference is necessary; we will see if it will stand the test of just reasoning.

(1) The facts concerning the service of the sanctuary show just when his priestly work commenced. It will not be denied that the editors of the REVIEW AND HERALD have given this subject very thorough examination, and we offer no apology for introducing their testimony. In REVIEW, Vol. 35, No. 5, Jan. 1870, in the article, "Order of Events in the Judgment," Eld. Andrews spoke as follows:—

"The period of 490 years belonged to old Jerusalem, the place of the earthly sanctuary. But the remainder, viz., 1810 years, coming wholly within the gospel dispensation, must pertain only to the sanctuary of the New Testament. And it is remarkable that the very verse which tells us how much of the vision pertained to the earthly sanctuary, does present to our view the sanctuary of the new covenant in close connection with the introduction of the new covenant. Dan. 9: 24, 27. For one of the last events in the period of 70 weeks is the anointing of the most holy. This is not the anointing of the Saviour, for the term is literally, in Hebrew, the holy of holies, a plain reference to the sanctuary itself. This anointing was performed in the earthly sanctuary when the ministration therein began. Lev. 8: 10, 11. . . . Its anointing was an event preparatory to Christ's ministering therein, just as the earthly sanctuary was anointed in both its holy places before the Levitical ministration commenced in it."

The same substantially is found on p. 13 of his tract, "The Sanctuary of the Bible."

In Eld. Smith's book, "The Sanctuary and the Twenty-three Hundred Days," in the comment on Dan. 9, are the following words:—

"To anoint the most holy." Verse 24. This brings to view an act which was performed preparatory to the commencement of the ministration of the sanctuary, which was to anoint both the holy places and all the sacred vessels. Ex. 40: 9-11."

In "Thoughts on Daniel," commenting on the same prophecy of the work of the Saviour, he says:—

"Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Ex. 40: 9, 10."

The type places this work before the ministry in the sanctuary. The prophecy locates it when Jesus ascended on high, A. D. 31. Now if there is anything in "the shadow and example," or any prophecy or history of the Scripture which places the commencement of his ministry at an earlier date, we shall be pleased to consider it when it is presented.

(2) Paul, speaking of those things which were taken away at the cross of Christ, namely, the ordinances of the Levitical service, says they "are a shadow of things to come." Col. 2. And in his argument on the priesthood in the Hebrews, he says the law had a shadow of good things to come. But if the priestly work of Christ existed through all preceding dispensations, then the types of the law were a shadow of things past as truly as of things to come. And if so, it is singular that in all the Scripture statements and arguments and types concerning the priestly work there is not a single hint of the fact. On that subject the Bible is as silent as on the change of the Sabbath!

(3) Paul says in Heb. 8: 3: "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer." This necessity arises

from the fact that "without shedding of blood there is no remission." It is the offering which gives efficacy to the intercession of the priest. Now we ask any person who thinks the priestly work of Christ was necessary to the salvation of those who lived in past dispensations, to consider the fact that there was no offering, no sacrifice, to present as the ground of such intercession. There is not a type, a statement, or an intimation in all the Scriptures showing that a priestly service without an offering would avail anything for sinners. But the priesthood of Christ answers every demand of the Scriptures in this respect. "By his own blood" he has entered "into Heaven itself, now to appear in the presence of God for us." Heb. 9: 12, 24.

It can only be answered that their faith took hold on a future offering, typified by those in the law. That answer is correct. And it is true also that their faith laid hold of a future priesthood, even that of the coming Messiah, typified by the priests under the law, and also by Melchizedek. Their faith could look forward to a future intercessor as well as to a future sin-offering, without which the intercession would have no efficacy.

This subject is extensive; we could greatly enlarge upon it. But we think we have said enough to justify our assertion that if we are wrong on this point, the Seventh-day Adventists will have to reconstruct their faith. But we have no apprehensions on this point. When the objectors show that they have studied this question in all its bearings as thoroughly as they who have providentially done so much to set forth our faith as they whom we quote in this article, we feel assured that they will no longer appear as objectors. There is consistency in truth when it is fully considered; but when examined superficially, it appears beset with difficulties. The subjects of the sanctuary and the priesthood are cardinal doctrines with us as a people. We are thankful that the Lord has given us so clear light in reference to them.—J. H. W. in Signs of the Times.

THE FORTY YEARS.

THERE is no question but that many of our people have been looking forward to the close of the "forty years" since 1844 with much interest. That period will soon terminate. It closes Oct. 22, 1884. We wish in this article to examine the reasons for this feeling of interest, and ascertain if there is really any good foundation for it, and see what conclusions we may justly draw concerning it. At the date above named, the Adventists in William Miller's time looked for the Lord to come. Seventh-day Adventists have always believed that this date marks the close of the prophetic period of 2300 days of Dan. 8: 14, bringing us to the change of our Saviour's ministry as a High Priest from the Holy to the Most Holy Place of the Heavenly Sanctuary, and to the final closing work for mankind. This last ministration is a work of judgment, the "cleansing" or "justifying" of the sanctuary, and the time occupied in it must necessarily be very brief to be in harmony with the type. It is but a "little time" in which the believers should be "waiting" and "watching" for their Lord's return.

There is no statement of Holy Writ informing us just how long this waiting time will be; but it is not surprising that those who look for their Lord's return should be scrutinizing every hint in the Scriptures relative to it, to ascertain, if possible, how far away it is. Among other points, the "forty years" period has been considered with deep interest by many. Let us consider the reasons for this. In the first place, the number forty itself seems to be used many times in the Scriptures, and in connection with varied and remarkable events; so much so, that it would strike one

as having some peculiar significance. Moses was in the mount forty days, the first time he received the tables of stone (Ex. 24: 18); and the second time also, after the tables had been broken. Ex. 34: 28. Elijah fasted the same number of days, when going to the mount of God. 1 Kings 19: 8. Christ fasted the same period when preparing for his ministry. Matt. 4: 2. Moses was forty years old when he left the Egyptian court, and visited his brethren (Acts 7: 23); forty years more brought him to the burning bush, and the beginning of his important mission (Verse 30); another forty years brought him to the close of his work; for he was 120 years old when he died. Deut. 34: 7. Joshua was forty years old when he was sent as a spy into the promised land. Josh. 14: 7. The land had rest forty years. Judges 3: 11. Eli judged Israel the same length of time. 1 Sam. 4: 18. Saul, David, and Solomon, each reigned forty years. Acts 13: 21; 1 Kings 2: 11; 11: 42. And this number is mentioned many times besides these instances, in the Scriptures. This seems curious at least.

But the most remarkable instance of its use relates to the wanderings of the children of Israel in the wilderness. They left Egypt for the land of Canaan, and might soon have come into its possession. God bore with their murmurings and rebellions till they came near to its borders. Twelve spies were sent to search it out. They were gone forty days, and they returned with an evil report concerning it, and talked of returning back to Egypt, from whence they came. The patience of God was exhausted. He told them in his wrath that the generation then living should never behold that good land, but that their carcasses should fall in this wilderness. The forty days they had taken to spy out the land represented forty years of their wanderings. Only two men of all the thousands of Israel should ever go over to possess the promised land. Num. 13, 14. These declarations were literally fulfilled. That generation fell by the way; Caleb and Joshua alone went into Canaan.

It is claimed by many, and with some show of force, that the promised land which they sought was typical of the glorious inheritance of the people of God; that their rest in the land of Canaan was a feeble representation of the eternal rest awaiting the faithful; that the wanderings of the children of Israel in the wilderness were a vivid type of the experiences of those living in the last days of time. Heb. 3: 7-19; 4: 1-11; 1 Cor. 10: 1-11, especially verse 11, are thought to indicate this; as well as other scriptures, taken with some striking analogies between the two. Should we accept these conclusions, it would not be strange that the forty years almost passed by since the passing of the time in 1844, should be an interesting subject of thought to firm believers in the soon coming of Christ. We have the best information to lead us to believe that many have looked forward to the close of the forty years since the time passed in 1844,—viz., to 1884,—as a point when the Lord might come, reasoning as they have from such considerations. And should that point pass, we judge a feeling of disappointment would be felt.

