

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.

VOLUME 56.

BATTLE CREEK, MICH., THURSDAY, NOVEMBER 11, 1880.

NUMBER 20.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, *President.*

M. J. CHAPMAN, *Secretary.* G. W. AMADON, *Treasurer.*

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address REVIEW & HERALD, Battle Creek, Mich.

SOME OTHER DAY.

Come, follow me! I know thy voice is calling,
But oh, so fair appears my childish way!
I hear thy accents low,
Thy love divine I know,
And sometime, ere the evening dews are falling,
I'll leave the lilies fair,
And offerings most rare
And precious shall thy patient love repay
Some day—some other day.

Wilt follow me? O patient voice and pleading!
The lilies now have lost their power to stay;
But I have seen afar
The glimmer of a star,
That seems to tempt me with its coy receding;
And is its fair renown
The jewel in my crown
Yet to be won? Ah, then I will obey—
Some day—some other day.

Come unto me, all ye so heavy laden!
O heart of mine! and canst thou yet delay?
But cares press thick and fast;
Oh, for my careless past,
For my lost youth and childhood's vanished Aidenn!
Not 'mid this ceaseless fret;
I'll come—but, oh, not yet!
There comes a quiet hour at close of life, they say.
Some day—some other day.

Come unto me! Alas! too late I linger,
And solemn ghosts of vanished yesterdays
Throng from their graves, tear-wet
With passionate regret,
And point at last a sad, accusing finger.
God's love still lingering?
Alas! how can I bring
From all my prayerless years, this one for praise?
This day—of all my days!
—Anna F. Burnham, in *Christian Union*.

Our Contributors.

SEVENTH-DAY ADVENTISTS AND SEVENTH-DAY BAPTISTS.

A REPLY.

BY ELDER W. H. LITTLEJOHN.

(Concluded.)

PROPOSITION 4: "They must arise this side of 1798." Inference: According to the Seventh-day Adventist interpretation of the prophecies, a people possessing 'the patience of the saints,' who 'keep the commandments of God and the faith of Jesus,' could not arise before 1798. The Seventh-day Adventists have arisen since 1798, and are, therefore, 'the true people of God!'"

With what the gentleman has said on this point we have no particular fault to find, except that in this case he says that we claim we are the people of God because we have arisen this side of 1798; whereas, we coupled with this reason ten others, of equal importance, before drawing our conclusion.

Proposition 5: "They must arise within the United States." Inference: According to the interpretation of the prophecies by the Seventh-day Adventists, the true people of God must arise within the United States.

The Seventh-day Adventists have arisen within the United States, and are, therefore, 'the true people of God.'

Of Proposition 5, also, we remark that the same strictures urged against Propositions 3 and 4 will apply here.

Proposition 6: "The people brought to view in the text must arise subsequent to the proclamation of the first and second angel's messages." Inference: In the light of the interpretation of Rev. 14:6-8, by Seventh-day Adventists, they are the people and the only people described by the spirit of Inspiration, as 'here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus!'"

To the above inference we offer no special objection. It is the most nearly legitimate of any which the gentleman has as yet attempted to put in our mouth. Let the reader remember, however, that the point which we made under Proposition 6 was simply that Seventh-day Adventists are the special people brought to view in Rev. 14:9-12, as proved by the fact that in addition to the other ten points which that "special people" were to meet, Seventh-day Adventists also met the *eleventh* one, which also was to constitute a peculiarity of that "special class;" *i. e.*, they have arisen this side of 1798, or, in other words, at the right time.

As we would not be captious, and appear to be disposed to find fault unnecessarily, we shall not dilate upon the mistake made by the writer in declaring that in that proposition we sought to prove that Seventh-day Adventists are the people spoken of in Rev. 14:6-8. It was the class in Rev. 14:9-12 with which we claimed they were identical.

Proposition 7: "They must stand in a period entitled, 'the hour of God's judgment.'" Inference: Seventh-day Adventists must be God's only true people, because their interpretation of Rev. 14:7 makes 'the hour of his judgment' 'the investigative Judgment,' or testing period covered by the Advent proclamation subsequent to 1844."

The objection which we offer to this inference lies in the fact that the expression "only" true people of God is one which we have *nowhere employed*, and one which, as it is here used, is calculated to *mislead*.

The average reader would be sure to conclude from the inference attributed to us by our reviewer, that we thought that God had no true people outside of the Seventh-day Adventist body. But such a conclusion would be utterly false. The book entitled, "Position and Work of the True People of God under the Third Angel's Message," while it argues that Seventh-day Adventists are giving the message in question, and while it insists that no others besides themselves can be properly said to be giving that message, nevertheless concedes that at the present time there are many who are not connected with that work who are earnest and sincere followers of Christ.

In proof of the foregoing statement, we subjoin the following citations from the book in question: "Furthermore, we will, for the sake of the argument, grant that they [the orthodox churches] have the faith of Jesus [p. 44]; while it may be said of others who are without it [*i. e.*, the spirit of prophecy] that they are Christians. It would be futile to urge that they

are the Christians who are giving the message in question [p. 59]; that they [Seventh-day Baptists] keep the commandments of God, it gives us great pleasure to say is undeniably true; also that they [Seventh-day Baptists] accept the teachings of the New Testament, or the faith of Jesus as they understand it. [p. 48.] 'The faith of Jesus' is nothing more nor less than the gospel of Christ, which is brought to view in the New Testament." p. 48.

The reader well understands how sensitive men are in the matter of having others arrogate to themselves the honor of being the *only* true people of God. He will readily observe the effect which the unauthorized introduction of the word "only" into the proposition would have upon the minds of those reading the article of Eld. B.

At a glance he will perceive that it furnishes a strong appeal to their prejudice and passions. While they might be willing to admit that Seventh-day Adventists are the people of God *in common with themselves*, they would not concede that they were so to their own exclusion; hence the importance that our proposition should have been correctly stated.

We hope that our reviewer is not anxious to place us in a false attitude before his people; but if he be not, he should be extremely cautious how he either adds important words to, or takes them from, the conclusions which we have drawn.

The simple facts are these: Seventh-day Adventists believe that the time will come in the future, when all the people of God will be gathered together into one fold and prepared for the coming of the Lord. How far distant that time may be, they do not pretend to say; but until it shall be reached, they believe that many of the followers of Christ will still be found among the orthodox churches, as they are at the present time.

Proposition 8: "They must arise subsequent to 1844." Inference: In the light of their own interpretation of prophecy, Seventh-day Adventists must be 'the true people of God,' because they arose subsequent to 1844."

Here, again, we urge, as in Propositions 4, 5, and 6, that we did not infer that Seventh-day Adventists are giving the third angel's message *simply* because they arose this side of 1844, but because, in addition to this, they fulfill the other ten specifications.

Proposition 9: "They must be Adventists." Inference: Seventh-day Adventists are the true people of God, because they are Adventists."

In the foregoing, Eld. B. does discredit to himself, in that while purporting gravely to give the inference drawn by me under Proposition 9, he simply burlesques the position there taken. He does this, also, without giving the least intimation to the reader of the humor in which he speaks. Now observe the difference between his *statement* and the *fact*.

He says that I inferred that Seventh-day Adventists are the true people of God because they are Adventists. Now what I did infer is simply this in substance: Those who give the third angel's message, in addition to answering to the other ten points specified, must *also* be Adventists. Seventh-day Adventists meet the other ten specifications, and are also believers in the near coming of Christ; therefore, they are giving the third angel's message.

Further comment on this point will not be needed by the candid reader. He will also perceive the injustice of the inference imputed to us when, by turning to p. 46 of the pamphlet in question, he finds that we there considered the claims of the First-day Adventists to the honor of giving the third message, and set them aside in the following words: "Entering the territory which lies just outside the orthodox world, we find an order of persons entitled by some First-day Adventists. These, as the very name implies, if tested by the rules already applied, will also be found lacking."

If Eld. B. stated our inference fairly, then inasmuch as we conceded that they are "Adventists," we ought to have admitted that they are giving the message of the third angel. But did we do so? Just the reverse of that. Hence it will be difficult for a fair-minded person to see how our critic could have indulged in the statement which he has done in putting the above inference in our mouth.

Proposition 10: "They must occupy a position which can properly be called the patience of the saints." Inference: Seventh-day Adventists understand themselves to be in possession of the patience of the saints, and are, therefore, God's true people!"

When our reviewer reached Proposition No. 10, the habit of either mistaking our inferences, or only stating them in part, had become so far chronic, that we doubt whether we ought to hold him responsible for what he has said under this head.

Our position was simply this, not that Seventh-day Adventists possess the "patience of the saints" in the common acceptation of that term, but that their lot is cast in a period in which the people of God were to undergo great trials, temptations, and persecutions; and that as such a period is at times spoken of in the Scriptures as "the patience of the saints," they also meet this specification of the prophecy.

Proposition 11: "They must have the spirit of prophecy." Inference: Seventh-day Adventists believe and proclaim themselves to be in possession of the spirit of prophecy, and are, therefore, the true people of God described in Rev. 14:12!"

On this point we offer the same strictures which were offered under Propositions 4, 5, and 6.

After leaving the eleven points considered above, Eld. B. strikes out into an independent discussion of his theme, containing a few points at which we wish to glance briefly.

Among other things he asserts that Seventh-day Adventists "arrogate to themselves a superiority in unerring understanding." To treat this point in the shortest manner possible, would be simply to say that it is utterly untrue. Seventh-day Adventists do not, and never have, arrogated to themselves unerring understanding. They frankly concede that they may still hold erroneous opinions in some particulars, and in the use of the language of another, that new light may still "break out of the word of God."

That the charge is unjust, the gentleman himself proves; for in the immediate connection he states that since 1844 they have "modified their conclusions." Now modification of conclusions implies *change of opinion*, and change of opinion is not consonant with unerring understanding; hence how could Seventh-day Adventists, while changing their views, as they certainly have done on some points quite recently, still have the brazen effrontery to urge that they were *infallible guides* in matters of doctrine? We leave the answer to the question to the ingenuity of the one who made the charge and himself refuted it.

Further on there are several minor declarations to which, were space permitted, we would be glad to give attention more fully; but we shall be compelled to dispose of them with a passing remark.

The gentleman states, for example, in substance, that Seventh-day Adventists have been in error in the past, and are as likely to be in error now as they were in the past. The allusion here evidently is to the disappointment of 1844. That Adventists were disappointed, is frankly conceded. That they are as

likely to be disappointed *again* as they were then is not so readily admitted. They would be dull scholars indeed, if they had learned nothing by one mistake and thirty-six years of hard study.

But let us see just *how much weight* this one mistake should have in the matter of the interpretation of prophecy. To begin with, is the gentleman aware of the fact that not one out of twenty of the existing Adventist denomination, were Adventists at the time the mistake in question was made? Does he not know, also, that to Seventh-day Adventists belongs the credit, if any be due to any one, of correcting and explaining the mistake of Wm. Miller?

This being true, should not the claims of Seventh-day Adventists as interpreters of the prophecy depend very largely upon their ability to explain the error in question, rather than upon an error which they as a distinctive denomination never made?

If the gentleman would grapple with their theory of the sanctuary, and demolish it, then—since they claim that *it* explains the mystery in question—he would have taken a long step in weakening their reputation for correct Scripture exegesis. Should he ever attempt to do this, we fancy he would find himself called upon to explain more of what he is pleased to call "*inferences*" than he could dispose of with any degree of comfort.

By the way, does he know of any denomination of men who have never made mistakes in their theological deductions? Are Seventh-day Baptists of that order? Are they in the habit of discounting the authority of those who turn to the observance of the seventh day of the week and unite with them, because formerly, through error, they had observed the first day? On the contrary, does not the candor of those individuals in confessing their mistake, as well as their ability to discover the same, commend those persons to their favorable consideration?

Again, astronomy is termed an "exact science;" but who does not know that astronomers have recently corrected a mistake in the former computations of the distance of the sun? Shall we, therefore, reject the science of astronomy, and along with it the professors of that science? Or shall we rather conclude that these professors have learned something by past mistakes, and, therefore, are now more worthy of our confidence than they were formerly?

But we must pass with the single remark that the dates which Mr. Miller employed, and which Seventh-day Adventists believe that "God fixed," are the same which are now employed by that people; they believing that Mr. Miller's mistake was simply in the event, and not in the time.

In conclusion, we call attention to the following statements of our critic: "Seventh-day Baptists should seek, in the fullest application of the truth revealed, that renewal and sanctification which will make them a power for good; but they cannot be faithful conservators of that truth if they shall treat as a matter of no importance, a system of interpretation which rests upon human inference instead of the sure word of God."

The reader will now please bear in mind that the main objection urged against Seventh-day Adventists in the article under review, the one out of which its author designed to make the most capital, was that Seventh-day Adventists are exclusive in their character.

With this fact fresh before his mind, and while remembering that the point in discussion by the gentleman in question is the propriety of extending to Seventh-day Adventists, by an interchange of delegates, etc., to their respective Conferences, those amenities common between different denominations on good terms with each other, let him ask himself, Who, after all, would prove themselves to be the more exclusive in fact; those who, like Seventh-day Adventists, are to a man, as far as we are aware, anxious to send delegates to, and receive them from, the Seventh-day Baptist body, or those Seventh-day Baptists, who, like the gentleman, would say to Seventh-day Advent-

ist ministers, as the heathen priests used formerly to say to those who were not of their following, and who sought to approach their temples, "Stand afar, lest ye profane"? In other words, who should be considered exclusive, the humble delegates from the Seventh-day Adventist General Conference who might apply for admission to the similar body belonging to Seventh-day Baptists, or an individual, who, like the one to whom we are replying, should wrap himself in the robe of his own self-sufficiency, and, rising to his feet, warn his brethren not to receive into their number the humble applicants in question, since Seventh-day Baptists could not be the conservators of God's truth if they should treat as a matter of no importance a system of interpretation "which rests upon human inference instead of the sure word of God?"

The next and only remaining quotation to which we wish to refer runs as follows: "With such views of themselves and their divinely appointed mission, is it possible for them [*i. e.*, Seventh-day Adventists] to have in view, or seek, in their intercourse with Seventh-day Baptists, any other end than to win them to the acceptance of the message which they believe themselves commissioned to proclaim to the men of this age?"

In the above citation, we fancy, is found that which is, in fact, the key to the mystery of Eld. Burdick's opposition to an interchange of delegates with Seventh-day Adventists. The motive of his action is here so thinly disguised that we think no one can fail to discover it.

He evidently apprehends that Seventh-day Adventists have an ulterior object in view, and that this object is the bringing over to themselves of the Seventh-day Baptist denomination. If we are right in our surmises, we inquire whether, even though we should concede that the gentleman is correct in his inference, Seventh-day Adventists ought to be censured or rejected on that account. Why so timid in the matter? If Seventh-day Adventists are really what the gentleman claims they are, would it not be well to exhibit some "live specimens" of them before his people, so that they might the sooner become disgusted with them through actual observation of their *arrogance*?

But why, we ask again, be so fearful of the contact? Does not the gentleman believe in the survival of the fittest in spiritual things? Is not his denomination of the longest standing? Does he not claim for it the prestige and the history? If so, and if, indeed, they have so much truth, and Seventh-day Adventists so much error, would not the latter be the more likely to be absorbed by contact? thus saving them from both error and mistake by being swallowed up by a denomination who have but little of the one and who have never committed the other.

As an individual, we should be ashamed of Seventh-day Adventists should they urge as a reason for rejecting the delegates of the Seventh-day Baptist denomination the fact that the latter hope to absorb them into themselves. In fact, should the time ever come when they should make such a plea, we should decide that the sooner they were absorbed the better.

Again we inquire, Should it be admitted that the ulterior object of Seventh-day Adventists is that of the absorption of Seventh-day Baptists through the interchange in question, would such a concession reveal an unworthy motive on their part? Would the gentleman insist that such an absorption as might result from fair and honorable contact should not be sought for by them? Would he censure them for an earnest desire to bring into their own fold those who they believe would be greatly benefited by the change?

If so, let us apply his own logic to the case of his own people. If we are not mistaken, Seventh-day Baptists entertain the belief that at some time in the future all the churches are to be brought to the observance of the seventh-day Sabbath, and that they stand as the "conservators of God's truth," awaiting and endeavoring to hasten that glorious event.

In performing *this* mission, what are *they* doing?

Are they not, in all legitimate ways, trying to draw men into the Seventh-day Baptist church, whether members of other denominations, or non-professors? We think the answer will be in the affirmative. As an individual, also, we honor them for doing what they are doing from their standpoint.

If, however, at this late period in their history, they shall develop a timidity of contact with others such as is manifested by Eld. B. and his coadjutors, we fear that their power as an aggressive force is rapidly waning, if not actually extinct. But in conclusion let us say that we cannot believe that they have become thus weak-kneed; that we cannot hold responsible for the spirit and sentiment of the article which we have been reviewing even a majority of a denomination whom we hold in such high esteem as we do Seventh-day Baptists. We are confident that when the rank and file of the members have been heard from, their verdict will be, "Away with that exclusiveness and that timidity which would shut us as a people out from friendly co-operation with a young and rising church, who, though not agreed with us at present in certain points of faith, do, nevertheless, hold in common with us a love for the commandments of God and the faith of Jesus."

REVIEW OF HOLLIDAY.

BY A. SMITH.
(Concluded.)

Mr. H. then became very eloquent over Isa. 66: 20-23, representing that in "Life Incidents" Eld. White applies the whole prophecy in this life. He claimed that for "all flesh" to go up to Jerusalem from America alone would require four hundred thousand large ships; that from Siberia they would have to build railroads, or go by the "north-west passage;" that the throng of men, women, and children overland from Joppa to Jerusalem, would necessitate excellent care of the roads; and that the magnitude of the commissary department at the latter city would be enormous.

Such a glaring misrepresentation of the author of the book referred to is hardly excusable in a man of ordinary intelligence, much less in a professed minister of the gospel. What Eld. White did say in the work alluded to in reference to the text under consideration, is as follows:—

"There is no point of time in the past when all flesh have come to worship before the God of Heaven on the Sabbath; and this can never be while the wheat and tares, the children of the kingdom and the children of the wicked one, grow together; and these will not be separated until the harvest, which is the end of the world. This unity in reference to the memorial of the great God will be seen only in the immortal state, when from one Sabbath to another, and from one new moon to another, all flesh shall come to worship before the Lord." p. 364.

We do not know but that immortal man will be able to go through the air with the rapidity of lightning. At any rate, we may rest assured that God will provide means to verify the prophecy.

Speaking further of the covenants, Eld. H. said in reference to Heb. 12: 18-24, "God now wants men to obey without law. There are serious objections to legal enactments in this age."

Yes, no doubt. This is a lawless age. Paul speaks of it in 2 Tim. 3: 1-5. We pray that it may speedily end.

As an illustration of the obedience "without law" on our part with which he says God is well pleased, he cited the cheerful alacrity with which some children, even without being so ordered, seem to anticipate their parents' wishes and commands. We think the illustration a very good one, when properly applied. The child is under law to the parent, and pleases the parent, when, as in the above illustration, he fulfills the law without making it necessary to frequently remind him of his duty. So God has a law requiring the sanctification of the seventh-day Sabbath, and is doubtless well pleased when cheerful obedience is rendered.

In endeavoring to prove a change of the Sabbath

at the cross, he said, "Christ did things on the Sabbath that would hardly have been allowed in Moses's time, and would have rendered him liable to be stoned. But I think he did no wrong; for *the Sabbath was then in its dotage*. Christ fulfilled the law of the Sabbath, and nailed it to his cross."

Our language does not abound in mild terms of sufficient strength to express our astonishment at such an insult against the Sabbath and its divine Lord. If, indeed, the Sabbath was in its dotage, why not have allowed it to die a natural death, and not, in its feeble old age, hasten its dissolution by the pain of crucifixion? Christ loved the law of God, and preached its binding obligation (see Ps. 40: 7-10, and Matt. 5: 17-19); and that law contained the Sabbath. Christ did upon the Sabbath only acts of justice and mercy, and freed the holy day from the senseless tradition with which the Pharisees had burdened it.

Eld. H. expressed it as his opinion that Christ, after his resurrection, appeared on the first day only of each week; but his manner of speaking of the meeting at the Sea of Galilee proved it to be one of his celebrated packhorses that his Sabbatarian friends find it so easy to swallow. It seemed to be a gnaw of huge dimensions in his own throat, but it had to go down.

