

# Adventist Review

## AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the faith of Jesus." Rev. 14:12.

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#### AWAKE!

BY ELIZA H. MORTON.

Art thou a dreamer on the shore  
Of that strange land called Evermore?  
Do shadows dance before thy brain  
In one long, dismal, gloomy train?

Is life to thee a vision fraught  
With emptiness, a thing of naught?  
Is heart oppressed with doubts and fears,  
And soul weighed down with weight of years?

As time rolls on, and day by day  
The hours are fleeting fast away,  
Art thou fulfilling all the plan  
That God designed for fallen man?

A plan of labor, earnest, true,  
A work for every one to do,  
A task that must be wrought with care,  
A cross that every soul must bear?

If thou wouldst reap the great reward  
That's promised by our Saviour, God,  
Thy hand must rest upon the plow,  
Thy neck beneath the yoke must bow.

Arouse, ye idlers in the field;  
The soil is fertile, fruit 'twill yield;  
But dreaming ne'er will sow the seed,  
Or root out one unsightly weed.

Awake, O dreamer, sleep no more!  
Thy bark is nearing Canaan's shore;  
Stern toil alone will win the strife,  
And give the victor endless life.

Let slumber from thine eyelids flee;  
This life is not eternity,  
But border-land, that leadeth o'er  
To that strange land,—Forevermore.

Battle Creek, Mich.

### 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.

#### FAITH AND THE LAW.

BY ELD. A. S. HUTCHINS.

TEXT: "And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

THE message of Revelation 14:9-12 contains both "the commandments of God, and the faith of Jesus." Seventh-day Adventists do not preach either one of these to the exclusion of the other. With them it is not *all law* and *no gospel*, but they preach "repentance toward God, and faith toward our Lord Jesus Christ."

While they honor the name of the Father, and proclaim his holy law, they pay divine honors to the Son as one "who, being in the form of God, thought it not robbery to be equal with God." The proclamation of the third angel's message involves the necessity of preaching the faith of Jesus, his teachings and those of the apostles. The principles and precepts of the law of God, and the gospel of his Son, are the warp and woof of the Christian's life.

In the great Teacher's sermon on the mount, the law is magnified and made honorable. As the try-square is used to determine parallel lines, so may this sermon be used to decide whether the lines of Christian character run parallel with the teachings of the law of God. Here Christ teaches his followers the doctrine of perfection. His injunction is: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." While we have the needful rules for the formation of a perfect character, we have also the spotless life of the Son of God as the perfect pattern. In accents of love his voice is heard: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart."

To that people who publish the last message of mercy to the world, and who expect to be made like their returning Lord, should we look for the manifestation of a living faith in him and his offices, copying his virtues and graces. Says the beloved disciple: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

Reader, note this: "And every man that hath this hope in him,"—the hope of being made like Christ when he appeareth,—"*purifieth himself*, even as he [Christ] is pure." A Bible faith in the soon coming of our Lord and Saviour, is an active faith, an obedient faith. Can mortal man attain unto the standard of purity here presented? "Little children," says John, "let no man deceive you; he that doeth righteousness is righteous, even as He is righteous."

Mr. Webster defines righteousness to be, "Just; accordant to divine law." We apprehend that those who oppose the law of God as a rule of obedience, are poorly prepared to comply with all the teachings of Christ. Let us notice a few of them. We may speak of the unity of the church for which he prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Alas, that so little attention is given to the cultivation of this union among professed followers of Christ! Alas, that discord instead of union is so prevalent in the ranks of those teaching the near coming of our absent Lord! And shall we not mourn when this silken tie is severed in the remnant church?

Again, let us notice the love one for another which the Saviour inculcates. Without this, the union which Christ prayed might prevail among his disciples, will not adorn the church. "God is love,"—the great source, the inexhaustible fountain, of love. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." 1 John 4:10, 11.

Why, love among brethren is a matter of such infinite importance that the beloved disciple makes the following declarations: "We know that we have passed from death unto life, because we love the brethren.