Believing as we do that God does not design to test the people upon any time-movement in the future, we wish to briefly examine this "forty years" question, and see if it affords any proper basis for looking for the Lord's coming at any particular date. We think not. Yet there may be some general conclusions drawn from it which may be valuable as having a bearing upon the coming of the Lord in the near future.

In the first place, it must be evident to every one who has considered the subject thoughtfully, that none of these scriptures directly state that

the forty years wanderings of the Israelites are typical of the time of our waiting for the Lord since the passing of the time. The matter is left too vague and uncertain so far as its being typical of the time is concerned, to afford solid foundation for faith in setting a time for the Lord to come. It would be but little better than guess-work or conjecture at best. It might be so, and it might not be so. We should be careful about furnishing any ground for the statements of our enemies on the point of setting time for the Lord to come. We have never been time-setters.

In the second place, even if we should grant for the argument's sake, that the forty years in the wilderness were typical of forty years of waiting for the Lord commencing in 1844, we yet fail entirely to see proof in it that the Lord would come in 1884. In that case, we cannot see that the type is definite enough to justify such a conclusion. From the best light we can obtain, the forty years commenced with the fall of the manna, and closed when they began to eat the corn of the land of Canaan, after crossing the Jordan. The last forty years of Moses' life commenced at the burning bush, and closed before they crossed the Jordan. Ex. 16: 35; Josh. 5: 10, 11; Acts 7: 23, 30; Deut. 34.

When the forty years closed as the manna ceased to fall, they had not yet entered into their promised rest, for the chronology shows that it took about seven years to complete the conquest of the land and divide it up by lot, so that the people could enter into the enjoyment of the rest promised them. The beginning of this period does not therefore commence with their starting out of Egypt or their crossing the Red Sea, neither does it terminate with the rest they were looking for. On the contrary, it closes with the great struggle of conquering the land mainly before them. So if the forty years was typical at all, we must conclude that it would end at the time the greatest conflict of all was just commencing. It was mostly spent as a period of weary waiting during which Israel accomplished but comparatively little as far as victory was concerned, although the lessons of patience and discipline learned were most valuable. This would fit indeed very well with the advent experience of the last thirty-nine years; and it might well indicate the struggle yet before us, and our final conflict with the powers of darkness.

One thing seems certain, that there is nothing in this forty years if we should consider it typical, which would show that we were to see the coming of the Lord in 1884, and then enter upon our eternal rest. If it proved anything, it would rather show that we were about to enter upon a great conflict which would terminate in a great victory for God's people in the near future; even as the forty years' wandering terminated just before the Israelites conquered their enemies and possessed the land, before they could share in the rest promised them.

Having seen, then, that no basis for setting definite time for the Lord to come can be drawn from the forty years, we next inquire, Are there any general conclusions which may be drawn from its relation to the time of the end, which may be profitable to the believer in Christ's soon coming? The coming of Israel out of Egypt, and their location in Palestine was one of the most important movements ever seen in the great scheme of human salvation. It marks the transition from the patriarchal to the Mosaic dispensation; from traditional and unwritten law to the well-defined system of written law, given from the hand of God himself, and through the ministration of angels. The people of God before this were mixed in with the heathen nations, and were under their

influence with no special opportunities for instruction in the things of God, and possessing no sacred writings. Now they had the law and sacred history, the Lord's wonderful dealings in their midst, the typical priesthood, their prophets, and God's divine worship in symbol and reality, constantly before them. No other nation of ancient times ever had such opportunities before. They were going to be located in one of the most favored lands on earth under the special protection of the Lord Jehovah.

The flood, the exodus, and the first advent are the three greatest epochs in the plan of salvation in past history. They were all special and miraculous interventions of God in human history, leading on step by step in the development of this grand scheme. Each succeeding one brought greater light than its predecessor, and each forcibly suggests a greater event than either, the second coming of Christ, the closing event of human probation. In a certain sense all these are typical of the second advent. Christ says: "As it was in the days of Noah, so shall it be also in the days of the Son of man." St. Paul, speaking of the experience of the children of Israel in their wanderings says: "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." Without straining, or drawing too fine a point on the typical nature of these events, we may truthfully say that in every special work of God there are certain important principles ever present in his dealings with mankind. The generation living at the time is tested upon the light received. Such special tests apply but to that one generation, those who have to do with the important light then being given.

Noah's preaching continued, we suppose, about 120 years. Gen. 6: 3. Mankind lived so much longer in that age that we cannot draw a very close comparison between that generation and succeeding ages. But the time was sufficient to thoroughly test the people of that era. They were made acquainted with the truth and rejected it, and suffered the terrible consequences of so doing. At the Exode God proposed to specially favor the descendants of Abraham by giving them great light, revealing his will to them very clearly, and showing them his special care, then giving them a blessed portion, a rich inheritance. In order that they might become fit for this, they needed special education and discipline. They had been down in the darkness and bondage of Egypt, and had become contaminated with its idolatrous habits. They had lost the pure religion of their fathers. They needed to be raised to a higher plane of spirituality and obedience. To accomplish this, the Lord wrought wonders in the land of Egypt, spared them while destroying their enemies, fed them with the bread of heaven, spoke to them his holy law, and thus gave them the most abundant grounds for faith and obedience.

But they were stiff-necked and rebellious and slow to learn the lessons he designed to teach them. It took (about) forty years to test that generation. (Nearly) all of the old stock fell in the wilderness. Very likely some of them who were not permitted to enter the land of Canaan repented of their sins and may be saved at last, though they could not cross the Jordan. Moses and Aaron were of this class and no one doubts they will be among the saved. Caleb and Joshua went through safely, and many thousands of the next generation inherited the promise. The movement did not fail. God never commenced a special movement which ended in failure. He never will. It took (about) forty years to test that generation. Then a great series of victories were gained, and the people came into possession of the promised rest. The new generation learned the lesson of success. Faith and obedience in all that

God says, and all that he requires will ever lead on to victory. We read of no rebellion and murmuring after Joshua took the command. They were ready to follow his lead. Their past experience during the forty years had been very profitable. Success attended every enterprise.

The work of God in connection with the first advent was a special movement of vast importance, a divine interference in the affairs of men. In many respects, it has points of similarity to the work of God in the last days. It commenced after a period of backsliding, while the church was in a cold, formal state and following the traditions of men, more than the commandments of God. So it is in the last days. The work of reformation preached by John the Baptist, Christ, and the apostles, tested the Jewish church. So a cold, formal, worldly church will be tested by the work of God before the second advent. After the true and faithful had accepted the truth and been brought out from the Jewish church, those who were left were filled with madness and hatred, till they were given over to deception; and finally the Lord brought upon them a fearful destruction when Jerusalem was captured by Titus, A. D. 70. Their nationality was shattered in pieces, and has never recovered from the stroke. They were scattered to the ends of the earth. In like manner, after the truth of God has tested the last generation of men, professed Christians will band together, and try to put down God's people, and meet their doom of retribution in the plagues of God's wrath.

There were three distinct movements in the work of God at the first advent. John the Baptist preached; then Christ himself spoke as never man spoke, and multitudes listened; then after his ascension, the disciples were baptized with the Spirit, and preached with great power. It was but a short interval between John's preaching and that of Christ, and but a short space between the preaching of Christ and that of the apostles; but quite a length of time elapsed between their preaching and that great catastrophe, the destruction of Jerusalem. So in the closing work of God there are three distinct movements, the three messages of Revelation 14. These commence in close proximity to each other, the second rapidly following the first, and the third the second. But there is some considerable length of time after the third begins to sound, before the people are fully warned, and the grand consummation is reached.

At the first advent how long a time elapsed from the beginning of John's preaching till the terrible judgments of God fell upon the Jewish nation? A little over forty years. According to the chronology, John began to preach A. D. 26. Jerusalem was destroyed A. D. 70. About forty-four years of time was occupied in testing that generation. Then the wrath of God fell upon them.