Eld. H.: "After Christ's ascension, the apostles, being Jews, were reluctant to give up the Sabbath."

But why so reluctant, if Christ had taught them a change of the Sabbath? How eloquently and persistently they taught the freedom of Christians from the obligations of the ceremonial law, while they always spoke of the seventh day as the Sabbath, never once honoring the first day of the week with that distinctive title. There was no compulsion in the premises to give rise to reluctance. The seventh-day Sabbath is spoken of fifty-eight times in the New Testament, while the first day is only mentioned eight times, and is never called the Sabbath.

Eld. H. next dwelt at considerable length on Acts 20: 7, and Rom. 14: 5, 6; and finally said that if any one thought best to keep the seventh-day Sabbath, he did no wrong. The gist of his arguments on these two texts, was, of course, to prove a change of the Sabbath, by the example of the apostle as recorded in the first text, and by his advice in the second, concerning the observance of certain days of the week. But it is bad for his theory, that, while the apostle was preaching, his traveling companions, mostly ministers no doubt, were pursuing their journey. To be consistent, it would appear more in order for Paul to have first converted his companions to his way of thinking, had he believed in a change of the Sabbath. Had he so believed, what an excellent opportunity that meeting afforded to say something about it; but not a word on that subject is recorded. If the holding of a single religious meeting on the first day of the week is evidence of its sanctity, how much more is the holy character of the Sabbath attested by the custom of Paul and other primitive Christians of constantly meeting for worship on that day. See Acts 16: 13; 17: 2; 18: 4, 11.

We deny that the term "day" in Rom. 14: 5, 6, has reference to the weekly Sabbath; it refers only to such days as Easter, Good Friday, Christmas, etc. But admitting, for argument's sake, that they have such reference, then, according to Paul's reasoning, every man must become *fully persuaded*, not *according to his own mind*, but *in his own mind*. To be correct, that persuasion must be according to the will of God, and that will will always harmonize with his revealed word. There is a persuasion that God does not approve of (see Gal. 5: 8), and we think that the persuasion which, at the present day, makes the observance or neglect of the Sabbath a matter of indifference or of worldly policy, is of this kind.

We have no objection to Eld. H.'s conclusion that those who keep the seventh-day Sabbath do no wrong; for while his acknowledgment is correct in terms, he thereby forfeits his whole argument. If Sabbata-

rians are right in their practice, the reasons upon which their practice is based must be correct, and those reasons are in direct antagonism to any other day than the seventh as the weekly Sabbath.

On Rev. 1: 10, Eld. H. made the usual claim that the term "Lord's day" means the first day of the week. The Lord calls the seventh day "The Sabbath of the Lord thy God" (Ex. 20: 10); "My holy day;" "Holy of the Lord" (Isa. 58: 13); etc. And Christ calls himself "Lord also of the Sabbath," Mark 2: 28. What more natural, therefore, than to conclude that the term "Lord's day" means the seventh-day Sabbath?

But supposing the early Christians to have understood John to mean by the term "Lord's day" the first day of the week, or Sunday, it must be observed that he did not say it was the first day, or Sunday, or the Christian Sabbath; nor did these early Christians regard it as the Sabbath.

In "The Encyclopedia of Religious Knowledge," pp. 1095-6, I find the following testimony concerning the first day of the week:—

"Although it was in the primitive times indifferently called the Lord's day or Sunday, yet it was never denominated the Sabbath,—a name constantly appropriated to Saturday, or the seventh day, both by sacred and ecclesiastical writers."

We close this article by inviting the reader to carefully consider the foregoing arguments in the light of Scripture testimony, and, unbiased by creeds or early education, decide as one who must finally appear at the bar of God to answer for his faith and works.

LIFE A MINISTRY OF LOVE.

A VOLUME might be filled with precepts from the Bible illustrating the sentiment that Christian life was designed to be a perpetual ministry of love. Love is the crowning grace of the Christian code of ethics; and Christian experience is never at the full until it reaches this perfection. God is love; Christ, the incarnate, is love; the Holy Ghost is the spirit of love. The disciple in this school is one whose highest lesson is to become assimilated to the character of his divine teachers in all the offices of love. His life is a ministry of love in the double sense that it is prompted by love and its ends are love. It springs from love at the root, and it produces love as its ripened fruit. Its very law of existence is ceaseless activity in doing good to others, in communicating blessings to all within its reach. "To do good and to communicate," says the apostle to the Gentiles, "forget not; for with such sacrifices God is well pleased." "And let us not be weary in well doing; for in due season we shall reap, if we faint not." "As, therefore, we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." "And remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "The poor ye have with you always, and whensoever ye will ye may do them good."

Such a ministry of love was that of Christ himself, illustrating the great law of beneficence for all his followers. Such a ministry was that of Paul, and of each of the chosen apostles, teaching us by their untiring labors, their heroic zeal, and their deep compassion for the perishing, how to work and how to suffer for Christ and our fellow-men. It is the glory of Christianity that through all its centuries it has been adorned by a long list of faithful men and women, who, inspired by the example of the great Founder, have exhibited this ministry of love in their own lives. "What noble women the Christians have," was the encomium given by a pagan philosopher of the early centuries; and it has been justified by a "great cloud of witnesses" in every century, who have learned at the cross how to make life beautiful and sublime by the practice of beneficence and the luster of its good deeds. The world itself does homage to the majesty of Christian character, when that character is fashioned according to the pattern of the divine Master, and is illustrated in the walks of daily life, by saintly men and women who count no sacrifice, not even life itself, too dear to rescue the fallen.

Among the things pointed out by Christ in proof that his religion was from Heaven, and he the Messiah of the prophets, was his benevolent regard for the poor. This was, indeed, the climax of the evidence. "Go and tell John," said he, "of the mighty works which ye do hear and see, how that the lame walk, the deaf hear, the blind receive their sight, the lepers

are cleansed, the dead are raised up, and the poor have the gospel preached to them." When he entered upon his public ministry in the synagogue at Nazareth, he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel. He hath sent me to preach deliverance to the captive, to bind up the broken hearted, to bring out of the prison-house them that are bound, to proclaim the acceptable year of the Lord." No religion in the world has so exalted the virtue of benevolence and shown so tender a care of the poor as Christianity. There has been no friend for the poor, known among men, like the gospel. This deep and yearning compassion for the poor was not only inaugurated, but exemplified to the full in the life, labors, and instructions of the divine Founder. And it has been illustrated in the life and character of all true followers, just in proportion to the degree in which they have possessed his spirit and imitated his example.

The lesson of charity, of benevolent, self-sacrificing zeal for the helpless, is enjoined in a thousand passages, and it has been exhibited in ten thousand examples. There is no one point on which the teaching of Christ and his inspired apostles is more emphatic. The gospel does not more explicitly require holiness in the heart of its disciples, than it requires zealous and ceaseless endeavor in their lives in doing good to others. If a man feels no interest in his suffering fellow-men, puts forth no helping hand to the poor and perishing, it matters not what pretensions to piety he may make, or in what church he may fold his arms of self-complacent ease, he is no true disciple of Christ. He has none of his spirit. He lacks the most essential evidence and the most Christlike virtue of Christianity.

Now he who has learned how to make life a perpetual ministry of love to those around him, has learned the great secret both of usefulness and happiness. It is in this school and in this service that the question is answered, "Is life worth living?" When life becomes a blessing to all within its sphere of influence, and gives its possessor the consciousness of God's approval, and the approbation of all good men, then assuredly it is worth living. It is the aim of the gospel to make every life thus blest of God and man. It is in this school of Jesus Christ and in this work of doing good to men that life becomes a ministry of love, and human character rises to its noblest type. In this service it is the privilege of every disciple of Jesus Christ, even the humblest, to make his life beautiful in its sentiments of good will, its acts of kindness, its sacrifices of love and toil. Is there any exemption from this law of beneficence? Is there any one too lowly to exercise this sublime virtue of extending a helping hand or a sympathizing word to those who are ready to perish? The widow's two mites are sublime in their exhibition of the spirit of Christ, and the cup of cold water given in the Master's name may be eloquent as a delineation of Christian character. Make life a ministry of love, and it will always be worth living.

The law of Christ requires that we should be faithful in that which is least, that we should use the one talent committed to our trust as diligently as we would use the ten. The command to every disciple is, "Freely ye have received, freely give." "Occupy till I come." "Go work in my vineyard to-day, and I will give thee thy wages." The great law of the kingdom reaches down to every member of it; it is: "Do good unto all men as ye have opportunity." Here is the extent of the law—unto all men; and here is the only limit to its application—as ye have opportunity. Nothing could be wider, and nothing could be more equitable. If there is a soul in the world that has no opportunity, not even to give two mites, or the cup of cold water, or the word of good cheer, or the prayer of faith, that soul is exempt from the binding force of the law. But even that soul ought to be ready for the good deed when the opportunity comes. If there is a soul in the church so unlike the good Samaritan that he has no neighbors, either Jew or Gentile, among the "all men" of this command, that soul may stand before Christ at the day of Judgment and say, "I had no suffering brother man to whom I could give the two mites or the cup of cold water. I pray thee have me excused."

It was for a little act of love, a last memorial of affection and sympathy, that our Saviour spoke the word of encomium to a faithful disciple when she had broken her precious alabaster box to anoint his head and his feet,—"She hath done what she could; let her alone." Oh, what a blessed ministry of love and mercy every life might be, if Christ's disciples only had the heart to work according to their ability and according to the measure of their opportunity! And what a witness to the world it would be if the whole brotherhood of disciples would exemplify in their daily

action that single text of St. James,—“Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.”—*Inferior.*

PRAYER.

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray.
Though hope be weak, or sick with long delay.
Pray in the darkness if there be no light,
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be;
But if for any wish thou canst not pray,
Then pray to God to cast that wish away.

—Coleridge.

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.

PRAYING FOR THE HOLY SPIRIT.

[From a sermon by D. W. C. Huntington, D.D., in the *Methodist*.]

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

I. We greatly need to pray for the Holy Spirit.

1. With but little of his presence in us, we shall not possess a clear and abiding consciousness of the favor of God. We may have hope, and we may gather evidences more or less comforting, but we shall also have fears and doubts which will weaken and disturb us. It is only in the Spirit's illumination that we are assured of our adoption. He can so reveal the things of God to us that we continually cry, "Father, my Father." (Rom. 8:15.)

2. If we do not pray earnestly for the Spirit, our experiences will be superficial. There are some professed Christians who seem to have a tame evenness in their religious experiences through many years. They are always just so happy, and happy about precisely the same thing. They seem never to have any conflicts, or temptations, or victories. They are never searched and humbled, they always feel downright well. They make no changes for the better in their lives, and feel no need of anything deeper or higher in grace. This is anything but a good state. It cannot be that men commune deeply with God, day after day, and year after year, and learn nothing new of themselves or of him. Those who have the Spirit of God upon them will learn their own hearts, and this alone will plunge them in seasons of self-aborrence and wrestling prayer. They will learn new things of the Bible and of God. They will have new sorrows, new joys, new victories—so new, that the former will not come into mind. Is it a bad symptom for a meeting when it begins with a shallow happiness. Wherever souls are born, there must be a mother; and where there is no getting down into the sorrows of Jesus, there will be but little power of the Spirit. When we have the Spirit of God, our experiences will have in them a rigid individuality. They will not be the result of imitation or of absorption of the sentiment around us. They will have strong Scriptural outlines and all the variety of true life.

3. If we do not have the Holy Spirit, we shall find it hard work to pray. We shall lack earnestness of desire and boldness of faith, and shall go through our prayers indifferently, and sometimes be led to neglect them altogether. If we have the Spirit upon us, there will be given us at times a deep burden of prayer. We shall be able to plead, and persevere, and claim the promises. When we have the Spirit's help in prayer, we can give ourselves all away to Christ. We can see that our wills have given in to him, and that in our consecration something is really done. You have heard of that sermon of Jonathan Edwards, during which his logic and eloquence took fire and swept like a hurricane of terror through his congregation. Men arose and beckoned to the preacher to stop, others fell on their knees and held secret prayer in their pews. It now turns out that several of Edwards' members were in their closets all that Saturday night wrestling with God in behalf of their minister. One of them left his place of prayer several times thinking he

would go to rest, but his heart was so full of unutterable groanings that he could not sleep, and he went back and poured forth his soul till break of day. It was the Holy Spirit in these men which filled them with these unconquerable pleadings. Oh, such praying in the Holy Ghost as this on the part of our members would transform many a feeble minister into a giant, and charge his poor sermons with earthquake shocks of power!

4. If professed Christians have large measures of the Spirit poured out upon them, they will be deeply in love with the Bible. They will study it and endeavor to live by it. If they have not much of the Spirit, they will neglect their Bibles, make it a rule to live about as well as other church-members live, and try to keep their religious feelings up by religious exercises.

5. If Christians do not seek the Holy Spirit, they will be continually falling back into some form of selfish life. They may not return to the practice of their old sins, but they will let in the old self-life under new forms and even under religious aspects. Their religion will become a selfish effort to secure personal happiness. They will not think so much of serving Christ, as of having Christ serve them. They are mainly worried about getting to Heaven, for they want the best chance everywhere. Whole churches become fearfully selfish for want of the Holy Spirit. Members want revivals because the church needs help. Officers have to be stimulated by praise or position, or some other appeal to selfishness, or they will not serve. What is the matter with that professed friend of Jesus who is so sensitive about his own name, but so careless of his Master's honor? What ails that Christian who will not work if he is abused? What is the reason that so many give dimes to Christ's cause and dollars to their own personal pleasure? They need, perishingly need, the Holy Spirit.

6. When churches have but little of the Spirit, they will fall into petty factions and strifes. They will have but little faith in the Spirit to awaken and save men, but they will have great confidence in men and tactics. They will worship favorite ministers, and treat the unconverted as though they must be out-generated, and then they would be converted. More than everything else, such churches need to pray for the Holy Spirit.

II. But there are hindrances in this praying for the Spirit.

1. Some are hindered by arriving too quickly at the conclusion that they have received the Spirit in as large a measure as they may hope for. Most of us begin our Christian lives with very small ideas of Christian privilege. It is only after considerable experience that we are able to see the smallness of our attainments, the vastness of our needs, and the boundlessness of offered grace. We should not take it for granted that we have received the Holy Spirit in New Testament measure, because we are having a season of deep joy, or a time of unusual freedom in religious exercises, or because we may be more greatly blessed than ever before. Let us not be in a hurry to pronounce our blessing the gift of the Holy Ghost. God works on a scale high above our thoughts. This calling every wave of religious emotion a baptism of the Spirit belittles the whole subject and hinders people in their prayers for it. We need to say with bursting hearts, and many times, "Oh, the depth of the riches!" And let us never lose sight of the fact that God is "able to do exceeding abundantly above all that we ask or think."

2. Some are hindered in their seeking because they do not make use enough of the Bible. They have a deep desire for the presence of the Spirit, and they hear everybody's experience, seek everybody's advice, run to and fro after these impulses, and, of course, make no progress. They need to take the Bible with them to their closets. The Bible is the book of the Spirit. He will come in us, if at all, through its promises. We must be able to put our finger on the words of God and say, "Here I anchor my faith and rest my soul."

3. Many are hindered from the want of taking time to pray. I am more than ever convinced that the difference in the depth of different Christian experiences turns more upon the time spent in prayer than upon anything else. It takes time to get our hearts thoroughly waked up so that we can pray. Hungering, and thirsting, and wrestling do not come upon us by a mere glance at our needs. We must take time to examine our cases, time to get down into their utmost depths, time to sink into tears and shame before God. This is difficult work, but all depends upon it. We must commune with God for ourselves.

4. There is reason to believe that some are hindered by slavery to physical habit. The apostle Jude

mentions those who were "sensual, having not the Spirit." He was not speaking, perhaps, upon the subject which we are now considering, but he does teach this principle, that sensuality is opposed to spirituality. Slavery to physical appetite is sensuality. Whether that sensuality is gross or genteel, it is an effectual hindrance to the presence and sanctifying work of the Holy Spirit.

5. If there be in us any want of sincerity, our prayers for the Spirit will be hindered. We must look at our cases with entire candor, taking note as faithfully of bad symptoms as of good ones. We must speak and act according to what we believe ourselves to be. All pretense, all affectation, all which is not real, blocks our way. If you find yourself in the church and not converted, you will not get one step ahead by treating yourself as a Christian seeking sanctification. Let no suggestion of pride keep you from perfect honesty. The idea that you will injure the church by taking your true position is the plan of the devil to ruin you. Some persons have been cold and worldly all the spring and summer. Their wives, and children, and neighbors all know that they have not been in the spirit of religion for months. But they are too proud to treat themselves as they are, and so they get up and say that they "enlisted for life," that they "mean to cling to the old ship," and a few other religious platitudes, and wind up by asking prayers that they may have a little more of the Spirit. Now, if such persons want to get out of darkness, or to honor God, they should, first of all, say that they are backsliders; that they have disgraced religion, dishonored Christ, and that, God helping them, they will do so no more. And our prayers for the Holy Spirit will not be availing in the absence of entire honesty before God and men. Every square inch of our souls must be surrendered to the light of the Spirit as unreservedly as if we stood before the judgment-seat. Every wrong of our lives must, in purpose, be made right.

Asa Kent once said: "If we want the Spirit to sanctify us, we must sanctify ourselves. We must sanctify our hands to do that, and only that, which Christ wants done; we must sanctify our feet to go only where Christ will go with us; we must sanctify our eyes to look, not on everything which curiosity might suggest, but on that which Christ would have us see; and we must sanctify our tongues to speak, not anything and everything which may come to mind, but that which will be good and acceptable to God." If we have debts unpaid which we might have paid, if we have deceived or overreached in business, if we have been covetous, and small, and grudging—these, and all else like them, must be here and now cleaned out, or we shall not get on one step in our seeking. And we must do it. Feeling bad and asking prayers will do us no good till we side wholly with God in these matters. Let us not forget that we have a discipline which declares that he who has a *fixed desire* to flee from the wrath to come even, will not trade in smuggled goods, or contract debts which he thinks he cannot pay. And certainly he who sincerely seeks the abiding presence of the Holy Spirit will do his utmost to be wholly right with God and man.

III. And if we are thus waiting before God, let us encourage one another.

Let us think of the ability of Christ. If it requires infinite power, no matter. All power in Heaven and earth is in him. If infinite merit is demanded, no matter; for that merit is in him, and it is just as available for us as though it were in ourselves. Let us remember what he has done for us, and, as our hearts give thanks, let them rise up to Heaven in the promise, "He which hath begun a good work in you will perform it until the day of Jesus Christ." Let us think of what we would do for our children if we could, and remember that our Heavenly Father "is much more willing to give the Holy Spirit to them that ask him." And let us think of the unselfish nature of God. Men give slowly, meagerly, unwillingly; God, freely and abundantly. Men give if they can get something of value in return; God gives without pay. Oh, believe this,—there is one heart in the universe good enough, unselfish enough, to receive you and me just as we now are, and give us the infinite wealth of his own presence, just because we need him!

—In the convocation for prayer recently called at Northfield, Conn., Mr. Moody gave ministers this excellent and pithy advice: "One of the prime evils of Christian life in this day is telling stories to raise a laugh. Avoid hobbies. When you get home don't talk all the time about Northfield."

Sabbath School Department.

"Feed my Lambs." John 21:15.

MISSOURI S. S. ASSOCIATION.

THE third annual session of the Missouri Sabbath-school Association was held at Warrensburg, Mo., Sept. 30, 1880. Prayer by Eld. E. W. Farnsworth.

N. W. Allee, the President, was present, also the Secretary, D. C. Hunter. Seventeen schools were represented by thirty-four delegates. The minutes of the last session were read and approved.

On motion, W. T. Millman, D. T. Jones, and A. E. Flowers were appointed Committee on Nominations.

On motion, J. A. Peepmeyer, O. Smith, and J. J. Montgomery were appointed Committee on Resolutions.

Adjourned to call of Chair.

SECOND MEETING.—Met at the call of the Chair, Oct. 1, 1880. Prayer by Bro. Butler.

The Committee on Nominations reported as follows: For President, D. W. Reavis; Secretary, D. C. Hunter; Executive Committee, D. W. Reavis, N. W. Allee, and Rufus Low. These officers were duly elected.