He that loveth not his brother abideth in death. . . . Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren."

The first duty of man is to love God. "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." These two great principles of love, more fully defined in the ten commandments, are of universal and perpetual obligation, and are harmonious with the teachings of the Preacher of righteousness.

To his disciples the Saviour says: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Did the giving of this commandment divorce the Christian from God's commandments? By no means; for both inculcate love, the evidence of which is obedience. The heart imbued with the love of God is in an attitude to exercise the spirit of forgiveness for supposed or real injuries. With a just sense of the demerit of sin, and of the unbounded love of God in its forgiveness, which he trusts he has received through the merits of the Redeemer's blood, one may understandingly utter that portion of the Lord's prayer, "Forgive us our sins; for we also forgive every one that is indebted to us." Without an exercise of this spirit, there is no promise that our sins will be forgiven. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The spirit of forgiveness, so characteristic of the Lamb of God, begets love in the heart, promotes union in the church, and increases her light and power to prevail with God, and enriches the soul with high and holy aspirations to be more and more like the great Pattern of perfection. As the soul pants for freedom from sin and for holiness of life and character, the lessons and examples of humility from our divine Master must not be forgotten. This excellent grace he presents as a necessary qualification of all those who shall enter the kingdom: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

"Before honor is humility." Humility, says Mr. Webster, "consists in lowliness of mind, a deep sense of one's own unworthiness in the sight of God, self-abasement, penitence for sin, and submission to the divine will." In the life and teachings of the Just One, we have a perfect pattern of humility. Can we who hope through his merits to sit with him upon his throne, obey his precepts and follow in his steps of humiliation as far as he bids us? Can we respect and obey the ordinances of humility instituted in connection with the Lord's supper? No Christian would object to showing forth, or commemorating, his expiring agonies upon the cross, and his death, till he come, by partaking of the symbols of his broken body and shed blood. But in connection with this honored ordinance stands another, for the humiliation of believers, and for the uniting of their hearts. It is a legacy to the Christian church, instituted by One under the ma-

jestic reflection "that the Father had given all things into his hands, and that he came from God, and went to God."

Not long can the church show forth the coming of her Lord by the celebration of any ordinance; for the onward flight of time unfolds the scroll of prophecy, the rapid fulfillment of which assures us that his coming is *near*, even at the doors.

The last message of mercy, bearing "the commandments of God, and the faith of Jesus," is sounding. We have heard it, have indorsed it, rejoiced in it, and published it to others; and joy and gladness, light and peace, have come into our hearts. Professedly we love God's law; we love the sayings of Christ. We are wont to speak of Christ's teachings as the *gospel*. And with respect to the neglected ordinance of humility, he says, "For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." John 13:15, 16.

The loving brothers, James and John, were anxious for the Master to promise them a seat with him in his glory; and in answer to their request he referred them to his sufferings, and asked, "Can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with?" In words, and in acts a thousand times more conclusive, they say, "We can." And now, dear reader, are we prepared to receive the sayings of Jesus? Will we deny self, take up the cross daily, and follow him? Shall it be our watchful care to cultivate love, and promote union in the church of God? Can we forgive the erring, as we would be forgiven? Can we say,—

"I will follow thee, my Saviour,  
Thou didst shed thy blood for me;  
And though all men should forsake thee,  
By thy grace I'll follow thee!"

Yes; by assisting grace, we can; we can follow the Master. We can keep his sayings. We may dig deep, and build upon the rock. In the stormy future, the rain may descend, the floods may rise, and the winds blow, and beat upon our house, but it will not fall, if founded "upon a rock."

Beyond the angry storm, the sunlight of Heaven appears. Jesus is coming to gather his saints. "Surely I come quickly." "Amen. Even so come, Lord Jesus."