While we wish it distinctly understood that we do not believe there is any basis afforded by these premises for time-setting, yet there are some general analogies which are very striking, some of which have a pointed bearing on the nearness of Christ's coming. We do most firmly believe we are in the very last days of human history, and near the close of the last generation of men. We believe the last warning message is going to the world, embracing three movements in one, and bringing three great truths to view. The "hour of God's judgment" has come, for the last and closing work of Christ is now being performed. A fallen condition of religious profession is now apparent in every direction because of the rejection of light. The great bulwarks of inspired truth seem to be giving away, and skepticism is taking the churches. The great reform upon the "commandments of God and the faith of Jesus"

is now fully inaugurated. A people are to stand in this evil time with full faith in the word of God, practicing all the truth. They have a mighty work for the world before them. These truths will test the world.

How long will this take? Reasoning from the past where God has had special movements of this sort, it will take about one generation. Christ himself teaches this truth concerning the last generation; "This generation shall not pass till all these things be fulfilled." *Matt. 24:34*. He is here speaking of the generation who shall see the signs of his coming. When the darkening of the sun, and moon, and the falling of the stars, had transpired the people had a right to look for the Lord. Some of that generation should see him appear in the clouds of Heaven. Immediately after these events, the warning message began to be proclaimed and it has been giving the world its notes of warning ever since. Reasoning from past movements in the work of God, we must be very near the close of time. Let us be diligent in our work, for the coming of the Lord is very near.

GEO. I. BUTLER.

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7

LESSON FOR THE SECOND SABBATH IN NOVEMBER.

(See *Instructor for Oct. 31, 1883.*)

NOTES, CRITICAL AND PRACTICAL.

(1 Cor. 2:6-16; 3, 4.)

CHAP. 2:6. We speak wisdom among them that are perfect.—The word perfect is not used in the sense of holy, but has reference to those who had been fully instructed in the Christian religion, and had had experience in the things of God. To such the doctrine of Christ, as preached by the apostle, was the highest kind of wisdom; but to the unregenerate who were wise in their own conceits it was foolishness.

Ver. 7. In a mystery, even the hidden wisdom.—Upon this Barnes has the following: "The words 'even' and 'wisdom' in this translation have been supplied by our translators; and the sense would be more perspicuous if they were omitted, and the translation should be literally made, 'We proclaim the divine wisdom hidden in a mystery.' The apostle does not say that their preaching was mysterious, nor that their doctrine was unintelligible, but he refers to the fact that this wisdom had been hidden in a mystery from men until that time, but was then revealed by the gospel. . . . The word *mystery* with us is commonly used in the sense of that which is beyond comprehension; and it is often applied to such doctrines as exhibit difficulties which we are not able to explain. But this is not the sense in which it is commonly used in the Scriptures. . . . The word properly denotes that which is concealed or hidden; that which has not yet been made known; and is applied to those truths which, until the revelation of Jesus Christ, were concealed from men, which were either hidden under obscure types and shadows or prophecies, or which had been altogether unrevealed and unknown to the world. The word stands opposed to that which is revealed, not to that which is in itself plain."

Ver. 9. Eye hath not seen, nor ear heard, etc.—Although this passage is often used as having reference to a future state, it evidently applies to those spiritual enjoyments, blessings and privileges, the beauties of religion and holy life, and the glorious harmony of the plan of salvation, which are only realized and appreciated by those who love God. The passage may have a secondary application to a future state, when those blessings reach their fullness; but its primary application is to the blessings enjoyed in this life by the converted man. The world cannot realize them, but God hath revealed them unto his children by his Spirit.

Ver. 14. Natural man receiveth not, etc.—The worldling or unregenerate man can never appreciate the motives which actuate the child of God. For this reason Christians should never expect to be understood by the world. A man may understand the main and leading points of doctrine

taught in the Bible; he may talk fluently concerning them; but the real heart-work of Christianity—repentance, faith, obedience and self-denial—he knows nothing about. He has never partaken of the Spirit of Christ which actuates and directs the life of the spiritual.

Ver. 15. Judgeth all things.—The margin reads *discerneth*. That is, the Christian searches out, discerns and judges all spiritual things, while he himself is not judged, discerned, or searched out by the natural man; for spiritual things must be "spiritually discerned."

Ver. 16. Known the mind of the Lord that he may instruct him.—Dr. Adam Clarke says, The Greek words translated "that he may instruct him," "should be translated 'that he may teach it;' that is, the mind of God; not instruct God, but teach his mind to others. And this interpretation the Hebrew [See *Isa. 40:13*] also will bear." But we have the mind of Christ.—Consequently, are qualified to teach what the mind of the Lord is; for he has revealed it to us. *John 15:15*. God reveals not his mind through worldly-wise and un-sanctified men.

Chap. 3:17. If any man defile the temple.—The apostle again takes up the figure of the temple he had introduced in verse 9, "ye are God's building." Although there were corrupt persons in the Corinthian church, they were still a true church—the dwelling-place of God. God dwelt among them as he did with Israel of old. If any man should defile, corrupt, or destroy this church by wrong practices or false doctrines, him will God destroy.

Chap. 4:4. For I know nothing by myself.—The Emphatic Diaglott translates it, "for I am conscious to myself of nothing evil," and this is evidently the true meaning of the apostle. The import of the Greek word is, according to Clarke, "to be conscious of guilt." It was a small thing to be judged by man, when he himself was not even conscious of guilt.

Ver. 9. Set forth us the apostles last.—Evident reference is here made to the Roman theaters where were given two shows, or spectacles, a day. In the morning, according to Dr. Whitby, they fought with beasts and were allowed to defend themselves with armor; at midday they were brought forth naked, with nothing to defend them from the swords of their assailants. Seneca speaks thus concerning these two spectacles: "In the morning men are exposed to lions and bears; at midday to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of the fight is death." Thus it was with the apostles, not last in the world's history, but last as compared with the figure; the conclusion of their earthly battles was death.

Ver. 13. Made as the filth of the world. . . the offscouring of all things.—According to Clarke the Greek word rendered *filth* means a *purgation* or *illustrative sacrifice*; the word rendered *offscouring*, a *redemption sacrifice*. The apostle alludes to the customs of the heathens in choosing the most despicable men who were loaded with all the curses of the country, whipped seven times, and then burned alive to be public expiation for them. Clarke observes: "The apostle, therefore, means that he and his fellows were treated like those wretched beings who were judged to be fit for nothing but to be expiatory victims to the infernal gods, for the safety and redemption of others."

Thus it has been, is, and always will be, that the world will regard true Christianity. Our Saviour said, "If they have persecuted me, they will also persecute you." A Christian may well be alarmed because of his spiritual condition when all men speak well of him. The apostles were regarded by the world as the lowest and most degraded; but in the future ages they will reign as kings forever.

—There are two plans of life. The right one is doing the will of God. The wrong one is willfulness, or doing our own will. Saul took the latter, and ruin followed. The ruin would be just as real if we did not see it in the subsequent life of the king.

—Never let a man doubt where you stand on any great question, or what your principles are. It is not necessary to call attention to the flag under which you sail or fight. Hold it up boldly and let it be seen by all. Be good standard bearers.—*Christian Teacher*,

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne*.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

197.—SHEOL AND HADES.

WHAT is Sheol? Where is Hades?

M. I. M. C.

ANS. *Sheol* and *Hades* are the same, the former being a Hebrew, and the latter a Greek word. 1 Pet. 3:18, 19 relates to the preaching of Christ through Noah to the antediluvians, before they were destroyed. Any other view would make repentance after death possible, and smack too strongly of Roman Catholicism to please the taste of Protestants.

For a full explanation of the text see "Man's Nature and Destiny," pp. 87-95.

198.—THE DESTRUCTION OF THE FLESH AND SALVATION OF THE SPIRIT.

How do you understand 1 Cor. 5:5?

G. W. R.

ANS. The passage presents several difficulties. It is probable that the Apostle simply meant to instruct the church to withdraw the hand of fellowship from the offending brother, hoping that God might, through afflictive providences, bring him into a frame of mind where he should be able to overcome the lusts of his natural body so effectually that he might be able to wear the spirit body in the kingdom of God.

Observation teaches us that severe judgments frequently result in reformation.

199.—THEY HEARD, AND YET HEARD NOT.

PLEASE harmonize Acts 9:7 and Acts 22:9.