Adjourned to call of Chair.

THIRD MEETING, OCT. 4, 1880.—Prayer by D. W. Reavis.

The Committee on Resolutions reported as follows:—

Resolved, 1. That we believe the Sabbath-school to be an indispensable auxiliary to the church; and that we will work with the same unremitting zeal in this department of the cause that we manifest in church matters.

Resolved, 2. That, as parents, we should endeavor to influence our children to attend the Sabbath-school; and to this end we pledge ourselves to go with them, and see that they are supplied with all necessary helps to study their lessons, also that we will study our own lessons as an example to them.

Resolved, 3. That we believe the system of Sabbath-school instruction, as instituted by S. D. Adventists and published in the *Youth's Instructor* and Bible Lesson Sheets and Lessons for Little Ones, to be superior to any other Sabbath (or Sunday) school lessons ever published; and we would therefore earnestly recommend their adoption by all of our Sabbath-schools where they have not already used them.

Resolved, 4. That it is the sense of this State Sabbath-school Association that no Sabbath-school can be a permanent success without some regular, systematic method of raising money to defray the necessary expenses incident thereto. We would therefore earnestly recommend that all our Sabbath-schools adopt the plan of penny contributions.

Adjourned *sine die*. N. W. ALLEE, Pres.

D. C. HUNTER, Sec.

NEBRASKA S. S. ASSOCIATION.

THE annual session of the Nebraska S. S. Association was held in connection with the camp-meeting at Central City, Sept. 23, 1880. The Association convened at 10 A. M., the President, Eld. C. L. Boyd, occupying the chair. Opened with singing and prayer.

The report of the last annual meeting was read and approved. Delegates' credentials were collected, which showed an attendance of thirty-four delegates, representing nineteen schools. The schools at Weeping Water, Syracuse, Halifax, Dry Creek, Seneca, and Blair, were not represented by delegates.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 26, 9 A. M.—Opened with singing and prayer. Minutes of previous meeting read and approved. Three new delegates were added.

Excellent remarks were made by Elds. Butler and Farnsworth on the importance of the Sabbath-school work. An essay on the subject of conducting Sabbath-schools was also read, after which valuable remarks were made by Elds. Butler and Boyd.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 27, 9 A. M.—The minutes of the previous meeting having been read and approved, the interests of the Association were considered. The subject of teachers' meetings was discussed, after which it was voted that at every church

quarterly meeting there be a teachers' meeting held, and an hour devoted to considering the interests of the Sabbath-school; also that in connection with each district T. and M. meeting there be a meeting of the Sabbath-school officers and teachers in that district, to consider the best modes of promoting the interests of this department.

Instructions were given in regard to reporting, and the necessity of a thorough acquaintance with the S. S. Constitution was urged upon officers, teachers, and pupils.

A condensed report of the financial standing of the Association was read.

At this meeting the following officers were elected for the coming year: President, Eld. Geo. B. Starr; Secretary, Mary V. Burke; Executive Committee, C. L. Boyd, E. D. Hurlburt.

Before the close of the meeting a contribution of \$7.20 was raised to add to the State fund. A printed "Circular Letter to the Sabbath-schools" was also distributed.

The interest in the Sabbath-school work is evidently good, and we believe it is increasing. Although our Association is young, we trust that it has already been the means of accomplishing some good. It is our earnest desire that God will bless our efforts for the advancement of the S. S. work in Nebraska, and that through its influence many may be drawn into the fold of Christ.

Adjourned *sine die*. C. L. BOYD, Pres.

MARY V. BURKE, Sec.

—A teacher was heard to pray earnestly in a teachers' meeting that the Lord would teach him the next day's lesson, enlighten his mind, fill his heart with zeal, and thoroughly fit him for his class duties, in order that he should be able to bring the knowledge of the truth to the souls of his scholars. The prayer in itself was one to which every teacher could say, Amen. And yet in the case of him who offered it, it was felt by some to be a waste of time and breath; for that teacher was one of those who habitually neglect the study of their lessons, and otherwise fail of preparation for their class-work. He never visited his scholars at their homes. He took no more pains to become acquainted with his scholars than with his lesson. Why should his prayer be heard? It was the prayer of indolence, not of living, acting faith. Prayer is absolutely essential to a teacher's preparation; but hard work and faithful study are an essential evidence of that faith which makes prayer effectual. While it is true that however thoroughly the superintendent or teacher has otherwise prepared himself, if he has neglected prayer in his preparation he will still be unfitted for his duties, it is also true that, no matter how much and how fervently he prays, if he does no more than this, his preparation will still be incomplete; for God does not put a lesson all ready studied into our minds while we are asleep, nor use us merely as mechanical mouth-pieces through which to apply it to the hearts of the scholars. But he gives us the means, the gifts and opportunities for ascertaining, understanding, imparting, illustrating, and applying his truth. We are to diligently and prayerfully use these means. If we refuse to do this, the failure and sin are ours; and no amount of word-prayers will ever atone for our failure just here.—*S. S. Times*.

—It is certainly true that the memorizing of Bible verses has many times stood in the way of acquiring a knowledge of Bible truth. Children have been set at parrot-like memorizing of Bible words—to which, at the time, they attached no meaning—when they ought to have been taught Bible truths which might have tended to their spiritual profit. Any child who can memorize Bible words can understand the saving truths of the Bible. It is therefore a wrong to that child's soul to set him at memorizing the words without also helping him to a knowledge of the truths which he needs to know.—*S. S. Times*.

—Elliot, visiting a merchant in his counting-house, saw his books of business on the table, and those of devotion on the shelf, and gave him this advice:

"Sir, here is earth on the table, and Heaven on the shelf; pray don't sit so much at the table as to forget the shelf. Let not earth thrust Heaven out of your mind."

The Family Circle.

FAME,

BY ELIZA H. MORTON.

THE mystic cup of fame I scorn,
Oh, better far is peace;
For shouts of lauding multitudes
Will soon forever cease!
But there's an honor that I crave,
A blessing I desire;
'Tis that my feet may ever tread
The path that leads "up higher."

That path that worldlings know not of,
A path so narrow, straight,
That one would ne'er suppose it led
To Heaven's own pearly gate.
Where disappointments never come,
E'en there I long to be,
Where sighing over wrong is changed
To songs of victory.

Above the clouds, above the gloom,
There is a world of joy;
Above the sky-blue, star-gemmed dome
No tempter can annoy.
The "love of loving years" and hearts
Will all be garnered there;
The glittering crowns of ransomed souls
Will gleam with radiance rare.

Life's tangled threads will all be smoothed
By Jesus' gentle hand,
The broken spirit healed and soothed
With balm from glory-land.
My soul rejoices when I think
Of beauty soon to dawn;
O weary years, haste, haste ye on,
And bring the longed-for morn!

Battle Creek, Mich.

WHICH WAY.

MRS. HUNTLEY, with quick step, was leaving M'Cready's wholesale and retail grocery store, after punctually settling the month's account, when, glancing up at a window in the hotel opposite, she was sure she recognized in the marked and pleasant lineaments of the lady idly gazing down into the street the features of an old friend and schoolmate.

Mrs. Huntley crossed the street, and, ascending the stairs to the parlor, was soon in the embrace of the companion of her girlhood.

Ellen Earl was making a brief stay in town, called hither on some business matters relating to legal claims on the family estate. Having an immediate appointment with her lawyer, only a brief interview was possible, and the friends parted with the understanding that Ellen would spend the afternoon of the next day at Mrs. Huntley's house, and meet several mutual friends residing in the same town.

The next morning, as Mrs. Huntley was giving the children their little lessons, the servant came up to announce a caller.

"She did not give her name, but seemed to be in a great hurry. She was in a hurry before when I let her in," said Janet. "She's only been here once since I came to live with you."

"Is it Mrs. Osgood?"

"Oh, yes'm, that's the name. I remember her now."

Mrs. Huntley quickly, but with the bright serenity that was habitual to her, descended to the parlor and greeted her friend.

"Never mind, do n't make me too comfortable," said the guest, as Mrs. Huntley drew an easier chair. "I can only stay a few moments. I stopped on the way to the committee meeting to make my 'regrets' in person, and tell you how very sorry I am that it is impossible for me to accept your kind invitation for this afternoon to meet Ellen Earl. I found your note when I got home from the missionary meeting yesterday afternoon."

"I am sorry," said Mrs. Huntley. "Ellen leaves early to-morrow morning, and she expressed especial pleasure in the expectation of meeting you. I am to send the carriage out for Hetty Ford, and I thought we would get together as many of the old set as possible."

"I would like to come," said Mrs. Osgood, putting back from her brow the disheveled locks of dark hair, sprinkled with gray, that clustered around her temples, "but everything is in a tangle, and I really can't take the time. We must work in faith, you know, while the day lasts, even if we don't see any fruit. Sometimes I get most discouraged."

"Stay here this morning, and let us talk it over," said Mrs. Huntley, reaching for a bit of embroidery that, with threaded needle, peered temptingly from the fancy work-table.

"Oh, I can't think of such a thing! We have to make arrangements about the church festival, you

know, and I have to report at the committee meeting this morning as to who will give cake and cream, and attend the tables. Then I must go and see about a sewing-woman that is giving me trouble."

"My seamstress is a treasure, and she leaves me to-morrow. She can go to you if you wish to engage her," suggested Mrs. Huntley.

"One is enough at a time, and rather too much," returned Mrs. Osgood. "The poor woman I employed—a perfect stranger to me—was distressingly in need of work, and we must help such cases, you know. I hired a machine for her to use at my house. I was sick, and she worried me into saying she could take it home to her rooms, so as to use evenings. I meant to 'change my mind' about it the next day, but she sent an express-wagon for it in fifteen minutes after I gave my consent. I suspected she had stolen a lot of passementerie trimming, and I did not want to offend her and have trouble till I got it back again. So I had to let the sewing machine go. Early this morning I got a message from the agent of the firm I rented it of, saying that they would have me arrested for letting that machine go out of my possession. My husband has been sick in bed for two or three days, and it worries him in his weak state. I promised him I would see the firm and the woman, too, before I came home, and have it all settled up. So you see I have *my hands full*, I am always in some kind of 'a scrape,' I believe, and yet I do try to do good, and I don't believe I'm a bit of a 'shirk.'"

Mrs. Huntley smiled. "I am not sure that I know just what you mean."

"No, of course you do not. You have no similar experiences. You have 'a way of your own' in doing your church work, and nothing ever clashes with you, yet you do twice the good that I do."

"I do n't do any good," said Mrs. Huntley, quietly, with great candor of tone.

"That's nonsense, now," said the animated lady.

"It's good, one kind of good, to think of everybody and make people happy, as you do. For instance, Ellen Earl. She is as good as gold, but you know she never was one of the attractive kind, nor one that had or expected much social attention. She only came yesterday, yet you manage to find it out, call on her, and arrange a little welcome for her, and 'bid' us all; though I used to be twice as intimate with the family as you were with Ellen or Lou, either. She will tell over to the whole clan when she gets home what a pleasant time you made for her, and I'm glad of it. But I should n't have had the time, as you see. And there you are working on that embroidery for the festival. What a quantity of it you have done. I expect there will be one or two of my 'pensioners' waiting for me when I get home—poor people I'm helping. I'm driven to death, and I don't seem to be prospered, either. I tried to do a little good in helping that woman, but I'm afraid I've only encouraged her in evil and I'm almost sure she stole money from me as well as dress-trimming, and it was money my sister sent to have me purchase her a dress with. Do tell me what your 'way' is—what the secret is of your doing so much good so *smoothly* as you do."

"I do n't do any good," again repeated the quiet tones.

"You never were a bit of a hypocrite, and I never thought you were. I do n't see how you can sit there and say you 'do n't do any good.'"

A little momentary struggle showed itself in Mrs. Huntley's face.

"All good is the Lord's, and from him," she said, with drooping eyes. "If we try to put away evils as sins against him, he helps us, and then his 'good' flows in. There are no vacuums in spiritual life, any more than in natural life. If we put away evil—and that is our 'part' to do—good flows in from the Lord."

"That is a new view of things to me," said straightforward Mrs. Osgood. "But do you mean to say that you do n't *try* to do good?"

Mrs. Huntley smiled. "It takes me all the time to fight evil, I fear," she said. "We must, of course, compel ourselves to do right, even if it is distasteful to us at the first. But I am not very wise. I am afraid I would not always know what *was* good, in the practical perplexities of life, if I did not see by shunning the opposite evil."

"Has every good an opposite evil?" spoke Mrs. Osgood, in surprise.

"Yes; I find I can only see my duty, and the way for my 'feet to walk,' by avoiding the evil. When I do so, light flows in."

"Won't you state it more plainly? This is all news to me."

"You can easily see, as regards Ellen, that there was no merit, even in a social point of view, in my 'managing to find her out,' as you call it."

"You were not fighting evil then, were you?" laughingly interrupted Mrs. Osgood.

"Yes, the evil of indebtedness, the injustice of unnecessary debt. I always settle our housekeeping bills the last of every month. I knew M'Cready would be willing to wait, or presumed he would, and it was a real temptation to let the matter wait, and to stay at home, using the funds for another purpose. But payment was due, according to understanding. I put away, fought against, the sin against charity and what I call dishonesty, and went. There was no merit in it. It was only right; it was the way that you call 'smooth.' Mr. M'Cready, however, was making out bank payments, meeting some notes due, and he thanked me for coming within banking hours. My feet were in the plain way of ordinary duty, nothing more. I glanced up at a window and saw Ellen. There was no merit in that. The Lord's providence brought us together. I was glad enough."

"I never thought it was a 'sin against charity' not to pay a debt," was the only response Mrs. Osgood made.

"Charity is love. That is the meaning of the word. It is not love to our neighbor to withhold what is due him. If all paid just wages, and acted in love in yielding both service and pay, there would not be so much need for benevolent societies."

"I've often put off the payment of a bill, or of wages, to contribute to some relief association in need," said the lady, frankly.

"I would not dare," said Mrs. Huntley. "If my feet strayed out of the plain way of love to my neighbor, I should fear no blessing would follow."

"I knew you had some 'way of your own.' Please tell me how you *act* by this theory. It is not clear to me about shunning evils," said Mrs. Osgood.

Mrs. Huntley saw that her friend was in earnest, and proceeded: "If I put away disorder from my home, emphatically fighting it as an evil, I have order as a result. If I shun extravagance and unwise expenditure, I have thrift. If I combat idleness and waste of time, I have a degree of leisure enabling me to do such dainty work as this," and she smoothed out the embroidery. "If I drive back the quick, angry tone, my words calm rather than irritate. If I avoid becoming a mere parasite on the church, I was going to say, I contribute the support owed and which is due to the maintenance of the ordinances. I do it with pleasure, it is true; but when we have done all, we are unprofitable servants. There is no merit in it. It is only the normal condition of things, which evil indulged interrupts. We are to resist the evil; that is our part. There is none that doeth good, no not one. There is none good save One, that is God. To claim as ours the good wrought through us, is to rob God."

"This is as new to me as a foreign tongue," said Mrs. Osgood. "I was always taught to 'do good.' Sermons urge us to increased activity in religious work. Societies, and meetings, and home benevolence, and entertainment of strangers, drive me from morning till night. It is now time I met that committee. The devotional exercises must be over now, and it will take me twenty minutes to get there; and no doubt the chat and questions will detain me a long time after the hour of closing. It is hard to get away, you know, where every one suggests something and wants you to wait a minute," and the lady glanced apprehensively at the pretty cuckoo clock above the mantel. "I am late, tired, disturbed, hurried. What evil, according to your way of looking at things, shall I shun this hour? How shall I get harmonious? Show me how to practically use your theories."

"My dear friend, do you really want me to try to serve you in this manner?"

"Yes; you have some manner of discernment or principle of action, which I have called 'your way.' I have long seen it in your family and in your activities as a church-member. I want to get at the secret."

"There is no secret," said Mrs. Huntley, as she took a piece of paper and a pencil and wrote rapidly a list of names. "It seems to me that the first evil to shun here is loneliness and need of attention on the part of your sick husband. At the same time you are responsible to our committee for the service you engaged to perform. Here is a list of the names of the contributors to the festival. Now you fill out the list of promised donations against the respective names. I will send John with this statement to the ladies, accompanying it with the message that sickness in your family prevents your attendance."

"Now," resumed Mrs. Huntley, having rung for John and given him instructions, "avoid injury to the good you have done that woman in employing her. Avoid counteracting the impression of your Christian kindness. Do not take away her character."

Theft is not proved. What seems crooked may possibly be explained. If not, and she is guilty, your tenderness and forbearance may win her to confession and reform. If this is not the case, the remembrance of it may come to her years hence. Genuine love revealed never can die. Avoid irritation and upbraiding, even if you cause an arrest. Go in the love that first prompted you to befriend. Avoid, too, the very 'appearance of evil' with the sewing-machine company, even though they have been rude. Then you will go smooth and unruffled to cheer your weary and anxious patient when you get home."

Sudden moisture came to Mrs. Osgood's eyes.

"I feel clearer, calmer already," she said, rising at once and folding her shawl more closely around her tall, graceful figure. "I will not wait to discuss the principle, but everything seems clear. My 'way' has always been to ignore evils, pushing blindly for the good. But the evils are there, I see now, and they trap me at every step."

With a cordial hand-grasp the friends parted, and with elastic step Mrs. Osgood proceeded down the street.

"That's a lady, and no mistake!" said the representative of the sewing-machine firm, when the gracious, frank, yet dignified apology was thought over after the caller had quitted the rooms.

"It appears to me just as if an angel had been in here!" said the sewing-woman, as she threw her apron over her face to hide the starting tears. "I can't get over it; and feelings, long sleeping, stirred, as Mrs. Osgood's footsteps were retreating down the rickety, tenement-house stairs, and waking memories of girlhood in a Christian home came like a benediction to blend with new aspirations in a tried and tempted, grieving heart. A new light was in Mrs. Osgood's face a new tone in her voice, when she entered the room where her sick husband was wearily turning on his pillow.

"Has anything happened?" he asked, with a brightening look.

"Why?"

"You look so happy. That bonnet is very becoming, Fanny, you look so rested."

"How do you feel, Robert?" Mrs. Osgood asked, after giving a brief outline of business transacted since morning.

"A little faint," was the reply. "I shall feel better when I have eaten something."

"You do n't mean to say that you haven't had anything since I went away, do you? I gave Jane very particular instructions just how to cook your rice, and to bring it up when the children had their lunch."

"The rice was very well cooked. It looked tempting but I could not eat it. You had salt mackerel for breakfast, did n't you?"

"There was some cooked," said Mrs. Osgood.

"I thought so. That was it. The plate had not been washed, I judge. A bit of the fish-skin stuck to it and showed me what the horrible flavor was. It took away the little appetite I had."

"I should think so!" exclaimed his wife; and then with a sudden change of expression and manifestation of feeling which Mr. Osgood was entirely unprepared for, his wife said, with starting tears and suppressed laughter contending with each other, "O Robert, that is just an excellent, if homely, illustration of all the good I ever tried to do in my life. Painstaking, careful offerings on unwashed plates. Wasted labor and material, only fit to be rejected with disgust. The unfought, unremoved, tolerated evils permeating and spoiling all the hard-wrought good. I see it. Oh, I see it. It is clear as the light of day!"

"What in the world do you mean, Fanny?"

"The way to 'learn to do well,' is to 'cease to do evil' first. The Word puts it first. 'Cease to do evil; learn to do well.'"

"Well?"

"I will tell you what I mean by-and-by. I must go and take off my things and shake the dust off now."

In a very short time Mrs. Osgood reappeared, bearing a waiter tempting with fresh damask of snowy whiteness, delicate china, shining silver and a lunch prepared by her own hands, with fragrant tea."

"This is nice," said Mr. Osgood. "No uncanny flavors here!"

"I am going to try to get rid of the bad flavors, Robert. I believe my scolding, fretful ways with the children spoil the real instructions and training I try to give them, and it's one reason I have so much trouble with the servants, too."

Mr. Osgood was too intensely surprised to make any immediate response. He was a genial, patient, facetious man, an upright, professing Christian. He respected and sympathized with his wife's principles and her "hobby" for "doing good." Why such

right motives should work out such astounding results as they often did was one of the mysteries Mr. Osgood frequently reflected upon but never mentioned.