## Our Contributors.

—For me—fall my fortune as it may—  
A comfort and a strength it is to know  
That whereso'er I go  
There is the same heaven over me on high,  
Wher'on in faith to fix the steady eye;  
The same access for prayer,  
The same God, always present everywhere;  
And if no home, yet everywhere the bed  
Which earth makes ready for the weary head.  
—Robert Southey.

## "UNWORTHY OF ETERNAL LIFE."

BY ELD. R. E. COTTRELL.

As in the days of the apostles some judged themselves unworthy of eternal life, so it is now.

Those who are unwilling to hear and heed the word of the Lord will not come to Christ that they may have life. Professors of religion, of all denominations, who are not willing to have their faults and errors corrected by the testimonies of the Bible, are in the same condition in which were those Jewish professors to whom the apostles said, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. It is a sad, a terrible thing, to be abandoned of God. Woe to that person of whom God shall say, "Let him alone." He has chosen his own way; "he is joined to his idols."

But if the consequences to the Jews who neglected and rejected the apostolic message were so disastrous, how much more so to those who received the light

and tasted the heavenly gift, partook of the Holy Spirit, tasted the good word of God and the powers of the world to come, and then fell away, having chosen and "loved this present world," and for its lying vanities thrown away eternal life and unending bliss!

How pitiable is the case of those in our own time, who have seen the light of the third angel's message, have rejoiced in the hope of immortality so soon to be realized, have felt, as it were, the resurrection power, and by faith had a foretaste of an endless life, and then, with their eyes open, have thrown themselves away, have not only given up the blessed hope and judged themselves unworthy of everlasting life, but have sold themselves to the devil to fight with all their feeble, puny powers against God and his truth; and thus, for a moment's gratification of pride, self-will, and sensual desires, have lost all that was worth living for, and pierced themselves through with many sorrows. What would they give in the time of trouble and of fiery indignation, in exchange for their lives? But, alas! it is too late. They have trampled under foot the Son of God, and counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite to the Spirit of grace. Nothing remains for them but the avenging vials and the fiery indignation which shall devour the adversaries. Oh, woful state! Oh, could they now be brought anew to repentance! But they have gone too far; the die is cast; they have resigned the only valid hope of eternal life, and God has accepted of their resignation.

Brother, sister, shall it be so with you? shall it be so with me? Will ye, too, go away? Shall we thus undervalue eternal life, and judge ourselves unworthy of it? May God forbid! No, brethren; let us never forsake the cause of God and truth. Let us hold fast that which the Lord has given us, that no man take our crown. Let us never, for any consideration, judge ourselves unworthy of eternal life.

## "CONSIDER HIM."

BY ELD. M. C. WILCOX.

WHAT words of comfort and cheer are found in the twelfth chapter of Hebrews, especially in the third verse,—“For consider Him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.” How often do we grow weary, and worn, and faint, in the war against self, and sin, and Satan. With all the powers of darkness striving against us; with our bodies, minds, and moral sensibilities weakened by the gratification of appetite and the sins of our ancestors, we are often ready to give up in despair, ground our weapons, lay off the armor, and make an unconditional surrender to the enemy of our souls.

We look forward to the perfection of character we must attain; from that to our own sinfulness and oft-proven weakness, and we say in despair, “It is of no use; we can never overcome.” We consider, but consider not Christ. It is our own weak, wicked, frail selves that are considered in contrast with those who are “without fault before the throne of God.” And this continual looking on the dark side brings darkness to the soul. By “beholding,” we become “changed,” whether the object upon which our thoughts are centered be good or evil, light or dark.

“Consider him.” I believe the inspired apostle used the pronoun “him” because it implied more than any proper name that he could use. Consider him, the Son of God, the Creator of the worlds, equal in glory with the Father before the world was. This power and glory extended infinitely beyond human conception. Consider this same divine Creator laying aside his honor and power, and glory, and divinity, “made flesh,” and becoming Jesus, the Saviour of men. What condescension, what humility, what wonderful love was shown by the Son of the infinite God in thus humbling himself for us!