W. H. S.

ANS. In Acts 9:7, it is said of the companions of Paul, that they heard a voice, but saw no man. In Acts 22:9, it is said of the same men, that they heard not the voice. This is an unfortunate translation, as it apparently presents a direct contradiction in the two texts quoted. It would, indeed, be remarkable if Luke, who is the author of the book of the Acts, should have failed to discover the discrepancy in the record between his account and Paul's version of the same event. It is but reasonable, therefore, that we should seek some explanation of this matter consistent with the intelligence of Luke, and the possible facts in the case. Such an explanation we find in the varying signification of the Greek verb *akouō*. Like many English words, it is susceptible of a variety of meanings. Sometimes, it signifies "to hear;" at other times, "to understand." The connection indicates which signification is to be applied in a given instance. In the case before us, by allowing it to mean "hear" in Acts 9:7, and "understand" in Acts 22:9, the difficulty is removed. The texts would then read as follows: "The men . . . stood speechless, hearing a voice, but seeing no man." Acts 9:7. "They understood not the voice of him that spake to me." Acts 22:9. As it is possible "to hear" and yet not "to understand," there is no necessary discrepancy between the passages. To read them in that way, also, is to do by Luke only as we would by any intelligent and honest author; *i. e.*, employ all proper means to harmonize such statements in his writings, as could be employed consistently with truth. In 1 Cor. 14:2, the same word, *akouo*, is translated, "understand." See margin.

—The chains of habit are generally too small to be felt till they are too strong to be broken.—*Jonson*.

—Let no one flatter himself that he is innocent, if he love to meditate upon anything which he would blush to avow before men, or fear to unveil before God.

WHAT OF THAT?

Tired! Well, what of that?
Dids't fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! Work while it is called to-day!
Coward, arise! Go forth upon thy way!

Lonely! and what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own.
Work may be done in loneliness. Work on.

Dark! Well, and what of that?
Dids't fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet.
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, what of that?
Dids't fancy life one summer holiday,
With lessons none to learn and nought but play?
Go, get thee to thy task! Conquer or die!
It must be learned. Learn it then patiently.

No help! Nay, 'tis not so!
Though human help be far, thy God is nigh
Who feeds the ravens, hears his children's cry,
He's near thee wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home.
—Selected.

Progress of the Cause.

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

THE FIRST ANGEL'S MESSAGE IN SWEDEN.

I HAVE lately been laboring with some Swedish families from Nyköping, Sweden, who relate some interesting things concerning the spread of the first angel's message in that country in 1843-44. Among them is the following:—

At that time there was not the same liberty there that is now enjoyed; all had to belong to the State church and believe as she taught, or be expelled, fined, or cast into prison. Therefore, it pleased the Lord to use little children from three to eight years of age to proclaim the message. When these could not be silenced, the authorities placed them in asylums, pronouncing them sick, and trying to compel them to take medicine; but these young teachers refused to take the medicine, and said they were well and had a message for the people. They preached with great power, and proclaimed that the hour of God's Judgment was come, repeating in substance Rev. 14:6, 7; Joel 2:1-3; Zeph. 1:14; and other passages of Scripture. When asked if they had ever read the Bible, they would reply that they had never seen a Bible. Often, when about to be taken to the asylum by the authorities, they would flee into the woods, where they were followed by the people who listened eagerly to their earnest pleadings to turn and give their hearts to the Lord. A great reformation was wrought, and many gave their hearts to God.

A certain wealthy man who lived in the vicinity worked with all his might to silence these unlearned preachers, but all in vain, for two of his own daughters immediately commenced to preach and warn the people. He tried to stop their preaching by locking them in the cellar, but he could not silence them; for the people gathered around the house and listened to their warnings. Some of these same people who listened to that message there in old Sweden rejoice now in the third angel's message in this country.

Brethren, this is the work of God; we may trust implicitly in its fulfillment. It is certain to be given, and will be given at the proper time. This message will prepare a people for the soon-coming of the Lord. I am glad to have a part in it, and am happy to say, This cause is my cause, and this people is my people. P. L. HOEN.

Nora Springs, Iowa.

FRENCH SWITZERLAND.

I HAVE now been three weeks in Switzerland. My first Sabbath was spent at Bâle, where the services were held in English, French, and German, Bro. Aufranc serving as interpreter. It was indeed a refreshing season. Since then I have, in harmony with the desires of Bro. Andrews, made a tour in that portion of French Switzerland which lies near France, to ascertain the wants of the cause among believers and in new fields. Finding much to be done that required immediate action,

I at once commenced holding meetings and laboring in families. I have visited Framelan, Chaux-de-Fonds, Locle, Les Brenets, Carmondrèche, and Bienne; have held eighteen meetings, besides visiting much, and have baptized eleven persons. Two new ones have taken their stand on the Sabbath and kindred truths, and others have spoken in our meetings for the first time. Our first Sabbath meeting was unusually large for these parts, and was held at Chaux-de-Fonds, where we were happy to meet Brn. Albert, Adémar, and Virgile Vuilleumier, whose missionary efforts have done much toward opening the way for more public and more direct labor for unbelievers.

We have had two seasons of baptizing; one last Sabbath at Les Brenets, where five persons were baptized; the other last evening near Neuchâtel, where six persons were baptized. At both of these points great prudence was required because of the prejudice, excitement, indignation, and fierce opposition caused by the oddities and eccentricities of the Salvation Army, which, in some cases, have been carried to a marked disrespect for, and defiance toward, the civil authorities. At Les Brenets the baptism took place in the river Le Doubs, which separates France from Switzerland; and notwithstanding the precaution taken in stating that we were not "Salutistes" (Salvationists), a great excitement was raised against us; but we pressed forward with decision and calmness, occasionally saying, "We are not Salutistes, but peaceable Christians practicing baptism by immersion, according to the Scriptures," etc.; and so succeeded in performing the rite. As we passed by the police station after baptism, two policemen stopped us, requesting me, as leader of the company, to step in the office, and tell them what the promenade and the doings meant. After a brief explanation, showing what we were, mentioning our churches in Switzerland, the publishing work in Bâle, etc., he took notes, and then, respectfully removing his hat, he promised to hold the opposing elements in check, and assured us that we would be protected.

The baptism at Neuchâtel occurred the next day after a very large and enthusiastic meeting, composed of the masses from the city and from more than a score of cities and villages, demanding of the authorities the immediate expulsion of foreign Salvationists from the Canton. We met with no disturbance, as the ceremony was performed in a retired place and late in the day. The meeting referred to occurred on Sunday. On this trip, I found some of our brethren exposed to fine and imprisonment for not permitting their children to attend school on Saturday. I at once prepared legal documents, asking an exemption for them and others in similar circumstances. Further particulars in due time.

Bienne, Oct. 10.

D. T. BOURDEAU.

NEW YORK.

UNION SQUARE, OCT. 18.—I have just returned from a three weeks' tour through St. Lawrence and Franklin Counties. Attended the quarterly meeting of Dist. No. 4, at So. Pierrepont, Oct. 13, 14. The interest manifested for the prosperity of the cause, and the determination to overcome expressed by all the brethren and sisters, were truly encouraging. There are twelve who are keeping the Sabbath as the result of the tent effort here the past season. We still hope for others. The earnest prayers and thankful testimonies of those who have started are indeed refreshing. Brethren, pray for the work here. J. E. SWIFT.

FLORIDA.

MOULTRIE.—This is a new settlement of about thirty-five families. Elder Nahum Orcutt and wife, formerly of Vineland, N. J., also Bro. Albert Frost and family of Michigan, are now residents here. Last winter some reading matter was circulated, and as a result one intelligent family (a schoolmaster's) has commenced the observance of the Sabbath. I am informed that others are interested, and from what I know of them, I believe that with a little effort they would also yield to the claims of God's holy law. I trust the day may be very near when some labor can be bestowed in this part of the great harvest field.

Florida is rapidly being settled with enterprising people from the north, and some effort should be made to bring the light of truth to their knowledge. There are those here who have means

that will be freely given to the mission as soon as some one shall come to labor in this important field. May God hasten the day, and may we all prove so faithful to his precious cause that in the great gathering day when all the jewels of earth shall be gathered home, we may each have a place among them. CHARLES P. WHITFORD.

Oct. 19.