"I am sure, Fanny, you always try to do what is right in everything," he finally remarked, in a sympathizing tone.

"But it makes so much difference whether we take the Lord's way to do it or our own way. I was so irritated with that sewing-woman I could not have gone to her in positive love and with tender words. But when I went, looking to the Lord for strength to keep from sinning against him by being harsh and vindictive, it just made me humble and seemed to bring him so near, and the words seemed given me to say. It seems as though he is ready to help us and do all for us, if we just put the evil out of the way."

In the evening Mr. Osgood felt so much better that he sat in the family sitting-room, in dressing-gown and slippers.

When the children's study hour was over, and little Frank's problems were not finished, peremptory words rose to Mrs. Osgood's lips. She was just going to say, "Now I give you just fifteen minutes by the clock to get the answer to those two problems." She checked herself a moment, and said instead, "Come here, my son, and let me help you."

"Have you got time, mamma?" in surprised tones.

"Certainly, my boy." The principle mastered, the grateful child lingered to say, bashfully, "You're a nice mamma," before gathering up his books and saying "good-night."

Just then Mrs. Huntley, Ellen Earl, Hetty Ford, and others came in.

"We've adjourned our session devoted to 'Auld Lang Syne' memories to hold a brief postscript of a meeting here," said Mrs. Huntley.

Mr. Osgood congratulated himself on being up "in state" to receive them.

As the bevy broke up later, the invalid said, "Your old reminiscences make me feel as though I was a young man again 'paying attention' to my wife, in Summerfield."

"I haven't seen her look so young and happy since her wedding day," said Hetty Ford. "So we'll make believe it's true."

"I am trying your 'way' in my home," said Fanny Osgood to Mrs. Huntley, as they stood aside to notice an opening rose in the window-garden while Hetty put on her wraps. "I hope I shall always walk in it, for, my dear friend, I believe it's the Lord's 'way,' and if it makes us feel our littleness, it shows us his strength and brings his tenderness and condescension very near, making us to dwell safely. My feet have only entered the way," she added, "but I see 'men as trees walking.' I believe my family are happier already on account of the new light that has dawned upon me."—*Mary E. Comstock, in Arthur's Home Magazine.*

THE SUNNY SIDE.

THE sunny side of a house is the best to live in, sleep in, or work in. The sunny side of the hospital is the best for the sick. The sunny side is best to keep the healthy well, and to restore the sick. Look out for the sunny side. Don't creep into gloomy shadows, like moles and bats. Find the sunny slope of every hill of difficulty, where the ice has melted away, and where the rills and rivulets dance and sing. In your intercourse with men, seek the sunny side of their character, and there plant your seeds of influence, your good words, and your kindly deeds. Break up the stagnation of your life. Begin a revolution till, like this earth of ours, your whole being shines in the bountiful sunlight. There cometh a time when darkness shall be known no more. May we all be there in that city whose light is the Lamb, forever and ever!—*Evangelical Messenger.*

LITTLE THINGS IN RELIGION.

LITTLE words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, that go softly on their meek mission of refreshment, not the waters of the river, great and mighty, rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, of indecision, of slovenliness, of cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or the wishes of others, little outbreaks of temper

and crossness, of selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to the little words and tones, little benevolences, or forbearances, or tendernesses; little self-denials, self-restraints, and self-thoughtfulness; little plans of quiet kindness and thoughtful consideration for others; punctuality and method and true aim in the ordering of each day,—these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes your green so beautiful? Not the outstanding peak or the stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made.—*Selected.*

OUT WITH IT.—How many kind thoughts die unborn! how many kind words are stifled unspoken! Hearts hunger for words of appreciation and praise, and would leap for gladness if they knew the kindness that others feel toward them; but while they plod on in doubt and darkness, we stifle kindly aspirations, and the cheering thought and sympathizing word die within our hearts and make no sign. Why need we be so reticent concerning things that are good? Most people are outspoken enough when angry or discontented. They find fault boldly, with a relish; but words of praise are with them exceedingly few.

It is true that he that flattereth his neighbor spreadeth a net for his feet. We are to avoid flattery and fulsome praise. But yet, when a glow of honest admiration or approval rises within our hearts, why not out with it, and let it gladden others, as it cheers us? How happy families might be, if every thought of thankfulness, and sympathy, and love found voice, and manifested itself in speech and action, from day to day. How many a home, now dreary and uncomfortable, might be made joyous with light and sunshine, if we would not only rebuke with fidelity and reprove in love, but would also show in words and deeds our sense of gratitude and approval, when we can honestly do so.—*Selected.*

Our Basket.

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

—Friends are won by those who believe in winning.

—People's intentions can only be decided by their conduct.

—Falsehood always endeavors to copy the mien and attitude of truth.

—Every man is bound to tolerate the act of which he himself sets the example.

—Truth is the foundation of all knowledge, and the cement of all societies.

—Never lend an article you have borrowed unless you have had permission to do so.

—There is nothing more to be esteemed than a manly firmness and decision of character.

—He who has an opinion of his own, but depends upon the opinions and tastes of others, is a slave.

—It is easy to pick holes in other people's work, but far more profitable to do better work yourself.

—We mount to Heaven mostly on the ruins of our cherished schemes, finding our failures were successes.

—Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.

—God will always support his own just cause by means unknown to the wisest of his creatures; then why fret?

—As by constant friction, steel is kept highly polished, so by constant exercise is talent ever at its brightest. All our powers grow by use.

—Christians, who are but fellow-worms, ought at least to treat one another with as much humility and gentleness as Christ, who is infinitely above them, treats them.—*Edwards.*

—It was admirable advice which Mr. Wesley records as having been given to a preacher by a very old woman. "Preach," said she, "the law first, then the gospel, then the law again."

—It is only when men associate with the wicked with the desire and purpose of doing them good that they can rely upon the protection of God to preserve them from contamination.—*Hodge.*

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 11, 1880.

JAMES WHITE,
J. N. ANDREWS,
U. SMITH,

Corresponding Editors.
Resident Editor.

ALPHA AND OMEGA.

ALPHA is the name of the first letter of the Greek alphabet, and Omega is the last letter. In the work of redemption, the Son of God declares himself to be Alpha and Omega, giving the idea that he, our adorable Redeemer, is the only source of redemption from sin, in all the ages of human probation. He says, "And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:12, 13. That these are the words of Christ, is evident from the following facts:—

1. It is the Coming One, and not John, who speaks. He says, "Behold, I come quickly." The church is not waiting for the advent of the prophet; but for the coming of the Son of man in the clouds of heaven.

2. The last book of the Bible is not the "Revelation of St. John the Divine," as stated in the caption at the head of the first chapter; but it is the Revelation of Jesus Christ, as stated in the first verse of the inspired book: "The Revelation of Jesus Christ, which God gave unto him." Rev. 1:1. Christ is the speaker.

3. The Coming One appears the second time in glory with rewards in his hands for his obedient, trusting people, "to give every man according as his work shall be." Scott, in his Commentary, p. 730, speaking of the Revelation, says:—

"The prophecy of this book principally relates to the opposition, which, in one form or other, would be made to the cause of Christ; the temporary success of his enemies and his final triumph over them all: and therefore, at the very opening of it, the reader's attention is called to that great day, when these scenes will be closed, and when all will see the wisdom and happiness of the friends of Christ, and the madness and misery of his enemies. For 'behold' with attention and solemn awe, the Saviour who loved us and washed us from our sins 'in his own blood,' 'is coming with clouds,' or 'in the clouds of heaven,' in his own glory as Mediator, and in the glory of the Father, to be the Judge of the world!

"The whole vision related to Christ, from whom immediately the revelation was given; most of the expressions here used, or others equivalent to them, are afterwards spoken by him, and concerning himself; and the construction and arrangement of this passage, and the context, would be very intricate, if we were to suppose the Father to be the speaker. The Lord Jesus, therefore, here declared, that he is the 'Alpha and the Omega,' which are the names of the first and the last letters of the Greek alphabet, the language in which the apostle wrote. This implies that he is the First Cause and the End, the Author and the Finisher of all things, in creation, providence, and redemption; 'the Beginning and the Ending,' the Source of existence, of life, of holiness, and of felicity, and the Completion of them, in every sense and in all respects."

Speaking of Rev. 1:8, where the words Alpha and Omega are used, Bloomfield says:—

"With respect to the sense, it is very applicable to God the Father, as most recent commentators interpret (to which purpose similar expressions are cited from the Classical and Rabbinical writers); but the context (see verses 7, 17, 18, and 2:8) plainly shows that it is applied to God the Son, who, indeed, applies those titles to himself, 21:6; 22:13; which fully establishes the Deity of Christ."

"Alpha is the first, Omega is the last letter of the Greek alphabet. Let his enemies boast and rage ever so much in the intermediate time, yet the Lord God

is both the Alpha, or beginning, and the Omega, or end, of all things. God is the beginning, as he is the Author and Creator of all things, and as he proposes, declares, and promises so great things. He is the end, as he brings all the things which are here revealed to a complete and glorious conclusion. Again, *the beginning and the end of a thing*, is, in Scripture, styled the whole thing."—*Wesley's Notes*, p. 654.

"I am Alpha and Omega. These are the first and the last letters of the Greek alphabet, and denote properly the first and the last. So in Rev. 22:13, when the two expressions are united, 'I am Alpha and Omega, the beginning and the end, the first and the last.' So in chap. 1:17, the speaker says of himself, 'I am the first and the last.' Among the Jewish Rabbins it was common to use the first and the last letters of the Hebrew alphabet to denote the whole of anything, from beginning to end. Thus it is said, 'Adam transgressed the whole law from *Aleph to Tav*.' Abraham kept the whole law from *Aleph to Tav*."

"I am Alpha and Omega. The idea here is, that he will thus show that he is the first and the last, the beginning and the end. He originated the whole plan of salvation, and he will determine its close; he formed the world, and he will wind up its affairs. In the beginning, the continuance, and the end, he will be recognized as the same being presiding over and controlling all."—*Barnes' Notes*, pp. 93, 501.

Sin separates man so far from God that he could not at any period communicate directly with the fallen race. Christ undertakes man's redemption. And there is none other name under Heaven given among men by which he can be saved. Christ bridges the gulf from the fall to the day of redemption. Christ died for sinners. Christ pleads his blood for sinners. "Sin is the transgression of the law." John 3:4.

In whatever age we find sin, there we find law transgressed, and a need of Christ; but "where no law is, there is no transgression," Rom. 4:15, and no need of Christ. Sin reigns from Adam to the time when sin and sinners shall be no more. Parallel with the reign of sin, runs both the existence of the moral code, and the mediation of Christ. Remove the law, and you take away sin, and have no need of Christ. We cannot spare Christ. He is the world's only Redeemer in all the ages. "I am Alpha and Omega, the beginning and the end, the first and the last."

J. W.

THE LOVE OF GOD.

SCRIPTURE language of both Testaments expresses the love of God in strongest terms. We know of no text in the New Testament which speaks of the love of Christ in stronger terms than can be found in both the Old and New Testaments setting forth the great love of God.

God is manifested in Jesus Christ, hence the love of the Son is the love of the Father. "Show us the Father," saith Philip, "and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 14:8-10.

The apostle speaks of the love of God in Christ, in these precious words: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:38, 39.

"God is love," says the beloved John. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:8-10. The apostle cannot find language to express

this love. He calls on the world to behold the matchless love of God manifested in Jesus Christ toward lost men. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

Paul speaks again upon this subject in these words: "And all things are of God, who hath reconciled us to himself by Christ Jesus, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself." 2 Cor. 5:18, 19.

"A Russian nobleman was traveling with his family in the interior of the country after winter had set in. On the box of the vehicle was a serf, who had been born on the nobleman's estate, to whom he was much attached, and who loved his master as he loved his own life.

"Suddenly the little girl said to her father, 'What was that strange howling sound that I just heard?' The father listened, and far away, through the clear, cold, frosty air, he heard a noise which he too well knew the meaning of. He said to his servant, 'The wolves are after us; drive faster, and get your pistols ready.' But the same mournful sound which the child had heard approached nearer and nearer, and soon the baying of the pack was distinctly heard. So he said to his servant, 'When they come up to us, do you single out one and fire, and I will single out another; and while the rest are devouring them, we shall get on.' Two shot were fired, and two of the wolves fell. The others instantly set upon them and devoured them; and meanwhile the carriage gained ground. But the taste of blood only made them more furious, and they were soon up with the carriage again. The last two shots were fired, and two more fell and were devoured. But the carriage was once more overtaken, and the post-house was yet far distant.

"The nobleman then ordered the servant to loose one of the leaders, that they might gain a little time. This was done, and the poor horse plunged frantically into the forest, with the wolves after him, and was soon torn to pieces. Then another horse was sent off, and shared the same fate. The carriage labored on as fast as it could with the two remaining horses, but the post-house was still distant.

"At length the servant said to his master, 'Nothing now can save you but one thing. Let me save you. I ask you only to look after my wife and little ones.' The nobleman remonstrated, but in vain. When the wolves next came up, the faithful servant threw himself among them. The panting horses galloped on with the carriage, the gates of the post-house closed upon it, and the travelers were safe!

"On the spot where the faithful servant perished, the nobleman erected a wooden pillar, on which was written, 'Greater love hath no man than this, that a man lay down his life for his friend.'"

In the case of the Russian nobleman and his servant, the inferior dies for his superior whom he loved. Such cases are very rare. The apostle says: "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:7, 8. In the case of Christ and the sinner, the superior dies for the inferior who is his enemy. Matchless love!

J. W.

TWO LAKES OF FIRE.

THE question is asked, in view of the testimony of Rev. 19:20, 21 and Rev. 20:10, whether there are two lakes of fire, one at the commencement, the other at the close, of the one thousand years of Rev. 20. This question must be determined by the chronology of the events brought to view in the passages referred to.

It seems to be unquestionable that Rev. 19:11-21 applies to the second coming of Christ, and its attendant scenes. But then is the time when the righteous dead are raised. 1 Cor. 15:51, 52; 1 Thess. 4:16; Rev. 21:5, 6. And this is consequently at the beginning of the thousand years,

But the scene spoken of in Rev. 20:7-10 just as clearly transpires after the thousand years are ended; and hence the conclusion is inevitable that there is a scene at the beginning of the thousand years, and one at the close, described by the term "a lake of fire."

We then inquire what constitutes the lake of fire at the beginning of the thousand years; and such scriptures as these instantly come to mind in answer; 2 Thess. 1:7, 8; 2:8; Isa. 66:15, 16; Rev. 18:8, 18. From this it is evident that the brightness and glory of Christ's presence, and the flames of fire in which he is revealed (for Paul says, "Our God is a consuming fire," Heb. 12:29) will have the effect to produce what is called the lake of fire at the beginning of the thousand years. The beast and false prophet are cast alive, that is, as living powers, into this lake of fire in the midst of the battle of the great day of God almighty, to which their forces have been gathered, according to Rev. 16:14, 16; 19:19.

But the final destruction of the wicked cannot then be accomplished; for the wicked dead have not, at that time, been judged. Hence a lake of fire destroys the living multitudes there gathered; Satan, the leader, is bound and cast into the bottomless pit, there to remain a thousand years; the righteous dead are raised, and all the followers of Christ are seated with their Lord upon thrones of judgment, Rev. 20:4, with whom they reign, says John, a thousand years. This time is spent in passing judgment upon wicked men and evil angels, whose destruction is to be accomplished when the thousand years shall end. 1 Cor. 6:2, 3; Rev. 20:7-10.

This work is completed as the thousand years come to their close. Nothing then stands in the way of the execution of the sentence written against sin, in the destruction of all wicked beings. The wicked dead are raised, the city, New Jerusalem, in which are Christ and his people, has come down from God out of Heaven. Satan repeats the work of Rev. 19:19, and gathers his hosts again to battle around the city. Then will be fulfilled Luke 13:28. Then fire comes down from God out of Heaven, causing the second lake of fire, in which they are devoured, and by which the earth itself is purified from the curse of sin. 2 Peter 3:7-13.

The city, meanwhile, rides over the flaming billows as the ark rode upon the waters of the flood, bearing in safety the people of God over the sea of fire, and fulfilling Isaiah 33:14, 15; 66:24.

Thus the scene at the beginning of the thousand years; namely, the great battle and the lake of fire (a scene interrupted in order that the wicked might be judged and prepared for their doom), is substantially repeated at the end of the thousand years after the work of judgment is completed; and then is accomplished the final extinction of sinners and of sin. Mal. 4:1.

HOW IT LOOKS TO THE SKEPTIC.

We have no sympathy for infidels in their attacks upon religion; we give them no credit for their blindness in rejecting the word of God; we have no whimpering sentimentalism to waste on the monster Bennett, who, for the nefarious work of moral poisoning in which he has been engaged, should have been punished as promptly and fully as any man should and would be if found mixing arsenic in the food and drink of his fellow-men. Nevertheless, we are interested to note the view they take of the religio-political situation at the present time. This we have set before us in an article sent us by Eld. R. F. Cottrell, from which we take the extracts given below. In reference to the article, Bro. Cottrell writes:—

I send you an article clipped from the Watkins Express (of Watkins, Schuyler Co., N. Y.) of Sept. 30, 1880. It points to an unavoidable issue before the people of the United States; because neither of the interested parties will be content to let the question rest till it is decided by a political struggle. In the light of Scripture prophecy, it declares with emphasis that the formation of the image of the beast is

an event not far in the future. I submit it to the REVIEW, that such part may be published as may be most interesting and profitable to a student of prophecy and a discerner of the 'signs of the times.'

The article is headed, "Infidel Attack on Gen. Garfield. His Christianity Given as a Reason why he Should not be Elected to the Presidency," and reads as follows:—

"The following is the material portion of an 'Infidel Circular,' addressed 'to all liberal-minded men,' which is being circulated broadcast throughout the country, and a copy of which came into our possession through the hands of an 'Infidel Democrat.' It is evidently the work of the notorious infidel Bennett, of the *New York Truth Seeker*, who was arrested in this village, while the Freethinkers' Convention was in session here several years ago, for selling obscene literature (Cupid's Yokes) in the public park, and subsequently sentenced to the Albany penitentiary for sending the same publication through the mails,—which last fact will account for the animus of the author and his evident hate of President Hayes. Read and reflect.

"In the first place it becomes more and more apparent, as the campaign progresses, and the distinctive principles of the parties and their candidates are known, that the Republican party is the party from which the church expects to derive its emoluments and power. The interests of the church are not the interests of Liberalism. The church is the deadly and implacable foe of progress, reform, and liberty. It is through the Republican party that the church expects to get God grafted into the Constitution, an unsightly excrescence upon the tree our heretical forefathers planted and nourished with such jealous care. Nearly every minister in the country is working for Garfield's election, and every religious paper which has expressed a preference (and most of them are actively partisan) has declared for Garfield. Of course, the interests of Liberals lie in exactly the opposite direction. It may be said that the Catholics are all the other way, but it must be borne in mind that on several things they are one with the Liberals. Of course, it is from a different and wholly selfish motive that they oppose Bible reading in schools, Sunday laws, and other things which the Protestants are fighting hard to retain; but just so far as any sect asks for justice and equal rights, the Liberals will agree with it. People are, and with good reason, afraid of the Catholic church. But they have exactly the same reason to fear the Protestants. In the time when the church ruled the State, and the priest was the confident and adviser of the king, the Protestant church was as intolerant as its opponent. A Protestant fire is as hot as a Catholic flame, and as the Protestant church is the aggressive wing in this country at the present time, we feel it our duty to oppose them with all our might. When the Catholics become oppressive, we shall fight them particularly hard."

The article proceeds to give some reason why infidels oppose the Republican party, among which are the following:—

"We oppose the Republican party, because it has allied itself with the Protestant church.

"Because for the last four years Christians have been all-powerful in the White House, influencing a Republican Executive to refrain from performing an act which he himself admitted was just, thereby depriving an innocent man of his liberty.

"Because the same Republican Executive, at the demand of this same church, disregarded the petition of two hundred thousand true and loyal citizens of the United States.

"Because nearly all the clergy support the Republican party.

"Because the Republican party has for the last twelve years derived its power from the church.

"Because the Methodist Church has virtually run this government for twelve years.

"Because the Republican party has aided the church in the persecution of Liberals by the enactment and execution of oppressive and unconstitutional laws.