TENNESSEE.

LEACH, CARROLL Co.—We remained at Leach two weeks after the camp-meeting. We are satisfied that the influence of the meeting was good, and we hope the effect will be lasting. The brethren who lately received the truth seemed to be greatly encouraged, and we trust all were. The church at Leach now numbers thirty-two. At our last social meeting thirty bore testimony to the truth. We hope to return after the General Conference and remain during the winter. Our address until further notice will be North E. Nashville, Tenn. (Care Sharp's store.)

Brethren, pray for us.

S. FULTON.

OHIO.

WALNUT GROVE, OCT. 23.—Since our last report, we have visited the Mendon Society on the occasion of their quarterly meeting, at which three individuals united with the church. Sold \$28.00 worth of books, and obtained five subscribers for the *Signs*, and one for the *Stimme*. We have secured, by donation, a fine building lot, also funds sufficient to build a good church. One has united with the society; four more wait the ordinance of baptism. Bro. W. H. Saxby starts to-day for Battle Creek, and I expect to go home for a few days.

Brethren, continue to pray for our success.

D. E. LINDSEY.

W. H. SAXBY.

NEBRASKA.

AMONG THE CHURCHES.—After our late camp-meeting, I staid a few days at Crete. At the request of many of the citizens, a fifty-foot tent was pitched in the city, and meetings continued with a fair interest. Bro. Starr has charge of the work there, assisted by Brn. Hoopes and Langdon.

I then went to Fremont, and there had the pleasure of baptizing one sister about seventy years old. I next went to Blair, and held a few meetings in company with Bro. Nettleton. Three were received into the church. Over six hundred dollars, including a lot, has been raised for a new church at that place.

I am now at Elk Creek, where Bro. Cady has been holding Bible-readings. I find several keeping the Lord's Sabbath, and I think that by judicious effort, a good church might be formed here. There are several other places where good interests have been created by missionary work, and where calls are being made for preaching.

We feel that we need the special help of God to know just how to labor that the greatest amount of good may be done. A. J. CUDNEY.

MICHIGAN.

CRYSTAL AND PINE GROVE.—Since our last report we formed a class of about thirty Sabbath-keepers, nearly twenty of whom were new beginners. A Sabbath-school of some thirty-five or forty was also organized, and officers elected. At this time we left this dear company to attend the State Conference at Battle Creek. Upon returning from our excellent camp-meeting, we learned that another "blind guide" had been there and spoken in our absence. This makes the third that has attempted here to overthrow our positions. The brethren were unmoved however, though part of the community took sides with this leader (?), imported all the way from Lawrence, Kansas. We reviewed him and labored the remainder of the week for the class and people at Crystal. Another family took their stand for the truth. Several desire baptism.

Last Sunday, Oct. 14, we began a course of lectures in a neat little meeting-house in Pine Grove, which is about four miles north of Crystal, amid the pines, from which it derived its name. The interest, good from the first, has been steadily growing. Considerable objection had been raised to our having the house, on the ground

that we were not orthodox; but the Lord raised up friends, and opened the doors for us. We trust he has some precious souls in this region.

Dear brethren and sisters, remember us and the work here earnestly and often at the throne of grace.

W. C. WALES.
A. KUNZ.

MINNESOTA.

ROUND PRAIRIE, WEST UNION, AND ST. PAUL.—In company with Bro. Grant, came to Round Prairie Sept. 18, intending to pitch a tent at Long Prairie. For several reasons it was thought best to postpone the lectures for a time. Bro. G. remained over the first Sabbath. As the church needed further help, I remained another week. The brethren were much encouraged, and we hope benefited, by the meetings. The ordinances were celebrated the first time for a number of years. Four were baptized, eight united with the church, and four joined the T. and M. Society. \$5.65 worth of books were sold, and two subscribers for the REVIEW, and two for *Good Health* were obtained.

After attending the funeral of Sr. Emerson at Grove Lake, held quarterly meeting at West Union, Oct. 6. With a few exceptions, the members of this church are alive in the work. A number of the brethren living at Alexandria were present. All seemed encouraged by the meeting.

Oct. 13, I met with the church in St. Paul. One was baptized. Although some of this company are passing through severe trials, they are patiently living out the truth, and doing what they can to bring it before others.

They hold their meetings in a hall on the corner of Seventh and Jackson streets, every Sabbath at 2:30 P. M. Brethren spending the day in the city are invited to meet with them.

Minneapolis, Oct. 16.

J. FULTON.

THE MISSOURI CAMP-MEETING.

ONE must attend a camp-meeting to know how interesting such meetings are; to describe one you need something more potent than words and pen and ink. A cloud, a rainbow, a sunbeam, is too beautiful to be put upon canvass in a gilt frame; so a real good meeting, where you have met with the people of God, cannot be described. Such a meeting *must* be a good meeting; it cannot be otherwise. It may be rainy and cold, so that you chill all the time; you may have to wear damp clothing, walk in wet grass from your tent to the place of meeting; it may be dark and dreary above, and muddy below; yet the meeting may be so good that you forget the cold and rain. All faces may wear a pleasant smile, and both youth and old age defy the bad weather, because God gives his good Spirit, and sends his noble-hearted servants to cheer, and comfort, and instruct.

We are not reporting this meeting, but we will say that we did not regret the rain, nor the mud, nor the cold; although a less thorough-going congregation would have been scattered by the three combined. But not one felt like leaving the ground on this account; not one grumbled or complained. We might have surmised that a good supply of wood is pleasant at such a time, etc.; yet how foolish it is to complain of a little mistake! One thing we were glad of, and that was that so few backsliders presented themselves to be prayed for. The last thing a good man should do is to backslide. If he does, let him get all over it before he goes to any kind of meeting, especially a camp-meeting. For an old professor to go to meeting, and tell how many wild oats he has sown, is bad; but we had little of this. Our meeting was excellent.

J. CLARKE.

REPORT FROM NEW ENGLAND.

We arrived in New England Oct. 15. Sabbath, the 13th, we spent at Camden, N. J., it being the time of their quarterly meeting. The brethren and sisters at this place are scattered, some living at Philadelphia; but there is an interest to hear upon present truth, and we think the time is not far distant when a course of lectures can be given with profit at Camden.

We found matters in the N. E. Conference in some respects quite encouraging. There are many circumstances in connection with the school, which commenced here a year ago last spring, indicating that the providence of God has been over this

enterprise. It is now fourteen years since the N. E. Conference was organized, and we have one ordained minister in the Conference who is a successful laborer. Eld. Robinson spent a number of years at the Battle Creek College, and his efficiency may be largely attributable to the experience gained at that time. During his stay at the College, he earned his way by sawing wood, and doing other work he could find to do. During the fourteen years, there have been a few brethren who came from the West, and labored a short time in this Conference, and their labors were appreciated; but the New England field has been a much harder field of labor than the West. But it is evident that God is now preparing hearts to receive the truth as we have not seen in the past.

There is a two-fold object in Seventh-day Adventists' establishing schools, besides gathering around the youth and children a healthy moral atmosphere. One is to educate teachers to instruct the children of our brethren in the various churches, and teach them those principles which will prepare them for the trying time which is just before us. Those schools where the motive is worldly ambition may be as successful in teaching the sciences as any; yet they cannot appreciate the wants of those who are looking for the immediate coming of our Lord and Saviour, Jesus Christ. Like the Waldenses, our children should be taught a knowledge of the holy Scriptures, and their education should be in reference to the time of trouble which is before us. Those who mold their minds should be individuals who have some sense of the importance of the time in which we live. There is no greater mistake than disconnecting in their educational interests a knowledge of the sciences from their spiritual welfare; and none can properly instruct the youth in divine things without a knowledge of the present truth.

But the primary object has been to develop a class of laborers to go forth as colporters, missionary workers, and ministers, and labor for souls. This was the controlling thought in establishing a school at South Lancaster. In this respect, the schools established on the Pacific Coast and in New England during the past year have been far more successful than our most sanguine expectations. It was not expected that men and women who had no experience in the work of God, and but little Christian experience, and with scarcely any education, would develop into successful laborers in the first years' experience. But during the past summer months, about thirty young men and women from sixteen years and upwards, have entered the field from the schools as canvassers, colporters, and some of them as preachers; and even children at the age of nine have been successful in obtaining subscribers for the *Instructor*. Many of those thus employed have proved successful, and are to-day laboring in the cause, while others have returned to the schools to acquire further instruction in those things wherein they were deficient.

The condition of the missionary societies in the Vermont and Maine Conferences has greatly improved during the past year. This may be attributable in part, at least, to the fact that their secretaries received a course of instruction with Sr. Huntley during the second and third term of the school.

The present term here in South Lancaster has opened under favorable circumstances. A goodly number have entered the school who were not connected with it last year. The church and school should be intimately connected, and the one should build up the other. Our schools should resemble the schools of the prophets, as far as possible; and this going forth from the place of education and returning to it was characteristic of them.

There are many things at the present time in connection with this school that are truly encouraging. The combining of physical labor with mental discipline has thus far proved a success, and those competent to judge, testify that the capability of these students to acquire and retain far surpasses that of those who have not had the advantages of regular daily labor in connection with their studies. We found upon returning home that the school committee had already begun to make arrangements to introduce various trades, so that the students by their labor will not only have the benefit of physical exercise but will also learn some useful trade. We hope that in a few weeks there will be an organized class of

young men and women at Lancaster in a number of trades that will be of practical benefit to them and contribute to the upbuilding of the cause. The same course is being followed in California. Another feature of these schools which has already been introduced at Healdsburg, and will be here at South Lancaster, is the subject of Bible-readings. The Bible has been taught in a successful manner, but not in a manner so well adapted to people of mature years, who wish to spend a few months at school and then enter the field as colporters. This will be made a specialty this winter.

On Sunday, the 21st, there were nine baptized, six of them being students. This makes twenty-nine students who have been baptized at Lancaster since the school commenced, while others were converted here, but baptized at home. Some of these were far from having the fear of God before them when they came to the school; others had Sabbath-keeping parents; but this result alone would be sufficient to compensate for the expense of the school. The unusual interest at Worcester during the last camp-meeting was largely attributable to the colporter work done by the students who went from the school. We look forward to the near future when there will be men and women raised up through this uninstrumentality, who will become successful laborers throughout the six N. E. States, which have been so destitute of laborers in the past.

S. N. HASKELL.

News of the Week.

"Tidings of these things came."—Acts. 11:2.

FOR WEEK ENDING OCT. 27.

DOMESTIC.

—Three men were drowned Monday, Oct. 22, by the foundering of a sloop off Newport News, Va.

—The fire losses in the United States for the month of August amounted to \$10,000,000.

—The birds are dying by thousands in Louisiana for want of water.

—The orange crop of Florida this year is estimated at 600,000 boxes.

—A boiler exploded Tuesday, Oct. 23, in the pump factory at Belpre, Ohio, killing one man and wounding eight others, four fatally.

—The boiler in the planing-mill of John Loomis, in Brooklyn, exploded Sunday afternoon, Oct. 21, killing Nicholas Lick, the watchman.

—Two Gloucester (Mass.) fishing schooners are supposed to have foundered, and their crews, numbering fourteen in all, perished.

—The rear car of an Indianapolis, Bloomington and Western train jumped the track Tuesday, Oct. 23, near Rainstown, Ind., injuring eleven persons, two seriously.

—The fiercest northeast gale for years raged Wednesday on the Massachusetts coast. There are great fears for the safety of several craft seen in the morning east of Cape Cod.

—The business failures for the past week number 209, exceeding last week's record by twenty-nine, and being seventy-two more than in the corresponding period in 1882.

—Charles Lorentzin, a farmer residing near Elgin, Ill., died Friday of glanders, having contracted the disease from his horse. His wife, also suffering from the same complaint, will not recover.

—The body of John Murphy was found at Wallace, Ind., Wednesday morning, with three bullet-holes in his head. He had been murdered for his money, amounting to several thousand dollars.

—A mob beat and maimed the ex-priest, O'Connor, at Berlin, Mich. Monday evening, for assailing Catholicity in a lecture. He only escaped death by swearing never to deliver the lecture again.

—The baggage and passenger coach of a Delaware and Hudson train fell through a trestle near Fort Edward, N. Y., Monday afternoon, Oct. 22, eighty feet to the Champlain Canal, killing three persons and wounding twenty, one fatally.

—A platform on the Charles river, in Cambridge, Mass., from which students and others were watching the scrub races of the Harvard College crews, collapsed Saturday, injuring several persons, mostly collegians, severely, one fatally.

—The boiler in Ross Bros.' planing-mill at Mount Pleasant, Iowa, exploded Saturday morning, killing one man instantly, injuring another mortally, and wounding half a dozen others seriously. The mill was blown to pieces, windows in the vicinity were shattered, and buildings shaken.

—An explosion in J. H. Smith's Excelsior squib factory, at Kingston, Pa., Tuesday, blew eight children out of the building, one falling in the creek. Their ages are between 11 and 17, and all are horribly burned and blackened by the powder. One is already dead, and five others cannot recover. The squib is a slow match used by miners, and is composed of powder and straw.

—A difficulty Saturday afternoon, Oct. 20, at McBean, Ga., between two young men named Syms and Rogers was renewed after church Sunday, whither the Rogers and Syms families went armed, resulting in three of the Symses being shot—one being killed on the spot, one mortally, and another seriously wounded. The belligerents are well-connected farmers.

—The clearing exchanges for the past week—\$1,218,613,915—show an increase over the preceding week of \$111,542,915, indicating the transaction of a greater volume of business, particularly in the South, where large gains continue to be made. The trade outlook is more favorable than for some time, and appearances are that the depression has been overcome.

—The steamship Heimdehl, from Christiansand, arrived off New York Monday evening, Oct. 22, on fire, which broke out Sunday in the lower main hold. There were 366 persons on board, who were rescued by the fire and police-boats, and the Castle Garden barges, after which the steamer was run ashore on Bedloe's Island. Nearly all the passengers' baggage was saved.

—Six miles from East St. Louis, Tuesday morning, Oct. 23, a broken rail caused two coaches of a Louisville and Nashville train to jump the track. They were dragged some distance on their sides. Thirty-seven persons were injured—ten seriously and one fatally. The shrieks of the women and groans of the maimed created a heart-rending scene. The wounded were taken to East St. Louis and St. Louis.

—Joseph D. Weeks, Secretary of the Iron Association, just returned from Europe, gives a gloomy account of the condition of the laborer and mechanic. One-third of the puddling furnaces in Northern England are idle, and mills are working but part of the time. Arbitration, he states, is becoming a factor in the settlement of labor questions.

—James D. Crawford, living near Greencastle, Ind., harbored a stranger Wednesday night, who, after eating supper, felled Crawford with knuckles. Crawford could have whipped his assailant, had not an accomplice appeared with a revolver. Both men then beat husband and wife nearly to death, ransacked the house, and left with their plunder. Searching parties are hunting for the robbers.

Albert Finzer, a farmer living near Newcomerstown, Ohio, killed his wife, three children, and himself Tuesday. Mrs. Finzer was found with her throat cut, and the heads of the three children had been crushed in. Finzer loaded a gun barrel and held it to the flame of a lamp until it exploded and blew half his head away. It is believed the murderer became insane through despondency because of ill health.

—A committee reported to the New York Produce Exchange Monday, Oct. 22, that they had abandoned the attempt to make estimates of the proposed telegraph line to Chicago, because the difficulties of procuring the right of way was so great. They suggested, however, the purchase of the line owned by the National Telegraph Company by the Exchange and the Chicago Board of Trade for \$1,000,000, and obtained the refusal of it, the scheme being for the former to take \$600,000 of the stock, and the latter \$400,000.

—Mormonism is rapidly increasing, and the zeal shown by its advocates and adherents is worthy of a better cause. They have erected two temples in the past year, costing in the aggregate over \$1,000,000; they report 75,000 in Europe as ready to come to America; 700 were converted in the southern States last year, and 1,000 are reported this year as ready to leave for Utah. The number of those who have already come from the old world the present year, aggregates 3,000. London is one of their great recruiting grounds. Unpopular truth ought to do as well as unpopular error.