"Because a Republican Senate was in favor of keeping the Bible in the public schools.

"Because Garfield is the embodiment of this same Christian spirit. As Hayes has been the tool of the church, so will Garfield be. He is a preacher of the Campbellite church, whose creed is as follows:—

"We believe in God the Father.

"We believe that Jesus is the Christ, the Son of the living God, and our only Saviour. We regard the divinity of Christ as the fundamental truth in the Christian system.

"We believe in the Holy Spirit, both as to its

agency in conversion and as an indweller in the heart of the Christian.

"We accept both the Old and New Testament Scriptures as the inspired word of God.

"We believe in the future punishment of the wicked and the future reward of the righteous.

"We believe the Deity is a prayer-hearing and a prayer-answering God.

"We observe the institution of the Lord's supper on every Lord's day. To this table it is our practice neither to invite nor debar. We say it is the Lord's supper for all the Lord's children.

"We plead for the union of all God's people on the Bible, and the Bible alone.

"The Bible is our only creed.

"We maintain that all the ordinances of the gospel should be observed as they were in the days of the apostles."

"Does any one want a man in the White House who will observe 'the ordinances as they were in the days of the apostles?'"

THE KENTUCKY CAMP-MEETING.

BY ELDER J. O. CORLISS.

ACCORDING to appointment, this meeting was held at Rio, on the same ground that was occupied last year. The weather was very unfavorable, as the rain fell almost constantly until Sunday. As a consequence, the meeting was not largely attended by our brethren; however, it was not a failure by any means. The brethren seemed cheerful, and did all in their power to make the meeting a success.

The preaching was nearly all of a practical nature, and was heartily responded to by those present in earnest testimonies in which all covenanted to seek the Lord anew, and to live more devoted lives than ever before. On the Sabbath a special effort was made to draw near the Lord, in which all participated. This move can hardly fail to result in good, if the resolutions formed that day are faithfully carried out.

The business meetings of the Conference passed off harmoniously, and resulted in the re-election of the various officers. Something was done for our institutions at Battle Creek, which was a practical testimony on the part of the brethren of their good will toward these institutions, and their desire to sustain them. We find our Southern brethren very liberally disposed, and see no reason why the Kentucky Conference may not, in the near future, become an organization of good financial standing.

After the good meeting on the Sabbath, and near the close of the day, Bro. R. G. Garret was set apart to the work of the ministry. This gives the State two ministers and one licentiate instead of one minister and a licentiate as heretofore, and we shall hope to see the Conference increase accordingly.

On Monday morning we left the brethren, feeling that we had enjoyed a good meeting. At the present writing we are making our way up the Ohio River to Huntington, from which point we take the cars for Soliloquy, Va., the place of our next appointment, where we expect to arrive Friday afternoon.

Nov. 3, 1880.

Bro. S. Osborn adds concerning the Ky. meeting:—

"The Lord blessed us much. Bro. J. O. Corliss did most of the preaching, giving twelve discourses.

"The sum of \$100 was pledged to finish paying for the meeting-house at this place. Several shares were taken in the Publishing Association and College. The T. and M. reports were very encouraging. The temperance cause, considering all things, is quite prosperous.

"Resolutions and solemn pledges were made by the brethren and sisters to do better in the future; and on the whole, we think that those who came to the meeting to seek the Lord were not disappointed."

—Though I look old, yet I am strong and lusty; for in my youth I never did apply hot and rebellious liquors in my blood; nor did I, with unashful forehead, woo the means of weakness and debility; therefore my age is a lusty winter, frosty, but kindly.—*Shakespeare.*

GOOD THOUGHTS.

BY JOSEPH CLARKE.

AN old writer says that "every spark of a good thought should be blown into a flame;" but how often are profitable and useful thoughts suffered to slip out from the mind through neglect! We are busy, or we are not in a frame of mind for meditation, so this good gift is soon forgotten; and when we seek to recall it, we find that the precious thought, full of meaning, importance, and interest, has taken its flight. The Spirit of God often approaches the heart of man by suggesting good and holy thoughts, which, if meditated upon and remembered, would lead the way to other thoughts, and to others still, until long trains of thought would result, and the whole current of the thoughts would be changed, and the mind be renewed in the image of Christ.

As the miner among the hills prospects for gold, and values the precious treasure he digs from the earth, carefully marking the spot where he found the golden ore, so should we cherish, and remember, and reflect upon those good and interesting thoughts which from time to time arise in the mind. But too often we bury them beneath the weight of worldly care; or drown them in the bustle and heat of contending passions and anxieties, which only worry and fret us. Let us not forget that it is "the work of the Spirit of God to suggest good thoughts." (See John 16:13-15.)

Our Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16:7, 15.

T. AND M. INSTITUTE AT STATE CENTER, IOWA.

BY ELDER GEO. I. BUTLER.

THIS meeting convened Thursday evening, Oct. 14. When Eld. Whitney and myself reached the ground, quite a number were present from abroad, and others followed. Six were present from Nebraska, most of them the active ministers of that Conference. Their presence was a real help to the interest of our meeting. The Institute was held in the meeting-house. Five or six tents were pitched in the yard, in which a portion of those in attendance lodged, while some used the meeting-house, and many were made welcome by the members of the church, who were specially hospitable. We never saw a people that tried harder to make us welcome than the friends in State Center did.

At first the weather was quite unpropitious. We had a snow storm the second night of our meeting, and a heavy wind, which made tenting uncomfortable for a little while; and most sought other quarters and vacated the tents for a day or two. But there was no night that we found it very difficult to keep comfortable in the tent. With the exception mentioned, the weather was very pleasant.

I was disappointed that we did not have a larger attendance. Our regular class numbered about fifty, rather less than we had at Sigourney last spring. I should have been satisfied with about one hundred and fifty. Had our people felt as they should have felt, at least that number would have been present. We felt the occasion must be made important as a spiritual blessing to those present, and the meeting was molded to accomplish this end. Till toward the close of the Institute, we spent one hour each evening in a prayer and social meeting, and this was followed by a preaching service. The Spirit of God came into many of our meetings with power. Its precious melting and tender influences were felt in many of the testimonies given, and some who came feeling cold-hearted and discouraged, went away much blessed and with their zeal greatly increased. Many spoke of the blessing they received at the meeting. Toward the close, a solemn influence pervaded the congregations. The Lord graciously let his light shine upon us, and his love touch and melt our hearts. Oh, how I wished three or four times as many of our people were present to share these privileges!

The instructions given were such as are usual at Institutes of this kind. The T. and M. work, of course, received the most attention; but a limited amount of

time was taken up in considering Conference matters and those relating to the temperance and Sabbath-school work, parliamentary practice, and music. These were made interesting and profitable. Many good thoughts were expressed, and will, I trust, be retained. The importance of the work in all its branches was considered, and impressed as fully as time and circumstances would allow.

On the last Sunday of the session, we held our State quarterly meeting. It was a day of real interest, and steps were taken which, I trust, will help the society financially. The directors, of whom a majority were present, seemed to feel a great increase of interest as our meeting progressed, and we believe they will go forth to work more ardently than ever before to advance the cause of truth. In fact, all present seemed to receive a new impetus to labor for the cause.

The impression made by our meeting was most solemn and precious. Some remarked that its spirit seemed more like that which used to prevail when the cause first started than anything they had witnessed for many years. Many of our ministers came here feeling measurably disheartened because they had seen so little accomplished the past season, but they left feeling greatly revived and encouraged.

Our meeting was an excellent one for those who were present; but I cannot close without again expressing my sorrow that so few of our people were present. The Institute was planned last spring, and has since been kept prominently before the people from time to time. Last June the State Conference passed a resolution favoring it. For weeks we gave through the REVIEW repeated and pressing invitations to attend. Excellent instruction was furnished in the T. and M. work, in music, and on other important subjects, by Bro. Whitney, who left important duties to help us where we need it so much. Here was an excellent opportunity for great spiritual improvement by our leading brethren coming together to spend time for prayer and to seek God. The time was well chosen; everything was favorable; yet not more than one-third of those who should have been there would come out to accept the benefits provided for them. Do our people in Iowa wish us to conclude that it is useless to provide such opportunities for improvement, and that they will not accept them? What heart can we have to exert ourselves so hard to provide them, to plan and prepare the way while driven with many cares, if our people have not sufficient appreciation to attend them? Some districts in terrible need of just the instruction given at this meeting, which probably have not a single officer able to keep the accounts properly, were wholly unrepresented. Of late, God has not been blessing labor put forth in our Conference as he did in years past. Our ministers have accomplished little the past season. Many of our churches are in a bad condition. Our souls have felt deeply over the lack of interest manifested by many. Our people are prospering financially, are making money, but we fear this fact is a curse to them; for some seem to have less and less interest spiritually, the more they prosper temporally.

These things were enlarged upon at our meeting, and instruction was given, which, if heeded, will be a blessing to the Conference. If these things are not heeded, we expect sad results will follow. May God help us to keep from that condition where we "cannot tell when good cometh."

Osawkee, Kans., Oct. 27.

SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 18.

OF Mrs. Emily C. Judson's early history little need be said, as by means of her literary productions the public has become more or less familiar with it. She made a profession of religion at an early age, and at that time desired to become a missionary to the heathen. But, accepting the advice of her pastor to quietly wait for the opening of God's providence in this direction, she found employment as a teacher, and thus contributed to the support of her father's family. Not satisfied with this, she determined to use her pen in the production of short religious tales, hoping thereby to increase her mother's limited resources. After a time she became a correspondent of the New York *Mirror*, and a popular writer. On her marriage with Mr. Judson, she broke, as she says, the innumerable ties which bound her to the fascinating worldly life she had adopted, and consented to become what in her early religious zeal she had longed to be,—a missionary.

After this her first work was to write a biography of

her predecessor, Mrs. Sarah B. Judson. The beautiful lines which she composed as in company with Mr. Judson she passed St. Helena on their homeward voyage to Burmah, as well as the tender love and care which she bestowed on her husband's children, evince a lovely trait in her character.

After his return to India, Mr. Judson again settled in Rangoon. This was in Burmah proper, under the full control of the Burman government, which was still hostile to foreigners. He there resumed his labor on the dictionary, and to some extent engaged privately in missionary work. The native Christians who each week met at his house for religious service, dared not come or go together, or without disguising themselves, as servants or otherwise. No sooner had a good interest been awakened than a police was stationed near the house, with instructions to seize every native not connected with the family, who should leave it. At this time, Mr. Judson, in view of some favorable indications, determined to again visit Ava, for the purpose of getting assistance on the dictionary, and with the hope of securing religious toleration for believers, but, not receiving the expected financial support from the Board, he was forced to relinquish his design, and remove his family to Maulmain, where he was under the protection of the English government. This grieved Mr. Judson very much, and he felt that there was a great lack of the missionary spirit among the churches at home.

Thus he continued to labor under many discouragements. Mrs. Judson's health was insufficient to sustain the numerous hardships and privations which came upon them, and several times she seemed in a rapid decline. In November, 1849, Mr. Judson took a violent cold, followed by a fever, from which he never recovered. Having become very feeble, by the advice of his physicians, he embarked on a voyage to the Isle of France, and died on the passage, April 8, 1850. Mrs. Judson was unable to accompany him, and, after a most painful suspense of several months, learned of his death at sea, in whose foaming waters he found a quiet resting-place. His death took place when he was sixty-two years of age. Over half of his life, in fact nearly all of it, he devoted to active labor in the missionary cause; and judging from what we know of it, and from its results, God accepted his labors. Of his last days, Mrs. Judson, in writing to his sister, says:—

"There was something exceedingly beautiful in the decline of your brother's life,—more beautiful than I can describe, though the impression will remain with me as a sacred legacy, until I go to meet him where suns shall never set, and life shall never end. He had been, from my first acquaintance with him, an uncommonly spiritual Christian, exhibiting his richest graces in the unguarded intercourse of private life; but during his last year, it seemed as though the light of the world on which he was entering had been sent to brighten his upward pathway. He was in the habit of studying his subject for the Sabbath audibly, in my presence, at which time he was frequently so much affected as to weep, and sometimes so overwhelmed with the vastness of his conceptions, as to be obliged to abandon his theme, and choose another."

At one time, when speaking of dying, he said, "I am not tired of my work, neither am I tired of the world; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Perhaps I feel something like the young bride when she contemplates resigning the pleasant associations of her childhood for a yet dearer home, though only a very little like her, for there is no doubt resting on my future."

After the death of her husband, Mrs. Judson expressed a strong desire to remain in Burmah, and devote herself to the work so dear to his heart and her own, but on account of her health, and the large family of children, several of whom were in this country, and who needed her maternal care and guidance, she left Burmah the next winter, and arrived in America in October, 1851, after an absence of five years and three months.

With her family, which consisted of her aged parents, five children of Mrs. Sarah B. Judson, and one child of her own, she made it her home in Hamilton, until her death, which occurred a few years after her arrival in America.

In Burmah, after having acquired the language, she engaged in the work of the mission as her predecessors had done. In a letter to a friend, Mr. Judson thus playfully speaks of her: "Even 'the young romance writer' has made a little book (Scripture Questions), and she manages to conduct a Bible-class and native female prayer-meetings, so that I hope she will yet come to some good." Her marriage to Mr. Judson was a happy one, and from her own testimony it seems that her missionary life, notwithstanding its hardships and trials, afforded her more enjoyment than the one she previously led. M. L. H.

AN EXAMPLE TO CHRISTIAN YOUNG MEN.

A FRIEND has kindly sent us the following interesting sketch of the life of Harlan Page. As we read of his tireless efforts in the cause of the Master, and of the good he was enabled to accomplish, and remember what other devoted servants of God have done in the world's broad harvest-field, we can but think how much more fruitful should be our efforts in the cause of present truth. They had never heard of the Sabbath reform, nor of the stirring and important message that is committed to our hands; and yet how do our zeal and devotion compare with theirs?

In this work none are excused; for, as the subjoined sketch illustrates, great talent is not an indispensable requisite of a useful life. Indeed, we are more and more convinced that it is not so much talent as piety that makes one really useful in the cause and church of God; that it is not so much the knowledge taught in schools as the wisdom gained by communion with God in prayer, that will truly develop all our faculties, and give us power over hearts. It is "not by might nor by power, but by my Spirit, saith the Lord." But "knowledge is power,"—a power for good if it be rightly used,—and sanctified talent God will accept, as in the case of Paul, the apostle to the Gentiles.

Will our people, young and old, read the following sketch, and be provoked to love and good works, remembering to put love first:—

Harlan Page was born at Coventry, Conn., July 28, 1791. He was the only son of pious parents; he received a good, common education, and was taught by his father the trade of a house-joiner. In May, 1813, he was married, at which time neither himself or wife were Christians; but both were converted soon after, and united with the church March 6, 1814. He immediately consecrated himself to the service of his Master, and ever after was a striking example of what a consecrated life and personal effort will accomplish in saving souls. On his dying bed he said, "When I first obtained a hope, I felt that I must labor for souls. I prayed, year after year, that God would make me the means of saving souls." On May 13, 1818, the following resolution was recorded on his memorandum:—

Resolved, That whenever possible, I will address my brethren and sisters on the concerns of eternity, and endeavor to stir up both them and myself to diligence and engagedness in the great work of saving souls."

He resolved to act in life as though he was the only one to act. These resolutions were not merely high-sounding words, as we learn from his future history.

In 1825 he was appointed agent of the General Depository of the American Tract Society in New York, which was formed in that year, which position he held till his death in 1834, at the age of forty-three. It will be impossible in this brief sketch to enter into the details of his life, yet we think that the references that will be made will show conclusively that he always carried Christ with him. Like Paul, "he ceased not to warn every one, night and day, with tears." Personal conversation with the careless, the inquiring and the young convert, occupied much of his time. He embraced every opportunity of doing good to his fellow-men, and made use of many instrumentalities.

At one time he prepared cards upon the following subjects: "Mortal, consider;" "To-day;" etc., and had them printed in cheap form for distribution. These cards and tracts, with many others, were not only handed to individuals, but were frequently inclosed in envelopes and directed to some friend, accompanied by a few words of earnest exhortation from his pen. Every letter to his unconverted friends and relatives was richly freighted with invitations to come to the Saviour. Even in many of his business letters he took time to express his desires. The salvation of individuals was the purpose of his heart and the burden of his life. While engaged in his daily business, his thoughts were often concentrated upon some one in whom he was interested. For several years before he died, he had by him a list of the names and residences of a few persons with whom he was to converse and pray. On these he would call as he went to and from his office and meetings. He uniformly carried with him an assortment of tracts to give as opportunity offered. Frequently he would seize a few minutes from his occupation to go out and address some individual, and when the business of the day closed, he often hurried off to some meeting.

He was persistent in his efforts, always following up impressions made. If he conversed with a friend to-day, he endeavored to see him to-morrow also, and so on until he felt that he was safe. He realized in a great degree the danger that threatened the unsaved, and hence endeavored to snatch them as "brands from the burning." He expected success through the blessing of the Holy Spirit in answer to prayer. His prayers were short, fervent, and specific. He was uniform and unwearied in his labors. He not only addressed individuals personally, but frequently used his pen to embody some stirring thought for insertion in some religious newspaper. The mission and temperance causes were near to his heart.

As a partial result of his self-denying labors, we are not surprised to find that thirty-two teachers were converted in one of his Sunday-schools, and nine of them chose the ministry; that thirty-four were gathered in by him and his fellow-laborers from one ward in the city of

New York; that fifty-eight in connection with the tract and Bible houses were brought to unite themselves with the people of God; and that at his death he could count more than one hundred whom he had been directly and individually instrumental in winning to the Saviour. He died a most triumphant death, exclaiming several times during his last hours, "My work is all done; it is all done."

Estimate the influences of such a life, if possible, and then suppose there was one such person in each of our churches, and how would their power be augmented! Increase their number until ten such ones should stand forth, and what a mighty influence for good would be exerted in the community! And yet there are hundreds of young men in our churches whose opportunities and abilities are equal to those that Harlan Page possessed, and, if used, would doubtless accomplish as much.

May we so improve them that we can triumphantly exclaim with him, "My work is all done!"

MISSOURI T. AND M. SOCIETY.

The fifth annual session of the Missouri T. and M. Society met at Warrensburg, Mo., Oct. 1, 1880, and was opened with prayer by Eld. Farnsworth.

The officers present were Eld. Geo. I. Butler, President; and D. C. Hunter, Secretary. Eld. J. G. Wood, Vice-president, was absent, sick. The directors present were Marcus Adams, of Dist. No. 1, A. E. Flowers, of Dist. No. 2, J. F. Klostermeyer, of Dist. No. 4.

On motion, the Chair appointed a Committee on Nominations, as follows: J. A. Borkey, Wm. T. Millman, and D. T. Jones.

The Committee on Nominations reported as follows: For President, Eld. Geo. I. Butler; Vice-president, Eld. J. G. Wood; Secretary, Mrs. Sarah Clarke, of Lowry City, St. Clair Co., Mo. Directors: Dist. No. 1, Marcus Adams, Henry, Mercer Co., Mo.; No. 2, N. W. Allee, Kingston, Caldwell Co.; No. 3, Rufus Low, Sedalia, Pettis Co.; No. 4, J. F. Klostermeyer, Rockville, Bates Co.; No. 5, W. Hoff, Chambersville, Dade Co.; No. 6, W. H. Beddoe, Rolla, Phelps Co.; No. 7, J. M. Gallemore, Salisbury, Chariton Co. Each of these candidates was elected.

The committee also reported the following resolutions:—

1. *Resolved*, That each member of the T. and M. society be requested to make a liberal donation each quarter.
 2. *Resolved*, That the librarians be instructed to forward no orders for books or papers, unless the same be paid or secured by responsible parties.
 3. *Resolved*, That each member of our churches be requested and urged to become a member of the T. and M. society, and go to work in the cause.
 4. *Resolved*, That each officer of the T. and M. society be requested to procure a copy of the Constitution, and carefully fulfill its requirements in every particular.
 5. *Resolved*, That we recognize the importance of education in the T. and M. work, in order to secure efficiency in this important branch of the cause.
 6. *Resolved*, That each officer of the society be requested to attend the Institute to be held in Kansas, Oct. 28 to Nov. 9.
- Each of the above resolutions was adopted.

FINANCIAL REPORT.

Balance on hand at last settlement,	\$135.76
Received during the year,	501.77
Total,	637.53
Paid out during the year,	451.55
Cash on hand,	185.98
Value of books and tracts on hand,	400.00
Subscriptions outstanding,	270.00

LABOR REPORT.

No. of T. and M. members,	197
" " families visited,	758
" " letters written,	684
" " Signs taken in clubs,	269
" " Annuals given away,	1,102
" " periodicals distributed,	6,488
" " pp. tracts loaned and given away,	173,947

Adjourned *sine die*. GEO. I. BUTLER, Pres.
D. C. HUNTER, Sec.

NATIONAL T. AND M. SOCIETY OF GREAT BRITAIN.

REPORT FOR QUARTER ENDING OCT. 1, 1880.

No. of members,	30
" " reporting,	14
" " letters written,	361
" " received,	79
" " families visited,	1,997
" " subscribers obtained for periodicals,	16
" " pp. of tracts and pamphlets loaned,	48,390
" " " " " given away,	5,843
" " periodicals distributed,	2,240
" " sent by post,	2,066
Cash received from sales,	\$55.12
" " by donations,	4.47

This is a small report, but it is only that of one district. No. 2 failed to report.

J. N. LOUGHBOROUGH, Pres.
A. M. LOUGHBOROUGH, Sec.

MAINE T. AND M. SOCIETY.

QUARTERLY REPORT.

The quarterly meeting of this society was held at Norridgewock, Me., Oct. 24, 1880, at 9 A. M. The meeting was called to order by the President. Prayer was offered by Bro. Patterson. The minutes of the previous meeting were read and approved. A report of the amount of work accomplished during the past quarter was given, as follows:—

No. of families visited,	91
" " letters written,	192
" " letters received,	31
" " pages tracts given away,	11,029
" " " " loaned,	2,286
" " periodicals distributed,	1,088
" " Annuals " "	20
" " new subscribers,	11
Cash received from several districts,	\$178.63

Adjourned to call of Chair.

R. J. GOODRICH, Sec. J. B. GOODRICH, Pres.

MAINE T. AND M. SOCIETY.

ANNUAL REPORT.

The annual session of this Society was held at Norridgewock, Me., Oct. 24, 1880, at 9:30 A. M., the President in the Chair. Prayer was offered by Eld. S. J. Hersum. The report of the last annual meeting was read and approved. A report, showing the amount of labor done the past year, and the financial standing of the Society, was read, a summary of which is as follows:—

No. of members,	221
" " families visited,	531
" " letters written,	1,066
" " new subscribers,	191
" " " " on trial,	122
" " Signs taken in clubs,	85
" " College Records taken in clubs,	25
" " pages tracts given away,	57,581
" " " " loaned,	3,570
" " periodicals distributed,	7,417
" " Annuals sold,	45
" " " given away,	405

FINANCIAL REPORT.

Cash received during year,	\$631.13
" " paid out " "	580.45
" " in the treasury,	\$50.68
Amount due Review Office,	\$291.09
" " Signs " "	74.92
" " N. E. T. and M. Society,	278.78
Stock on hand,	386.88
Debt of several districts,	257.91

The Chair, having been empowered to do so, appointed the committees, as follows: On Nominations, I. C. Choate, G. W. Barker, E. C. Taylor; on Resolutions, S. J. Hersum, J. E. Baker, M. B. Patterson.

The President set before the society the importance of carrying out the principles of order in doing business with the State Secretary. 1. Each church society should do all its T. and M. business with the church librarian; 2. Each librarian, with the Secretary in his district; 3. Each District Secretary, with the State Secretary; and 4. The State Secretary should forward the business to its place of destination. If all would do this, it would be much easier for the State Secretary to keep his books, and there would be no discrepancy between the books of the District and State Secretaries. Hereafter, all business matter sent to the State Secretary by private members will be forwarded to the District Secretary, where it belongs; so by observing the above order, time and expense will be saved.

The Committee on Nominations reported as follows: For President, J. B. Goodrich; Vice-president, S. J. Hersum; Secretary, R. J. Goodrich; Assistant Secretary, Etta B. Goodrich. Directors: Dist. No. 1, R. T. Hobbs; No. 2, T. S. Emery; No. 3, M. B. Patterson; No. 4, Geo. W. Washburn; No. 5, Geo. L. Byron; No. 6, E. Shebom. These candidates were voted upon separately, and unanimously elected.

The Committee on Resolutions reported as follows:—*Whereas*, Our T. and M. society is still embarrassed for want of funds to carry forward the necessary work connected with the cause of present truth in this State; therefore,

Resolved, That we recommend that all our people take some part in raising a fund to aid in the work of the T. and M. society, and that this fund be raised by free-will offerings.

Whereas, There is a lack of interest on the part of some of the members of the T. and M. society in reporting to the society their labor during each quarter; therefore,

Resolved, That we recommend that the officers of the T. and M. society do all in their power to instruct and encourage those members who do not report, in the importance of this part of the work.

Resolved, That we hereby express our gratitude to God for his blessings upon the T. and M. work in this State during the past year.

The resolutions were separately adopted, after being spoken to by the President, Eld. S. J. Hersum, and others. Adjourned *sine die*. J. B. GOODRICH, Pres.
R. J. GOODRICH, Sec.

"RICH GIFTS TO THEE I BRING."

[A piece of manuscript found upon the table of the editor of the REVIEW, supposed to have been wafted from some tent-meeting.]

The summer day drew to a close,
And twilight brought a sweet repose;
So cool and restful all the air,
And nature yielded charms so rare,
Methought God's earth exceeding fair,
As, leaving all of worldly care,
We hastened to the place of prayer.

Where maple boughs their shadows fling,
And maple leaves are whispering,
A snowy tent arose to view,
With flickering lamp-light gleaming through;
And as the hymn rose full and free,
Like one sweet burst of melody,
I caught the words; they seemed to be
A message sent direct to me,—
"I bring, I bring rich gifts to thee."

Ah! much of care my life has known,
And pain has claimed me for its own;
I only shrank beneath the rod,
Failing to see the hand of God,
But deemed this life all profitless,
When he had only meant to bless.
Then doubt and sorrow did oppress,
And life became a weariness;
For hope and peace grew less and less.

The singing ceased; and from the Book
The man of God his lesson took,
And truths so wonderful were read
That doubt, and gloom, and sorrow fled,
And hope and gladness came instead;
For very soon my heart was led
Nearer the cross where Jesus bled.
"There shall be no more curse," he said;

"But this, our earth, shall bloom again,
And God shall come and dwell with men."
Life is no longer dark or vain,
And death is robbed of bitterest pain,
While to thy promise, Lord, I cling.
Then let the world awake, and ring
A welcome to the coming King,
While heavenly multitudes shall sing,
"Rich gifts to thee I bring, I bring."

Progress of the Cause.

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

THE CAUSE IN ENGLAND.

SINCE my last report, we have held two meetings every Sunday at Romsey, and by the help of Bro. Andrews we have kept up our Sabbath and Wednesday evening services at Ravenswood, Bro. Andrews speaking every Sunday at the latter place.

One more has been baptized, making twenty-five already immersed in our baptismal font. Several at Romsey are convinced of the truth and their duty. As yet, only a few have had courage to obey. Our prayer is that others may have strength to lift the cross.

During the past week we have heard from two more in different places here, who have decided to walk in the way of truth and obedience by keeping all the commandments of God, as the result of reading the *Signs of the Times* posted to them from our Southampton depository. To-day we have heard of two families some twelve miles distant who are about to take their stand as the result of missionary efforts on the part of two of our lonely sisters who have been loaning their books and papers.

It has been our privilege for the last four months to enjoy the society of Bro. Andrews, but we have been sad to see him so feeble. It has been a pleasure to do all in our power to minister to his comfort, and we would have been glad could he have remained longer; but the best physicians here said he must get away from the fogs of England. He had a second spell of bleeding from the lungs last week, but was so far strengthened as to start for Bâle last night, accompanied by his son, Charles, who came over for that purpose.

Bro. Andrews sees so much to be done, and such increasing interest in the work in Switzerland, that he longs to live that he may labor in the vineyard. The Lord has power to raise him up if it be his will, otherwise he is willing to die.

We have just held our quarterly T. and M. meeting. A report of the work done will be found in another column.

Oct. 19.

J. N. LOUGHBOROUGH.

NORTH CAROLINA.

Wilkes Co.—I have just returned home from this county, where I spent last Sabbath and Sunday with the dear ones who are keeping the commandments of God and the faith of Jesus. The few there are firm in the

truth of the third message. I spoke to a good congregation at Bro. Ferguson's, and I think others will embrace the truth there. They need some one to labor in that county. It is a good field, and I think a church could be raised up there with the proper labor. Bro. Fox and myself will visit them next February, the Lord willing.

Our little company in Watauga are firm in the truth. We want some one to come and help us next season. Pray for us here, dear brethren and sisters.

Oct. 20.

L. P. HODGES.

NEBRASKA.

Blair, Nov. 5.—I spent last Sabbath and first-day with the Decatur church. We had some good meetings, and the Lord was very near. Four united with the church. Fifty-seven copies of the *Signs* were taken.

A. J. CUDNEY.

WISCONSIN.

Wilson.—Sister A. M. Johnson commenced meetings here in the Wisconsin corner of the Minnesota Conference on the 11th of October. At her request, I came here the 24th. Four were baptized, and a church of twelve members was organized. We celebrated the ordinances, and had an interesting meeting. All present were encouraged. As the interest seemed to demand that a course of lectures be given here, Sister Johnson remains for that purpose. Her meetings commenced Oct. 31, with a full house. The brethren here are much encouraged.

EAU CLAIRE.—I have now returned to this place, where Bro. S. Fulton and myself have been laboring. The interest remains quite good. Twenty have signed the covenant, and a Sabbath-school has been organized. Twenty-two were present last Sabbath, and we had an interesting school. Ten copies of the *Instructor* are taken, and the little ones are supplied with primers. Prayer-meetings are held every Wednesday evening, also a Bible-class once a week.

We are now fitting up a house to hold meetings in, which we expect to occupy next Sabbath. We were sorry to part with Bro. Fulton, who left for home yesterday on account of sickness in his family. I moved my family to this place a few days ago, and we were surprised the evening after the Sabbath by a donation of various articles of food. A collection was also taken up for Bro. Fulton to the amount of \$3.90. We had some donations while holding meetings in the tent. The people are kind, and many are interested. We hope, with the blessing of the Lord, to see a large company gathered out here. Brethren, pray for us.

A. MEAD.

MICHIGAN.

Hanover, Jackson Co.—Commenced meetings at this place Oct. 23, and continued over the following Sabbath and Sunday. During this time we held fourteen meetings, speaking eleven times, besides giving an address before the temperance club of the place.

The Lord gave us liberty in presenting the truth, which was gladly received by the brethren and sisters. The last Sabbath that we were there, in a social meeting in the afternoon, eighteen came forward for prayers. The Lord gave great freedom in prayer while pleading for these dear souls.

It was expected that a church would be organized here; but after prayerfully considering the matter, we thought best to have them unite with the West Liberty church. So on Sunday afternoon nine adult persons were, by vote, taken into the church. All but one pledged to pay the tithe, and seven joined the T. and M. society. Besides this, deep feelings were awakened in others, who, we are very confident, will not find liberty until they walk out fully on the truth, and cast themselves wholly on the mercies of the Lord.

The church now consists of two companies,—the West Liberty and Hanover branches. They will hold weekly meetings and Sabbath-school at each place, meeting together on quarterly occasions.

On our way home we held one meeting at West Liberty, speaking on the soon coming of the Lord. Here, also, we had freedom in presenting the truth, and good results followed. During these meetings, the rays of light and truth that shone from the word of the Lord looked more precious to us, and, if obeyed, we believe they will drive darkness far away.

We now go to Brookfield, Eaton Co., to commence meetings there.

Nov. 5.

M. B. MILLER.

WEST VIRGINIA.

Roane Co.—No doubt many are anxiously waiting to hear something from this mission. The reason of my long silence is that I have been preaching the gospel with much contention. I came to this country by special request, and this is the way I came to be invited: Bro. Maurey, of Virginia, sent me a few addresses for Mrs. Sanborn to use in her missionary labors, and the *Signs* sent there soon created a desire to hear preaching. The interest continued to spread among the First-day Adventists, and I preached my first sermon in this vicinity at Round Knob, July 31, 1880, in a First-day Adventist monthly meeting. I preached again the next day, and on both occasions Elds. Luney and S. P. Whitney were present. Eld. Whitney then invited me to attend their Conference to be held Aug. 25, 26, and preach on the tithing system. I did so. I also preached three more discourses at the Conference, and sold a great many tracts, and gave away a great many papers. I was especially urged to preach in many of the Adventist churches, which I promised to do as soon as the providence of God should open the way.

As soon as Eld. Whitney found that many of his brethren and sisters were about to keep the Sabbath, he determined to put down the truth. The day before he commenced, he told me that he did not understand the Sabbath question, as he had never investigated it, and requested me to help him. This I did faithfully, giving him tracts and papers. He preached six discourses against the law and Sabbath, which I reviewed. He then challenged me to discuss the Sabbath question. I accepted the challenge, and we discussed the subject in five two hour sessions. He then refused to discuss his affirmative at that time, but promised before the people that he would do so the next week, at a place called the Foot of the Ridge; but he finally sent me a note saying that he would not fool away any more time with me. That is just what every man who fights against the ten commandments and the Sabbath is doing, and more; for he not only fools away his time, but also his chance of obtaining eternal life. Many who have been his warmest friends have become perfectly disgusted with his spirit and inconsistencies. I do not know just how many are keeping the Sabbath, but I know of fifteen grown people who have embraced it. Two of them are preachers who have a good influence among the First-day Adventists, and have preached among them some time.

I. SANBORN.

MISSOURI H. AND T. SOCIETY.

THE third annual session of the Missouri H. and T. Society met at Warrensburg, Mo., Oct. 3, 1880. Eld. J. G. Wood, the President, being absent, sick, the Society was called to order by the Secretary, D. C. Hunter. Prayer was offered by Bro. Farnsworth.

On motion, Eld. Geo. I. Butler was elected Chairman.

On motion, the Chair appointed J. M. Gallemore, H. Woodruff, and Henry Hoover the Committee on Nominations.

The Committee reported as follows: For President, Eld. J. G. Wood; Secretary, D. C. Hunter. Each of the candidates was elected.

The Secretary's report was as follows:—

No. of clubs,	12
“ “ full members,	94
“ “ teetotal pledge members,	325
“ “ anti-rum and tobacco pledge members,	28
“ “ anti-whisky pledge members,	40

Total,	487
Cash on hand at last settlement,	\$19.50
Collected this year,	4.00
Total,	\$23.50
Amt. paid General Association,	20.00

Cash on hand, \$3.50
Adjourned *sine die*. J. G. WOOD, Pres.
D. C. HUNTER, Sec.

—Learn from your earliest days to endure your principles against the perils of ridicule; you can no more exercise your reason if you live in constant dread of laughter than you can enjoy your life if you are in constant fear of death. If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.

General Selections.

OUR MINISTER'S SERMON.

THE minister said last night, says he,
 "Do n't be afraid of givin';
 If your life's worth nothin' to other folks,
 Why, what's the use of livin'?"
 And that's what I say to my wife, says I,
 There's Brown, the miserable sinner,
 He'd sooner a beggar would starve than give
 A cent toward buyin' a dinner.

I tell you our minister's prime, he is,
 But I could n't quite determine,
 When I heard him a givin' it right and left,
 Just who was hit by his sermon.
 Of course, there could n't be any mistake
 When he talked of long-winded prayin',
 For Peters and Johnson they sot and scowled
 At every word he was sayin'.

And the minister he went on to say,
 "There's various styles of cheatin',
 And religion's as good for every day
 As it is to bring to meetin'.
 I do n't think much of the man that gives
 The loud amens to my preachin',
 And spends his time the followin' week
 In cheatin' and overreachin'."

I guess that dose was bitter enough
 For a man like Jones to swaller;
 But I noticed he did n't open his mouth,
 Not once, after that, to holler;
 Hurrah, says I, for the minister—
 Of course I said it quiet—
 Give us some more of this open talk,
 It's very refreshin' diet.

The minister hits 'em every time;
 And when he spoke of fashion,
 And riggin' out in bows and things,
 As woman's rulin' passion,
 And coming to church to see the styles,
 I could n't help a winkin'
 And a nudgin' wife, and says I, "That's you,"
 And I guess it sot her thinkin'.

Says I to myself, That sermon's pat;
 But man is a queer creation,
 And I'm much afraid that most of the folks
 Won't take the application.
 Now, if he had said a word about
 My personal mode of sinnin',
 I'd have gone to work to right myself,
 And not set there a-grinnin'.

Just then the minister says, says he,
 "And now I've come to the fellers
 Who've lost this shower by usin' their friends
 As a sort o' moral umbrellas;
 Go home," says he, "and wear the coats
 You tried to fit for others."

My wife she nudged, and Brown he winked,
 And there was lots o' smilin',
 And lots o' lookin' at our pew,
 It sot my blood a-billo';
 Says I to myself, Our minister
 Is gettin' a little bitter;
 I'll tell him when the meetin's out that I
 Ain't at all that kind of a critter.

—New Haven Register.

GOD'S RICH SUPPLY.

HUMAN nature is a mass of wants. The earliest cry of infancy means want of food, or sleep, or relief from pain. The silent appeal of old age in its arm-chair is for a daily supply of daily necessities. Columns of our daily journals are filled with the catalogue of "wants." The chief purpose of all trade, manufactures, and commerce is to supply the various needs of humanity; and God's grandest ministration of love is to supply the endless necessities of his dependent children.

What a glorious promise that is which Paul records in his letter to the generous Philippians. They had been kind to him, and he writes back to them: "My God will supply all your need according to his riches in glory by Christ Jesus." That is a divine promise, made to be kept. I can put that away where I put my U. S. bonds, with a comfortable certainty of no defalcation. This passage is one of the "government securities" of Heaven. It is my God who issues the promise, my own personal Father. He does not bind himself to give me all I may lust after; no, not even all I may pray for. Many of my wants are purely artificial and born of selfishness. I may crave wealth; and he may see that my soul would be richer if I were poor. I may ask for some promotion; and he may know that my road to holiness lies through a valley of humiliation and disappointment. So he only agrees to give me what I need, which is a very different thing from what I may be craving.

Let us observe, too, on what a munificent scale our God supplies our necessities. He gives "according to his riches." When old John Jacob Astor was once

solicited to subscribe to a certain object, the solicitor pointed to his son William's name on the list, as an inducement for him to give. "Ah!" said the shrewd old German, "he can afford to put down his name. He has got a rich father." The poorest widow in her attic, the coarsely-clad missionary in his frontier cabin, have this comfort, that their Father has the resources of the universe at his control. Human love is a taper, easily blown out. God's love is the inexhaustible sun, which lavishes as much light to-day as it did on creation's morn. When some people read this text we are looking at, they imagine that God pays his children "in glory." So he will in Heaven; but not here. We have not reached that stage yet. The passage signifies "in a glorious way." It is not the substance of the supply, but the method of it. When our God guarantees to provide for his trusting children, he does it after no stingy and scrimping fashion, but he does it gloriously.

Rowland Hill once had a hundred pounds put in his hand for the benefit of a poor minister. He sent the poor man five pounds, and added in his letter: "There will be more to follow." A little while after, he remitted another five pounds, with the same assurance,— "More to follow," and so on until the whole hundred had been forwarded. This prudent process kept the minister from any rash extravagance, and also kept him in pleasant expectation of good things to come. In like manner, our Heavenly Father sends converting grace with the assurance that sustaining grace is to follow. If he calls us to a labor that is hard or a duty that is difficult, he promises to bestow strength equal to the day. So it will be until the dying hour; and then there will be infinitely "more to follow"—even the exceeding and eternal weight of glory. And all this supply comes to us "in Christ Jesus." It is on account of the merits and the mediation of the Redeemer that all these rich blessings are guaranteed to the believer. He that spared not his own Son, but delivered him up for us all, shall he not with him freely give us all things?