FOREIGN.

—Shocks of earthquake in Western Croatia Wednesday night shook buildings and broke windows.

—Five men were killed by an avalanche Saturday at Asaro, Catania.

—It was officially announced Sunday that the treaty of peace had been signed between Chili and Peru.

—Explosions in the Lady Pitt and Wharmcliffe-Carlton coal mines in England killed eight persons and wounded several others.

—Early Saturday morning, three shocks of earthquake were felt at Gibraltar. Slight convulsions continue to be felt in Anatolia.

—Earthquake shocks were felt at Malta and Trieste Monday morning. At Smyrna people refrain from entering houses left standing in the wrecked district.

—A blacklist-circular, containing the names of the jurors in the Phoenix Park murder trials, was mailed to thousands of Dublin's citizens Tuesday.

—People are quitting Smyrna in numbers, dreading a recurrence of the earthquake. The Turkish Government

has sent lumber to construct 5,000 sheds to shelter the homeless.

—Thirty per cent of the cases of trichinæ in Prussian-Saxony will prove fatal, and the disease is spreading. Sunday morning up to 10 o'clock twenty-three persons had died of trichinosis at Ermesleben.

—Many deaths from fever and exposure are threatened in the districts recently wrecked by earthquakes unless help is given. Clothing, medicine, and building materials are mostly needed.

—The Chilean troops quitted Lima Tuesday, at 8 A. M., and General Iglesias entered at 10 A. M. as "Presidente Regenerador." Lynch, the Chilean commander, has established his general quartel at Barranco.

—During the recent outbreak at Port-au-Prince, Hayti, 1,500 persons were killed and \$4,000,000 worth of property destroyed. The government forces were repulsed at Miragoane, and General Piquent fatally wounded.

—The following gentlemen are colonels in the Prussian army: The Czar, the Emperor of Austria, the Kings of Italy, Holland, Belgium, and Roumania, the Prince of Wales, the Dukes of Edinburgh and Connaught, and smaller fry too numerous to mention. They all get their salaries precisely as though they actually performed duty.

—The nations of the Eastern Continent are in a state of unrest, and what the future may develop is as uncertain as ever. France seems unwilling to accept simply a foothold in the southern provinces of Anam, and China is as unwilling to concede more. The general feeling is that negotiations between the two powers have been exhausted, and that successful mediation on the part of other nations, or nation, is the only way war can be prevented. There is strong feeling on the part of Spain toward the young republic; and war between France and Germany is predicted for the near future. In Russia, affairs look more promising, as the Czar has decided to grant more freedom and such reforms as are suited to the spirit of the people. He has intrusted to Counts Tolstoi and Katzoff the preparing of a constitution. Bismark is losing his grudge toward Roman Catholicism, and is becoming favorably inclined toward the Vatican. Affairs between Prussia and the Pope will doubtless soon be settled. Russia and Germany are massing armies on their respective frontiers, and German fortifications are being strengthened. Russia's aggressive movements in Asia still continue. A force of 11,000 troops has been located at Askabad and another 1,000 has been dispatched toward the Tejend River, near the Persian frontier.

Obituary Notices.

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

LENGEL.—Died of cholera infantum, at Burrton, Kan., Aug. 24, 1883, Adella Myrtle, youngest child of George and Martha Lengel, aged sixteen months. They mourn the loss of their little one, this being the first time the enemy has entered their circle; but they have laid her away to rest in the hope they will meet again.

S. B. DAVIS.

YOUNG.—Died of heart disease, in Hanover, Mich., Oct. 6, 1883, Solomon Young, aged seventy years. Bro. Young had been a firm believer in the third angel's message for a number of years. For over twenty years he had been a cripple from the loss of one his limbs, and had been entirely blind also for a number of years; but amid all of his afflictions, he was careful and hopeful, always expressing a desire to live faithful till the change should come. Funeral services by the writer, from Job 14:14.

DAY CONKLIN.

WILSON.—Died of pneumonia, after an illness of ten weeks, at Leach, Tenn., Oct. 4, 1883, Eli Wilson, in the seventy-sixth year of his age. Bro. Wilson was an elder of the Christian church, of which he had been a member for upwards of forty years. Three months before his death, he with eight of his family (all grown) received the light on present truth, and commenced to keep the Sabbath of the Lord. His last illness was borne with patience. He leaves behind him sorrowing friends, but who mourn not as those who have no hope.

Remarks were made by the writer. S. FULTON.

FERGUSON.—Died of heart disease, in Portland, Me., Oct. 4, 1883, Sr. Sarah Ferguson, aged sixty-nine years. She embraced the third angel's message in 1856, under the labors of Eld. Joseph Bates, and was a faithful observer of the Lord's Sabbath until she passed away. Her death was sudden and unexpected; but her life-work is done, and she has gone to rest in the grave for a little while, until Jesus comes to give his people an immortal crown.

How uncertain life is! We have no time to idle away in the work of preparation. "Be ye also ready," says the Saviour.

J. B. GOODRICH.

MOODY.—Died of consumption in Pittsfield, Me., Oct. 19, 1883, Mary S. wife of Wm. H. Moody, aged thirty-five years. She embraced the third angel's message under the labors of Elds. J. N. Andrews and Cornell, during

the tent-meeting held at South Norridgewock in 1866, and has been a firm believer in the truth ever since. Her last sickness was very distressing, but she has gone to rest in the grave until Jesus comes to call his children home. She leaves a kind and affectionate husband and four children to mourn their loss. May God's blessing rest upon this afflicted family.

Remarks by the writer from 1 Thess. 4:18.

J. B. GOODRICH.

SIMPSON.—Died of hemorrhage of the bowels, at Golden Springs, Neb., Oct. 7, 1883, Clara, daughter of R. L. and Catherine Simpson, aged eighteen years, nine months and eight days. Sr. Clara had kept the Sabbath with her parents during her entire life, but about two years ago, she was baptized and united with the church. About six months ago she seemed to take a new start, and since then has been more earnest and active in God's service. Lately she had had a great desire to do missionary work, and was preparing herself to work as a colporter. Her health had been failing for some time. She was taken with typhoid fever, but as soon as that was broken, the disease set in which soon caused her death. As she realized that death was approaching, she told her parents that she was not afraid to die. Her parents, brothers and sisters, other relatives and friends, mourn their loss deeply; yet they have bright hopes of meeting her in the kingdom of God. Though dead, yet her kind words will live after her.

Bro. and Sr. Simpson would be glad to receive words of comfort from their friends. Address Golden Springs, Bert Co., Neb.

Funeral sermon by the writer from Eccl. 12:1.

O. A. JOHNSON.

Appointments.

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

THE Lord willing, I will be at Humbird, Wis., Thursday evening, Nov. 15, and will hold meetings there and at Alma Center over the next first-day. It is desired to unite both companies in one organization. We hope to meet or hear from every member of each company at that time.

G. C. TENNEY.

PROVIDENCE permitting, I will meet with churches and companies in Dist. 8 and 9, Iowa, as follows:—

Mulvane,	Oct. 29 to Nov. 8.
Sedgwick,	Nov. 8-12.
Alta,	" 12-16.
Elivan,	" 16-23.
Canton,	" 23-28.
Noble,	Nov. 28 to Dec. 4.
Stirling,	Dec. 4-11.
Coopersburg,	" 11-17.
Feldsburg,	" 17-24.
Sabrina,	" 25-31.

Will not the friends seek the Lord as a preparation for these meetings, that we may see his Spirit poured out upon us? Shall they be a failure? Pray with me for God's blessing to rest down in power that we may be advanced by them.

G. H. ROGERS.

Publishers' Department

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

MY P. O. address till close of Gen. Conference, will be Battle Creek, Mich, care of REVIEW AND HERALD; after that at Clyde, O.

MRS. IDA GATES.

LOST.—A quilt on the Eldorado camp-ground. Any person that can give information will please write me at Ottawa. We also found a lady's sack, a pair of new shoes, and a chair. The latter were deposited with J. E. White, Eldorado, Kan.

T. H. GIBBS.

The address of Eld. J. H. Cook till further notice will be Battle Creek, Mich.

BUSINESS NOTES.