This promise is a casket of heavenly jewels. The believer who has locked it up in his or her heart should never have an ague of disquietude. It covers the whole range of actual necessities. Our deepest need, after all, is to be delivered from vain, wicked desires and to covet only the best gifts. The curse of life is to hanker for what we ought not to have. But when our desires are purified, and we only long for those things which are for our eternal good, oh! in what a glorious way God loves to supply all our needs! Do we need forgiveness? He delighteth in mercy and is just to forgive us our sins. Do we need purification from guilt? The blood of Jesus Christ cleanses us from all iniquity. Do we need guidance? His word is a lamp unto our feet, and where our Bibles do not meet the case, his providence often opens the pathway. Unto the upright there ariseth light in the darkness. A young friend of mine, who had long been hungering to preach the gospel, has had his way into the ministry cleared before him with as distinct an interposition of the Divine Hand as was the multiplication of the loaves and the fishes to the hungry multitude.

Do we need strength to resist temptation? He is able to succor those who are tempted. Do we need a "hope of glory"? Christ is formed in us. Do we need the preparation for Heaven? He maketh us meet for the inheritance of the saints in light. No child at our tables can need daily bread more than we need the Holy Spirit. I open God's Promise-book, and read that if earthly parents are willing to give bread to their children, how much more will our Heavenly Father give his Spirit to them that ask him!

God's way of giving is a glorious way, in that he so often grants us more than we pray for. Like the man who rapped at the door at midnight for "three loaves" and received "as many as he needed," we go away often laden with a sense of God's liberality. Solomon simply asked for a "wise and understanding heart;" but God was so pleased with the request that he gave him, in addition, "riches and honor." The Syrophenician mother only begged for the healing of her daughter. Christ kept her at arm's length until he had tested her faith; and then he gave her not only the boon she asked, but also his priceless commendation: "Great is thy faith. Be it unto thee even as thou wilt!" She really got Christ himself. This is the highest achievement of prayer,—to win for ourselves the very God of our life.

Some earnest Christians wonder why they do not have their needs supplied sooner, and why they have to "wrestle" for the coveted blessings. One reason is, to strengthen and compact their faith. Then, too, as an acute writer has well said, the real wrestling is not with the loving God so much as it is with the obstructions which lie between God and us—such as selfishness, or fear, or unbelief. When these are

out of the way, the stream of blessings flows in. There is many a church that will have to wrestle with its worldliness and self-sufficiency, or its wretched quarrels and back-bitings, before the Spirit's blessings are poured out.

Nothing will so purify or enlarge our desires as love. If we love God, we shall desire his glory. If we love Jesus, we shall desire the coming of his kingdom. Even the slave of the intoxicating cup will find the new love of Christ expelling his desire for the deadly thing. The deeper and purer our needs, the more abundant will be the flow of heavenly gifts. As we draw closer up to the fountain-head, we shall be filled unto all the fullness of God. He will supply every right desire according to his riches, in his glorious way, through Christ Jesus.—Theodore L. Cuyler, D.D., in *Independent*.

LET YOUR LIGHT SO SHINE.

A TRAVELER visiting the lighthouse at Calais, said to the keeper, "But what if one of your lights should go out at night?" "Never! impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America or India, saying that on such a night the lights at Calais lighthouse gave no warning, and some vessel had been wrecked. Ah, sir! sometimes I feel, when I look upon my lights, as if the eyes of the whole world were fixed upon me. Go out? burn dim? Never! impossible!"

With how much dignity can enthusiasm invest the humblest occupation! Yet what a lesson to the Christian! It is no romance which makes the Christian a spiritual lighthouse for the world, with the eyes of the whole world upon him. Let, then, his light be full, and bright, and clear. The moment he neglects it, and leaves his lamps untrimmed, some poor soul, struggling amid the waves of temptation, for lack of it may be dashed upon the rocks of destruction.—*Observer*.

A HARD LESSON.

AT the prayer-meeting, a few evenings ago, a sweet-voiced woman rose and said some tender, trustful words.

"I have learned," she testified, "to thank God each day for each new thing that comes into my life. It was not an easy lesson to learn. Many things come to us that are not glad or pleasant, and that it seems hard to be thankful for. But I find that it helps me to thank God for every new thing he gives me, whether it is what I asked for or not."

Yes, it is a hard lesson; how many learn it? How many, having received some gift of life or experience that hurts them, can and do take the same straight to God, and say, "Here, Lord, I thank thee for this thing that hurts me so—make it my help"? How many act as though they truly believed God's hurting gifts could heal some conscious need?

We can none of us tell just how much profit it may be to carry an always thankful heart. We do not know just how much we lose by a chronic habit of doubting complaint. To make the best of what we have is a philosophy common, perhaps, but it should be more than a philosophy—it should be abiding faith. For it is only through faith that we can really make the best of anything. It is only by carrying it to God, in fervent acceptance, and asking him to make the best of it for us, that the very best of it can be had.

We are so powerless ourselves! Each day is only another weakness, or a new revelation of the old. We cannot really make the best of anything without God's strength be under it or in us. And unless we thank him for all things, we may fail sometime to give thanks for that which of all that could be sent he knew to be the best our life could have. We are not wise judges—we should remember that. We are just children, crying in the night, and what we need we do not surely know. And even as we know how to give good gifts—the best gifts, the most helpful—to our children, so does the dear Lord know how to give unto us. Philosophy like this would serve a blessed purpose; how much more blessed and blessing is it when philosophy ripens to faith, and all things are good gifts because they come from God!—*Selected*.

FRUIT-BEARING.

THE theme for thought at the prayer-meeting was "fruit-bearing." During the evening, a sister begged to relate the following incident in her own experience:—

"We were occupying, during a season, the residence of a friend whose family was abroad, and whose business called him from home for weeks to

gether. The grounds adjoining the house were extensive and well-stocked with fruit, but my special wonder and delight was in an arbor covered with a grape vine both luxuriant and prolific. The arbor afforded a cool retreat during the warm summer days, the thick foliage of the vines forming an effectual screen from the rays of the sun, while the still green fruit hung in abundant clusters from the branches.

"When the owner of the place came to visit us, I took him at once to the arbor, that he might share in my pleasure. He looked awhile in silence, and then, taking a knife from his pocket, began cutting off the leaves. One by one they fell upon the ground at my feet, covering it thickly, while the vine looked sadly stripped, and the sunlight, streaming in, flecked the leafy carpet upon which we stood.

"Oh! what have you done?" exclaimed I. "The beautiful arbor is well-nigh spoiled."

"But the fruit is not spoiled," he answered. "It could never ripen under the dense shade of those leaves. They had to be taken away, that the sun might reach the fruit."

"And truly, the grapes almost immediately began to swell and mellow and glow with the deepening color, until at last they hung in rich, ripe, purple clusters from every branch of the vine."

Let each one who reads ponder, as did this sister, the incident and its application to his or her own Christian experience. When the Lord, the owner of the vineyard, knowing well the conditions of spiritual growth and fruit-bearing, cuts off here and there, it may be thick and fast, the leaves of empty professions, of carnal desires, of wordly pleasures, of cherished affections which come between our souls and him, let us not cry out against his providence, but, kissing the hand that smites in love, let us open our hearts that they may receive the full rays of the Sun of Righteousness, and glorify the Father by bringing forth much fruit.—*M. G. B.*

SOWING DRAGON'S TEETH.

NEW ENGLAND was recently startled by the tidings that a young man,—hardly more than a boy,—in the State of New Hampshire, had shot and murdered his aunt, and then lodged a pistol ball in his own brain. Though his apparent healthfulness cast discredit on the latter portion of the story, yet in a few days a marked change occurred, and the murderer suddenly died from the effect of the bullet, as was proved by a post-mortem examination.

A short time before his death, he most positively denied having had any trouble or cause of quarrel with his aunt, and as his death cuts off judicial investigation, a strange mystery overhung the case; but from disclosures made by the prisoner, the sheriff is said to have authorized the statement that "the motive of the crime was to satisfy a morbid curiosity, which had been created by long continued vicious habits, and the reading of sensational, vulgar, and criminal literature."

Four days before his death he was asked casually by an attendant if he ever read novels, to which he replied that he did; stating his preferences in such a way as to show that his penchant for *yellow-covered literature was the ruling passion.*

These are only fresh instances of the demoralizing and damning effects of the circulation of the vile trash that is sent through all the land. The world has gone astray after lies. From the pious novels and Sunday-school swash that pervert the taste of the youngest readers, and the romantic love-tales that ruin the morals and wreck the lives of giddy girls, down through all the reeking depths of brutal licentious abomination, which stimulate to robbery, outrage, murder, and outlawry, the trail of the serpent is on the literature of the age. And while people are neglecting the circulation of healthful reading matter, this venomous stuff is going everywhere and carrying death wherever it goes.

—In regard to the lawfulness of certain pursuits, pleasures, and amusements, it is impossible to lay down any fixed and general rule, but we may confidently say that whatever is found to unfit you for religious duties or to interfere with the performance of them, whatever dissipates your mind or cools the fervor of your devotions, whatever indisposes you to read your Bible or engage in prayer, wherever the thought of a bleeding Saviour or of a holy God, of the hour of death, or of the day of Judgment, falls like a cold shadow on your enjoyment, the pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections will haunt a dying bed, and plant sharp thorns in its uneasy pillow, these are not for you.—*Dr. Guthrie.*

Notes of News.

- General Garibaldi is reported dangerously ill.
- There are 43,000 post-offices in the United States.
- Severe storms and floods are reported from Germany.
- The Cologne Cathedral was erected at a cost of about \$10,000,000.
- More than 3,000 Hindoo girls are receiving a Christian education.
- A pear-tree in Fall River, Mass., has produced two crops of pears this season.
- Last year, 13,000,000 pages of Christian literature were distributed in Turkey.
- There are 170 colleges in the United States where both sexes are admitted as students.
- The work of translating the Scriptures into the Zulu language is nearly completed.
- There are now 15,000 converts to Christianity in China; 40 years ago there were only three.
- The agitation in Ireland continues. Parnell has just had an enthusiastic reception at Limerick.
- President Hayes has appointed Thursday, Nov. 25, as a day of national thanksgiving and prayer.
- The Legislature of the Netherlands has refused to re-establish capital punishment by a vote of 41 to 20.
- St. Louis has 60 kindergartens, in which 5 201 children between the ages of five and seven years receive instruction.
- The annual report of the Post-Master General shows receipts of \$33,316,479.34, and expenses aggregating \$36,101,820.38.
- Oct. 25, Massachusetts commemorated the centenary of the organization of the government under its present constitution.
- The bureau of engraving and printing printed \$789,240,950 worth of notes and bonds last year, at a cost of less than \$1,000,000.
- Fifteen hundred leading merchants of Marseilles, France, have signed a protest against the expulsion of the religious congregations.
- A collection of patriotic military stories is to be compiled for use in the primary schools of France, by order of the Minister of War.
- In the severe storm that recently passed over Great Britain and the adjacent waters, as noticed in our news column last week, 186 vessels were wrecked.
- Oct. 31 was the 363d anniversary of the birthday of the Reformation; the day on which Martin Luther nailed his 95 theses on the door of the castle church at Wittenberg.
- The liberality of the converted heathen is truly wonderful. The average amount contributed by each man, woman, and child in the church in Erzeroum, Turkey, is \$15.00 a year.
- Diplomatic circles in London are excited over a report that the Czar of Russia is dead. The rumor is unconfirmed, but the feeble health of the monarch makes the report seem probable.
- A Vienna dispatch states that a large Franco-Polish company has been formed in Lemberg for working the petroleum wells of Galiya on the American plan. These wells have hitherto been unprofitable.
- The *Christian Weekly*, in a recent issue, says: "A natural result of the spread of infidelity, and of the weakening of the foundation principles of morality, is witnessed in Germany, where the number of criminals had increased from 34,882 in 1875 to 600,642 in 1878."
- The English is the most widespread of the languages of civilized nations. It is the mother tongue of about 80,000,000 people; German, of between 50,000,000 and 60,000,000; French, of between 40,000,000 and 50,000,000; Italian, of 28,000,000; Russian, of between 55,000,000 and 60,000,000.
- During the past six years, several free circulating libraries have been established in Japan. The largest of these, in the Confucian temple at Tokio, contains 63,840 volumes of Chinese and Japanese works, 5,162 of English, and between 8,000 and 9,000 volumes in other European languages.
- The verdict of the jury that has been investigating the recent railroad accident at Pittsburg, Pa., by which so many met a terrible death, is that the Pennsylvania Railroad Company was guilty of criminal negligence in several particulars, a due attention to which might have prevented the disaster.
- The *American Architect* states that last year 3,750,000 passengers for each mile of road were safely carried over the London Metropolitan Underground Railway. The surface roads throughout the kingdom, taken together, do not carry so many passengers, and they average 11 injured passengers a week. These facts show the superiority of the underground system.
- On the afternoon of Oct. 21, a terrible accident occurred near Paris. A gymnast attempted to perform several athletic feats on a trapeze suspended from a balloon. But when the balloon had reached the height of 1,000 yards, he fell, his body striking the ground with such force that it made a hole in the earth two feet deep, and rebounded four yards.
- A native king of one of the States of Western Africa died recently, and his death will be celebrated by a massacre of natives, including 200 chiefs. The idea is, to furnish the dead chief with an efficient and showy body-guard as he enters the land of shades. The victims go to the block expecting the same rank and honor in the service of their leader that they enjoyed before death.
- Sir Henry Bessemer, the inventor of the new process for manufacturing steel, has had the freedom of the city of London conferred on him. It is said that Dr. Jenner and Sir Rowland Hill are the only other inventors who have been thus honored. Before his process was introduced into Sheffield, the entire manufacture of steel was 51,000 tons a year; now it is 830,000 tons. Formerly, it required from two to

three weeks, at a cost of £50 or £60 a ton; now it takes but 15 or 20 minutes, and costs only £6 or £7 a ton.

—In 1879, the largest meteoric stone ever beheld in America fell on a farm in Iowa. The stone lay imbedded fifteen feet deep in the ground for ten or twelve days, visited by hundreds of people, each one carrying off a piece of it. The Davenport Academy of Sciences failing to secure it, through lack of the \$160 necessary to remove it, the owner sold it for \$160, supposing that it was intended for an institution in the State. The purchaser not long since sold it to the British Museum for \$6 500; and there it is to be placed in a glass case and preserved as a celestial wonder. Its weight when shipped for London was 431 pounds.—*Christian Weekly.*

Obituary Notices.

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

SECRET.—Died in Galena, Kan., Oct. 20, 1880, Willie, son of J. H. and R. F. Secret, aged 3 years and 4 days. His disease was inflammation of the stomach and bowels, from which he patiently suffered for several months.

JAMES HACKETT.

BRIGGS.—Died of dropsy, at Clyde, Allegan Co, Mich., Oct. 25, Theron S., youngest child of Bro. and Sr. Briggs, aged 10 months. The parents are comforted by the thought that the Lifegiver is soon coming, when their dear one will "come again from the land of the enemy." Discourse by the writer, from Jer. 31:16.

H. M. KENTON.

DALY.—Rachel Daly died of typhoid fever at the residence of her daughter, Sophrona Winslow, in Attica, Mich., Oct. 28, 1880, aged 70 years and 7 months. In 1843 she united with the Christian Church, of which she remained a member until she embraced the third angel's message, at Dryden, six years ago. She has since been a firm believer in the Advent doctrine, and died in hope of a part in the first resurrection. Words of comfort were spoken by Eld. D. A. Wellman from Amos 4:12. May the love of God so fill our hearts that we may perform life's duties and bear its trials like good soldiers of the cross, and at last, with our mother, have a home in the earth made new.

T. J. AND A. M. SUTHERLAND.

WHIPPLE.—Died of a complication of diseases, at Cleveland, Minn., Oct. 12, 1880, Eunice, wife of J. R. Whipple, aged 70 years, 3 months, and 9 days. Father and mother Whipple and their two daughters embraced the third angel's message under the labors of Eld. J. N. Andrews, during a tent-meeting held at this place about twenty years ago. Sister W. has since lived a devoted Christian life, ever letting her light shine to all around her. She was a member of the T. and M. and also of the V. M. society. Her earnest testimony will be missed by the little church at Cleveland. During her last illness, she was patient, and expressed a willingness to go if her work was done. She leaves an aged companion and seven children to mourn her absence. We sorrow, but not as others who have no hope. Funeral discourse by Eld. Savage (Methodist) from John 14:1-3.

E. A. WRIGHT.

SARGENT.—Died in Bellville, Ohio, Sept. 10, 1880, Nancy Sargent, aged 65 years, 7 months, and 9 days. Sister Sargent was for many years a member of the M. E. Church, but fourteen years ago she embraced present truth under the labors of Bro. Lawrence and Van Horn. She ever tried to live a consistent Christian life. She was faithful in her attendance on Sabbath and prayer-meetings, and took great interest in the Sabbath-school, attending regularly, learning her lessons well, and always encouraging the young people to work for the good of the school. Her children have lost a good and loving mother, her neighbors a kind friend, and her church a true and faithful member. Funeral discourse by the Presbyterian minister of this place, from Job 14:13, a text selected by herself a short time before her death. Though her sufferings were very great during her last illness, yet she trusted fully in the Redeemer, and rejoiced that she would soon be at rest, safely sheltered till God's wrath be past.

M. HOLTOM.

BLAIR.—Died at Elivon, Kan., Oct. 9, 1880, Ozilda, wife of Bro. John Blair, aged 26 years, 6 months, and 5 days. Sister Blair made a profession of religion in March, 1874, and joined the Baptist Church, of which she remained a member until December, 1878, when she embraced present truth under the labors of Bro. D. T. Bourdeau and J. H. Cook. Hers was a consistent Christian life, and although she suffered, she bore it all with Christian fortitude, rejoicing in the hope of a part in the first resurrection. She made a most touching appeal to her companion and little son to make sure work of overcoming and be prepared for a place in Christ's coming kingdom, and after she was too weak to speak, she still beckoned to them in anxious pleading. The writer took charge of the funeral. Many warm friends followed our sister to the place of burial, where we listened to a few very appropriate remarks by Eld. Chas. Wierhouse (Baptist) from 1 Sam. 20:3, last clause.

L. A. GEORGE.

HUTCHINSON.—Died in Port Andrew, Richland Co., Wis., Oct. 7, 1880, my sister, Mrs. Lorinda Hutchinson, aged 61 years, 10 months, and 16 days. While on a visit to me for the first time in over forty-one years, she was stricken down with bilious fever, which terminated fatally. She experienced religion at the age of twelve years, and united with the M. E. Church, of which she was a worthy member; and when, a few years ago, increased light shone upon the sacred page, she accepted it, and united with the S. D. Adventist church at Silver Hill, N. Y. Her last hours were peaceful. She never murmured, but praised the Lord when conscious, and at last sweetly fell asleep in Jesus. May her children and her brothers be prepared to meet her in the first resurrection. Funeral discourse by Bro. Leggett, of the Sand Prairie Church, near where she rests. Text, John 14:1-3.

THOMAS DEMMON.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00

Thoughts on Revelation. By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00

Thrilling Incidents in the political Life of Francesco Uragos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

The Spirit of Prophecy: or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp. \$1.00

Vol. I. Old Testament Facts to Christ. \$1.00

Vol. II. Life and Ministry of Christ. \$1.00

Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of His Apostles. \$1.00

Vol. IV. (In preparation.) \$1.00

The Constitutional Amendment: A discussion between Elder W. H. Littlejohn and the editor of the Christian Statesman, on the Sabbath. 384 pp. \$1.00

Spiritual Songs. A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00

Morocco, gilt. \$1.50

The Song Anchor. A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.

Bound in muslin. 50 cts.

The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.

The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy: or, an exposition of Rev. 13:11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. 35 cts.

Bound in flexible cloth. 25 cts.

A Word for the Sabbath; or false theories exposed. A poem, by Elder U. Smith. 60 pp. 30 cts.

Glazed paper covers. 15 cts.

Bible Lessons for Little Ones, No. 2. Flexible cloth. 20 cts.

Bound Volumes of Review and Herald. Each \$3.00.

The Youth's Instructor for 1879. Firmly bound. \$1.00.

Bible Lessons for Little Ones. A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children. 15 cts.

In flexible cloth, 84 pp. 15 cts.

In paper covers, 84 pp. 10 cts.

Gems of Song. A vest-pocket song book containing hymns only. A choice collection. 96 pp., 119 hymns, bound in flexible cloth. 15 cts.

In paper covers. 10 cts.

BOOKS IN PAPER COVERS.

Constitutional Amendment. Condensed, 336 pp. 40 cts.

Sanctuary and 2300 Days. Condensed, 224 pp. 30 cts.

Facts for the Times. A collection of valuable extracts from eminent authors. 224 pp. 25 cts.

Eleven Sermons on the Sabbath and Law. By Elder J. N. Andrews. 226 pp. 25 cts.

United States in Prophecy. 200 pp. 20 cts.

The Nature and Tendency of Modern Spiritualism. By Elder J. H. Waggoner. 184 pp. 20 cts.

The Atonement. By Elder J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 20 cts.

The Ministration of Angels, and the Origin, History, and Destiny of Satan. By Elder D. M. Canright. 144 pp. 20 cts.

Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Elder James White. 182 pp. 20 cts.

Refutation of the Age to Come. By Elder J. H. Waggoner. 168 pp. 20 cts.

The Spirit of God, its Gifts and Manifestations to the end of the Christian age. By Elder J. H. Waggoner. 144 pp. 15 cts.

The Three Messages of Rev. 14:6-12. Particularly the third angel's message and the two-horned beast. By Elder J. N. Andrews. 144 pp. 15 cts.

The Two Laws, as set forth in the Scriptures of the Old and New Testaments. By Elder D. M. Canright. 104 pp. 15 cts.

The Morality of the Sabbath. By Elder D. M. Canright. 96 pp. 15 cts.

Miraculous Powers. The Scripture testimony on the Perpetuity of Spiritual Gifts. 128 pp. 15 cts.

The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day of the Week. By Elder J. N. Andrews. 112 pp. 15 cts.

Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Elder James White. 64 pp. 10 cts.

The Sunday Seventh-Day Examined. A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts.

The Seven Trumpets. An exposition of the subject, as set forth in Revelation, Chaps. 8 and 9. 96 pp. 10 cts.

The Truth Found. The nature and obligation of the Sabbath. By Elder J. H. Waggoner. 64 pp. 10 cts.

Vindication of the True Sabbath. By Elder J. W. Morton, formerly Missionary of the Reformed Presbyterian church to Hayti. 68 pp. 10 cts.

Sermon on the Two Covenants. By Elder J. N. Andrews. 48 pp. 10 cts.

Hope of the Gospel. By Elder J. N. Loughborough. 80 pp. 10 cts.

Christ and the Sabbath; or, Christ in the Old Testament and the Sabbath in the New. By Elder James White. 56 pp. 10 cts.

Redeemer and Redeemed. By Elder James White. This work sets forth the plan of Redemption in its three stages. 40 pp. 10 cts.

Review of Gilfillan; or, Thoughts Suggested by the Perusal of Gilfillan and other Authors on the Sabbath. 64 pp. 10 cts.

Appeal to the Baptists for the Restitution of the Bible Sabbath. 46 pp. 10 cts.

Review of Baird. A review of two sermons against the Sabbath and Seventh-day Adventists. By Elder J. H. Waggoner. 64 pp. 10 cts.

The Ancient Sabbath. Forty-four objections considered. 88 pp. 10 cts.

Life of Christ, in six pamphlets. By Mrs. Ellen G. White:—

No. 1. His First Advent and Ministry. 104 pp. 10 cts.

" 2. His Temptation in the Wilderness. 96 pp. 10 cts.

" 3. His Teachings and Parables. 126 pp. 15 cts.

" 4. His Mighty Miracles. 128 pp. 15 cts.

" 5. His Sufferings and Crucifixion. 96 pp. 10 cts.

" 6. His Resurrection and Ascension. 80 pp. 10 cts.

Life of the Apostles, in two pamphlets:—

No. 1. The Ministry of Peter. 80 pp. 10 cts.

" 2. The Teachings of Paul. 80 pp. 10 cts.

Bible Lessons on Prophecy. The Lessons for Bible Classes as issued with the Youth's Instructor for 1879. 10 cts.

TRACTS.—8 pages, 1 cent each. The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—A Sign of the Day of God—Brief Thoughts on Immortality—Which Day?—Can We Know? or Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—100 Bible Facts about the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why not Found out Before?

TRACTS.—16 pages, 2 cents each. Christ in the Old Testament—The Sabbath in the New Testament—The Spirit of Prophecy—The Old Moral Code not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Millennium—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elihu on the Sabbath—First Message of Rev. 14—The Law and the Gospel.

TRACTS.—24 pages, 3 cents each. The Second Message of Rev. 14—Who Changed the Sabbath?—The Lost-Time Question—Scripture References—The End of the Wicked—Infidel Cavils Considered—The Pocasset Tragedy—Sabbaton.

HEALTH PUBLICATIONS.

The Household Manual. A book brimful of information on a hundred useful topics. 20,000 have been sold in two years. Bound, 172 pp. 75 cts.

Digestion and Dyspepsia. By J. H. Kellogg, M. D. This work embodies the results of the author's experience in dealing with all forms of the disease, in all of its stages, and is a thoroughly practical treatise on this prevalent malady. In cloth, 176 pp. 75 cts.

Plain Facts about Sexual Life. The most complete and important book for the general public yet published on the subject named in the title. The Boston Journal says of it, "A book so intelligently written should not lack for readers." Handsomely bound in cloth, gilt edges, 416 pp. \$2.00

Uses of Water in Health and Disease. Giving careful and thorough instructions respecting the uses of water as a preventive of disease, and as a valuable remedy. In cloth, 166 pp. 60 cts.

Paper covers, 136 pp. 25 cts.

Diphtheria. A concise account of the nature, causes, modes of prevention, and most successful mode of treatment of this now prevalent and fatal malady. Board covers, 64 pp. 25 cts.

Alcoholic Poison; or, the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine. This is the

best compendium of the temperance question published. Its statements are brief, concise, and to the point. Paper covers, 128 pp. 25 cts.

Healthful Cookery. A Hand-book of Food and Diet; or, What to Eat, When to Eat, and How to Eat. It contains a large number of recipes for the preparation of wholesome and palatable food without condiments. Enamel paper covers, 128 pp. 25 cts.

Proper Diet for Man. A scientific discussion of the question of vegetable versus animal food. Ultra notions are avoided, and the subjects treated are handled with candor. Paper covers. 15 cts.

Evils of Fashionable Dress, and How to Dress Healthfully. This little work considers the subject of fashionable dress from a medical standpoint, and thoroughly exposes its evils. It does not stop here, but points out an easy and acceptable remedy. Enamel covers, 40 pp. 10 cts.

Bound Volumes of the Health Reformer. These valuable volumes contain more practical information of a vital character than any others of their size. Each volume contains 360 pages of reading matter, well bound. \$1.50

JUVENILE BOOKS.

The Sunshine Series. Stories for little ones, in ten small books, adapted to children from the ages of four to ten years. In glazed paper covers, 320 pp. 50 cts.

Golden Grain Series. A choice collection of instructive stories suited to the wants of children from eight to sixteen years and older, illustrated and beautifully bound in three volumes. 50 cts.

THE HARD WAY, 160 pp. 40 cts.

THE SCHOOL-BOY'S DINNER, 160 pp. 40 cts.

GRUMBLING TOMMY, 160 pp. 40 cts.

Golden Grains in Ten Pamphlets. The same reading as in the first two volumes, without pictures, in ten pamphlets of 32 pages each, 320 pp. 50 cts.

Sabbath Readings for the Home Circle. In three volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-school and family libraries. Each 60 cts.

The Child's Poems. Containing Little Will and other stories, teaching beautiful lessons of temperance and virtue. Bound in cloth and richly embossed in gold and black. 128 pp. 30 cts.

The Game of Life. Three lithographic illustrations with explanations. These scenes represent Satan playing a game with man for his soul. Neatly bound in board. 50 cts.

The Advent Keepsake. A collection of Bible texts for each day in the year, on the subjects of the Second Advent, the Resurrection, etc. Muslin, 136 pp. 25 cts.

HEALTH AND TEMPERANCE TRACTS.

Startling Facts about Tobacco. A description of the evil effects of tobacco-using. 32 pp. 4 cts.

Tea and Coffee. A careful statement of the objections to the use of these popular beverages. 32 pp. 4 cts.

Wine and the Bible. A demonstration that the Bible in no degree sustains the habitual use of alcoholic drinks of any sort. 24 pp. 3 cts.

Alcoholic Medication. A protest against the wholesale employment of alcoholic compounds in the form of bitters, tonics, blood purifiers, etc. 16 pp. 2 cts.

Pork. This tract exposes the filthy scavenger in all his uncleanness. 16 pp. 2 cts.

The Drunkard's Arguments Answered. Leaves no excuse for tipplers. 16 pp. 2 cts.

Cause and Cure of Intemperance. 8 pp. 1 ct.

Moral and Social Effects of Intemperance. A forcible statement of facts and statistics. 8 pp. 1 ct.

TRACTS.—32 pages, 4 cents each. Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—The Celestial Railroad—The Seventh Part of Time—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Throes—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14.

CHICAGO & GRAND TRUNK R.Y.

Table with columns for WESTWARD, STATIONS, and EASTWARD, listing train times and routes between Chicago and Grand Trunk R.Y. stations.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and routes for the Michigan Central Railroad.

Day Express and Mail daily, except Sunday. Pacific Express and Local Passenger west and Atlantic and N. Y. Express east run daily. Night and Evening Express daily, except Saturday and Sunday. H. C. WENTWORTH, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., Thursday, November 11, 1880.

CANVASSERS WANTED.

CHRISTIAN men and women wanted to canvass for a book for the times. It will be ready in time for a holiday gift. *Mother's Influence, or Letters to her Children by a Christian Mother*, is the title of the book.

The letters of Mrs. W. to her children constitute the body of this work. These warm and earnest epistles are not only descriptive, taking up the most interesting incidents of her journeyings, especially in Colorado and in California; but they deal largely in principles of an elevated moral and religious character. The introductory chapters will set forth the position, duties, and influence of the Christian mother. The closing chapter will embrace the facts relative to Mrs. W.'s success in her efforts to guard against the dangers to which youth is exposed, and to guide in the path of right, of virtue, and of Heaven.

Three other books, of a high moral and religious character, will follow, all to be ready within a year from the present time. We are expecting immense sales, and shall be able to give so large commissions that it will be an object for persons of culture and enterprise to engage in the work. Send for circular giving particulars.

Address REVIEW AND HERALD, Battle Creek, Mich.

J. W.

L. H. Valentine: Meetings are held every Sabbath by the S. D. Adventists of Chicago, at 269 West Erie St.

THE NEW ENGLAND ANNUAL MEETING.

It has been thought advisable to hold this meeting over two Sabbaths and first-days, commencing Friday evening, Nov. 19, and continuing until Monday, the 29th, making a session of ten days.

In some respects, this will be the most important meeting ever held in the New England Conference. All who are acting as church clerks, s. B. treasurers, librarians of the tract society, or district secretaries, should come without fail. We request these officers to bring their books, as far as consistent, and if they cannot attend, to send them. Instruction will be given in the keeping of these different accounts, also concerning the practical duties of these offices. Instruction will be given in the Sabbath-school work, the health and temperance work, the manner of conducting health and temperance club meetings, and also such other information as will be a help to those believing present truth.

Each day will be occupied in giving instruction in these different branches of the work and in social meetings. Each evening there will be preaching.

Many are called upon to fill positions as librarians, church clerks, or Sabbath-school officers, with little or no experience, and practical hints as to their duties would be of great value to them.

These meetings are designed to be a help in this direction as well as a spiritual blessing to the cause in this Conference.

We are in the midst of the last days, and just before us is a time of great perplexity and trial; and we need the influence of the Holy Spirit in a special manner in order to be prepared for that time. We design that this meeting shall be a season set apart for seeking God earnestly for the outpouring of his Spirit, as well as of instruction in the best manner of doing business pertaining to the cause of God. We expect a larger attendance than we have had at any meeting of the kind ever held in New England.

As far as practicable, our brethren should bring their own bedding; however, provision will be made for all that come. The annual tract society will hold the opening meeting of its annual session on Sunday, Nov. 21, at the same place, South Lancaster, Mass.

Those isolated brethren and sisters who have not the privilege of attending meetings, the old, tried friends of the cause, and, in short, all, are specially invited to this meeting. Come, praying for God's blessing, that this may be a fitting-up time to labor in his service. S. N. HASKELL.

BELGIUM.—Little notice has been taken in America of one of the most interesting events of the year—the celebration of the semi-centenary of Belgian independence, which has been going on for the past fifty days, and will continue several weeks longer. There are probably few Americans born since 1830 who are aware that until that year there was no European nationality known as Belgian and no country called Belgium. Prior to 1830 the Flemish and Walloon provinces now forming Belgium had undergone strange vicissitudes for many centuries. At the close of the Middle Ages they formed an appendage of the dukedom of Burgundy under the celebrated Charles the Bold. They passed early in the sixteenth century to his grandson, Charles V., as King of Spain and Emperor of Germany, and remained subject to the Spanish crown for more than two centuries, when they were ceded to the rulers of Austria. Conquered from Austria at the outset of the French Revolution, they were assigned by the Congress of Vienna in 1815 to the King of Holland, to form the kingdom of the Netherlands. This connection, by which the Flemings were subordinated in all things to the Hollanders, lasted barely fifteen years, until the year 1830, when the revolution occurred which for the first time established an independent Belgium.—*Christian at Work.*

THREE SIMPLE TESTS.—We recently found in an old magazine the three practical questions of Bernard, which seem to us to cover all the difficulties that may arise in deciding the right or wrong of any contemplated course of conduct. "1. Is it lawful? May I do it and not sin? 2. Is it becoming to me as a Christian? May I do it, and not wrong my profession? 3. Is it expedient? May I do it, and not offend my weak brothers?" The prayerful application of these simple tests would dispose of a vast amount of fruitless discussion, especially touching the whole subject of "popular amusements."—*United Presbyterian.*

Appointments.

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

A MEETING of the New England Health and Temperance Society will be held at South Lancaster, Mass., Nov. 19-29, in connection with the quarterly meeting.

D. A. ROBINSON.

KALAMAZOO, Mich., Sabbath, Nov. 13.
Clyde, Allegan Co., Nov. 20. First meeting, Friday evening, Nov. 19.
Hartford, Van Buren Co., where Bro. Van Camp may appoint, Sabbath Nov. 27.

H. M. KENYON.

ADAMS CENTER, N. Y., Sabbath, Nov. 13, 1880.
Roosevelt, Nov. 20.

My address, following these appointments, will be Battle Creek, Mich., care of REVIEW AND HERALD.

C. O. TAYLOR.

CIRCUMSTANCES that we could not control prevented us from filling our appointment Nov. 5 at Brookfield. We now appoint to meet with the church there Nov. 13, 14. Meetings will commence Friday evening. Cannot brethren from adjoining churches meet with us? M. B. MILLER.

A MEETING of the New England Sabbath-school Association will be held in connection with the quarterly meeting at South Lancaster, Mass., Nov. 19-29. Hope to see as many schools represented as possible, and those who come should be thoroughly prepared on the regular lessons for that day.

D. A. ROBINSON.

PROVIDENCE permitting, I will meet with the churches of Dist. 1, Iowa, as follows:—

Waukon, Nov. 13, 14,
Village Creek, " 20, 21,
West Union, " 27, 28.

I expect to labor for a few weeks in this part of the State, and I earnestly desire that the friends of the cause here may have a mind to work with me for the advancement of the good cause of God. C. A. WASHBURN.

We will meet with the churches of Dist. No. 10, Mich., as follows:—

Flint, Nov. 12-16,
Mount Morris, " 17, 18,
Thetford, " 19-22,
Lapeer, " 23-28.

Holly, Monday, Nov. 29, afternoon and evening, where Bro. Crosby may appoint.

Fentonville,

Dec. 4, 5.

The churches of Holly and Linden are invited to meet with us at Fentonville.

E. P. DANIELS.
S. WOODHULL.

PROVIDENCE permitting, Eld. B. L. Whitney and myself will hold a general meeting at Nevada City, Mo., Sabbath and Sunday, Nov. 27 and 28. Meetings will commence at the beginning of the Sabbath. This will be a very important meeting for the cause in Missouri, and we desire a general attendance from all directions. We wish this meeting to be a special help to the tract society, and desire especially that all officers of the society within a hundred miles, and as many members as possible, shall be present. We shall have the assistance of Eld. Whitney in the arrangement of our books and accounts. Let all the librarians, secretaries, and officers who can come, be sure to come and bring their books with them. We have this unexpected opportunity of meeting with the friends of the cause in Missouri as we return from Texas. Let their be a general rally to this meeting.

GEO. I. BUTLER.

VERMILION,	N. Y.,	Nov. 13, 14.
Goodenough,	"	" 15-17.
Mannville,	"	" 18-21.
So. Rutland,	"	" 22-24.
Adams Center,	"	" 25-28.
Glensdale,	"	" 29, Dec. 1.
Rome,	"	Dec. 2-5.
Syracuse,	"	" 6-10.

These meetings are held for the purpose of reviving and encouraging our brethren and sisters, and giving instruction in the various branches of the work; and we are therefore very anxious to have all the friends of the cause in attendance at the meetings in their locality, and hope they will cooperate with us to make these meetings a success. Those wishing to write us will please send mail to Mannville, Adams Center, Rome (Box 113), and Syracuse, in harmony with the above dates.

M. H. BROWN.
M. C. WILCOX.

Publishers' Department.

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

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.

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.

The permanent post-office address of Eld. G. C. Tenney is Milton, Rock Co., Wis.

WANTED, by a lady of experience, who is willing to go to any part of the country, a situation to teach private pupils. Address REVIEW AND HERALD, Box D.

FOR some time to come, Eld. I. Sanborn expects to spend but a short time in a place; he therefore wishes his friends to address him at North Scituate, R. I., until further notice. Mrs. Sanborn will forward his mail from that point.

WANTED, a Sabbath-keeper with good references, who would like to rent a farm of 140 acres (mostly new ground) on shares. A married man preferred. For further information, address Stephen Reese, Box 36, Maiden Rock, Pierce Co., Wis.

WANTED, a young man, a printer, with a few hundred dollars, who keeps the Sabbath day holy, to join the undersigned in business in Chicago—business already established. Call on, or address, Nathan Olney, 44 S. Water St., Chicago, Ill.

CHARLES H. BRISBIN, Crystal Lake, Montcalm Co., Mich., Box 101, wishes to secure employment for himself and wife as cooks in a lumber camp. Work among Sabbath keepers preferred. He has a heavy ox team that he would like to hire out. Address as above.

ALL members of the Nebraska H. and T. Society who are entitled to certificates, and have not received them, will please send their names to me at Dayton, Boone Co., Neb.

C. P. BOLLMAN, Sec. Neb. H. and T. S.

Cash Rec'd on Account.

Geo A King \$25.00, Ill T & M Society per L S Campbell 76.50, Ill T & M Society 31.25, Daniel Neutleton 6.61, Am H & T Association, Neb H & T As per C P Bollman 10.00, Iowa T & M Society, Sarah A Jessup 1.00, Ky T & M Society per J O Corliss 11.25, Iowa T & M Society 539.17.

Mich. Conf. Fund.

Mrs A L Hanna \$1.50, J D Hough 5.00, James E Bosworth 76c, Newton per James Stiles 22.00, Greenbush & Duplain 15.00.

Mich. T. & M. Society.

J H Jaquith \$5.00, O Soule 45c, Dist 14 per R Crawford 3.75

Michigan Camp-meeting Fund.

D O Montgomery \$1.00.

Gen. T. & M. Society.—Life Members.

J C Overmyer \$10.00, Sarah J Dennis 5.00, M J Chapman 10.00.

S. D. A. E. Society.

N G Smith \$5.00, Mrs E H Root 50.00.

Gen. Conf. Fund.

A friend, thank-offering \$5.00, Me Conf tithe per J B Goodrich 90.39, Mrs Abby Mosher thank-offering 4.00, Francois Depas, a vow 3.00, Theresa Depas, thank-offering 2.00.

European Mission.

S M S \$5.00, Emma French 1.00, A B McReynolds 2.50.

English Mission.

S M S \$5.00, E W Chapman 5.00.

Shares in S. D. A. P. Association.

E H Root \$10.00, Mrs E H Root 10.00.

Books sent by Express.

G F Shonk \$5.00, Henry Gibbons \$3.48, T Potter 11.88,