[Under this head short business notes will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

Bro. ISAAC GROVE, of New Castle, Henry Co., Ind., having lost his position in the tinning and stove trade business, on account of commencing to observe the Sabbath, would be glad to find employment among Sabbath-keepers.

RECEIPTS.

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

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

Books Sent by Express.—W A Young \$8.00, Wm C Hansen 7.25.

Books Sent by Freight.—J A Huguley \$246.25, Daniel Glunt 28.60, R A Burdick 75.49, L G Smith 10.50.

Cash Rec'd on Account.—Mo T & M Society per Wm Evans \$166.17, L G Smith 35.63, Russell Hart 14.40, L A Kellogg 37.64, J C Mikkelsen 63c, Kan T & M Society per C A L Gibbs 135.00, Me T & M Society per R Robbins 21.48, Wis Conference (Elizabeth Wright, tithe 2.30, Mrs Lake, tithe 20c), W B White 7.00, Chas W Bee 10.00, John M Kutz 2.99, J B Reiss per John M Kutz 1.20, J P Henderson 12.91, Wm C Hanson per A B Oyen 7.75, C Nelson per A B Oyen 6.00, N E T & M Society per E T Palmer 1500.00.

Shares in S. D. A. P. Association.—Peter Snyder \$50.00, O F Dar 10.00, J D Kimble 10.00, Angelina Cole 25.00, E B Miller 10.00, J B Danila 10.00, Lester Lane 20.00, R G Dornaire 10.00.

Donations to S. D. A. P. Association.—Mrs L M Sanders \$2.00
Mich. Conf. Fund.—Clyde per Mary Finn \$28.15, Vergennes, I G Evans 1.00, M E Evans 50c, Sand Lake per Tina Field 13.87, Shelby per Martin C Thayer 14.00, Colfax per Lena M Remington 9.75, Carson City per W R Evans 45.00; Tustin per Mrs H L Laughlin 8.72, Hillsdale, Ina L Squire 3.00.
Mich. T. & M. Society.—Dist No 3 per Viola Fish \$13.00, Dist 10 Mrs W Hall 2.00, Dist 6 per C A Preston 62.65, Dist 7 per A E Burrill 58.00, Dist 1 per L A Bramhall 28.07.
Mich. T. & M. Reserve Fund.—Dist 6, E Maynard \$5.00, Dist 7 (Hannah Nelson 25.00, R F Phippeny 1.00, L M Crawford 1.00, A Friend 50c, Jane Lewis 1.00, C Cole 1.00, Judson Barrett 1.00, John Montgomery 50c, M A Hutchins 5.00, C Webster 1.00, O Soule 5.00, Mrs Helmer 1.00, T J Tann 2.00, J H Glover 2.00, A & H Muhn 10.00.)
Inter. T. & M. Society.—Mrs E Ashley \$10.00, L Ives 5.00, M R Hamblin 5.00, Nettie A Hathaway 10.00.
For J. N. Andrews.—Mrs L M Sanders \$2.00, A M Stevens 10.00.
European Mission.—Andrew O Damon \$5.00, E M Kallach 10.00, Mrs Thorn 10.00, Mrs W P Shafer 2.00, Elizabeth Starks, thank-offering 1.00, M R Hamblin 5.00.
English Mission.—Mrs L M Sanders \$1.00, E M Kallach 10.00, Elizabeth Wright, thank-offering 75c, L Ives 5.00, M R Hamblin 5.00, Sarah Carr 1.00.

THE COMING CONFLICT; Or, The United States to Become A PERSECUTING POWER.

BY W. H. LITTLEJOHN.

This book contains a clear statement of the reasons for the observance of the seventh-day Sabbath, an attempted refutation of the same by a representative man who is an observer of the first day of the week, and rejoinders by the author of the book. Besides this, it presents in a single chapter the history of the rise and progress of Seventh-day Adventists, and of the National Reform Party, together with an exegesis of the last portion of the thirteenth chapter of the book of Revelation, assigning to the United States its proper place in prophecy, and showing from the Prophetic Word that this Government is just entering upon a career of religious persecution, for which the Sabbath question is to be made the pretext.

This is Emphatically a Book for the Times. 434 pages, in muslin covers, and will be mailed to any address, post-paid, for \$1.00.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE HOME OF THE SAVED;

THE INHERITANCE OF THE SAINTS

THE EARTH MADE NEW.

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BATTLE CREEK, MICH., OCT. 23, 1883.

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About thirty were present at the meeting in Convis, Sabbath, Oct. 27, which was a very encouraging attendance for the time and place. The meeting was a most excellent one, and seemed to be enjoyed by all.

TO THE CHURCH CLERKS IN VERMONT.

DEAR BRETHREN: Some time since, there was forwarded to each one of you a blank, with a request that the annual report should at once be made out and sent to the State Secretary. I see from his report to the General Conference Secretary, that all the churches had not reported. Will the clerks who have failed to report, please fill the blanks, and immediately forward the same to me that our report for the General Conference may be full. Address me, Sanitarium, Battle Creek, Mich. A. S. HUTCHINS.

SOMETHING NEW AND NICE.

"SUNSHINE AT HOME," is the title of a new book just issued from the REVIEW AND HERALD Office. It is 13½ by 11½ inches in size, beautifully bound in cloth, and contains 112 pages and 150 illustrations. As stated in the title-page it is "A Family Portfolio of Natural History, Biography, and Bible Scenes," containing "Sparkling Pages for the Child, the Youth, and the Parent."

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Mountain Scenery, Jericho and the Jordan, Birds of Paradise, Fingal's Cave, Mrs. Ann H. Judson; besides many illustrations of natural history, beasts, birds, etc., and many Bible scenes.

The articles are short, well written, pure and good, leading the mind to the Bible and to God. They will do every one good who reads them, whether old or young. They are not light and frivolous, but true and solid, containing information which will be useful to all. Any thoughtful person of mature years would be interested in this book. The children and youth will be delighted with it. The REVIEW AND HERALD Office has been a long time in preparing this book. Some of the very best illustrations in the *Instructor* pages of the past are preserved in this volume, while many new ones which have never been in the *Instructor* are also in it. We have hoped to have a book which would be a great blessing as well as a real treat to the young.

We feel sure that many of these might be sold to those not of our faith. Our young people could canvass for it with success, and sell many, we are certain. It is not denominational in any sense, but moral and instructive in the highest degree. It will never disgrace us. It is published in season for the holiday trade, and we shall be much disappointed if a large number are not sold. It is a book of useful information, and not of stories.

The retail price is \$1.50, with the usual discount by the wholesale. If any tract societies or persons wish to make a business of canvassing for it, they can correspond with the REVIEW Office for special rates. Let the orders come in. GEO. I. BUTLER.

COLLEGE ITEMS.

Nothing is more important to the student who is about to exchange a life of stirring activity on the farm or in the work-shop, for one of study and sedentary habits, than proper instruction as to how he ought to live and act in his new situation. For the want of this instruction, thousands of students break down altogether before completing their College course; while nearly all of those who finally succeed in getting through, go out into the world with constitutions enfeebled by the terrible strain to which they have been subjected. Bad diet and lack of necessary exercise are certain, in the course of three or four years devoted to study, and spent within doors, to impair if not ruin utterly the health of any man.

Fortunately for the students in Battle Creek College, they have been thoroughly indoctrinated upon this subject early in this the first year of the re-opened school. Dr. J. H. Kellogg, who is perhaps better qualified for this work than any other man in this State, has recently favored them with several talks in regard to the proper course to be pursued by students desiring to preserve their health while spending much of their time in close application to books. The doctor is a firm believer in the theory that hard study is compatible with long life and good health. He fortifies his views on this point by calling attention to the longevity of the world's best thinkers. We expect to hear from him occasionally on these subjects hereafter.

The number of students in the College is steadily increasing. The present term opened with an attendance of eighty, but it has now reached about one hundred and fifty. We hope that the number of scholars in attendance will reach two hundred before the close of next term.

It is expected that Eld. U. Smith will begin his Biblical lectures this week. Those wishing to get the full benefit of them should come immediately. It is also desirable that those intending to enter the special course should be ready to do so by the earliest possible date, classes for that course

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