Consider him as the Messiah, the anointed of God,

going “about doing good.” We often think we have a hard time in our trials, sorrows, and afflictions. But follow him in his long weary travels over the hills of Judea; his journeyings through Galilee; his mighty miracles; his deeds of love, making glad the hearts of the sinsick, suffering, sorrowing, afflicted ones; his death on the cross,—all these speak to us with language that demands our admiration, love, and obedience.

Consider him in the patience, long-suffering, and forbearance manifested all through his blameless life. “He came to his own, and his own received him not.” He shed tears over Jerusalem, that clamored for his life, and prayed, “Father, forgive them,” in behalf of his murderers. Consider the “prayers and supplications” that were offered “with strong crying and tears,” in behalf of a “world lying in wickedness.” Consider him with no place to lay his head, and yet the world's Creator; receiving wounds, bruises, and death at the hands of an ignoble mob, with twelve legions of angels at his command. Consider him; consider him.

Consider him, dear brethren and sisters. How much God has done for us! Our light afflictions, if received in a Christian spirit, bring glory and life everlasting “beyond.” Look on the bright side of the cloud; look to the end of the sufferings, for there are crowns for the faithful. Consider him as the Saviour of the world, consequently as our Saviour, “a very present help.” “Thine is the power.” Trust not in self, but in God. Look up; for your redemption draweth nigh. May we be able to say, “Lo! this is our God,” when the Master comes.

Mannsville, N. Y.

## CAIN'S WIFE.

[The following article was called out by articles in the editorial department of REVIEW of June 17 and July 1, 1880.—ED.]

I HAVE noticed your recent articles referring to Cain's wife, and think you are evidently right in saying that she must have been his sister; and that such a marriage was lawful at that time, though not so now. But you did not refer to those texts in the Bible which declare such unions to be unlawful now; and I think it would be as well to do so, and at the same time to give a list of prohibited marriages, with references to the law which prohibits them.

It is evident that the principle of the sacredness of the marriage relation was made known to mankind from the beginning, as we may see by the words of Abimelech: “What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? Thou hast done deeds unto me that ought not to be done” (Gen. 20:9), and of Joseph: “How, then, can I do this great wickedness, and sin against God?” Gen. 39:9.

Yet the laws forbidding marriage between the nearest relatives do not appear to have been given till much later. We learn from Gen. 20:12 that Abraham married his half-sister, as he said to Abimelech, “She is the daughter of my father, but not the daughter of my mother.” Yet such marriages were afterward strictly forbidden (see Lev. 18:9, 11; also Lev. 20:17), and were made the subject of a special curse in Deut. 27:22. And Jacob appears to have been held blameless in marrying two sisters, though such unions were afterward forbidden. Lev. 18:18.

From these instances we learn that it has pleased God to reveal his law progressively, and not all at once; and that things which were blameless before they were forbidden, are regarded in a very different light after the will of God has been revealed, forbidding them.

I subjoin a brief table of the relatives we are forbidden by the Scriptures to marry, as follows:—

Descendants (children or grandchildren). Lev. 18:6, 10.

Wife's descendants. Lev. 18:17.

Daughter-in-law (son's wife). Lev. 18:15; 20:12.

Father or mother. Lev. 18:7.

Stepmother (father's wife). Lev. 18:8; 20:11; Deut. 27:20.

Mother-in-law (wife's mother). Lev. 20:14; Deut. 27:23.

Sister or half-sister. Lev. 18:9, 11; 20:17; Deut. 27:22.

Aunt. Lev. 18:12-14; 20:19, 20.

Brother's wife. Lev. 18:16; 20:21. (This must mean in his lifetime; see Deut. 25:5-10; Luke 3:1, 19, 20; Matt. 14:3, 4.)

Wife's sister, in her lifetime. Lev. 18:18.

Other general explanations of the laws of marriage and divorce may be found in Lev. 18:20; 20:10; Matt. 19:9; Mark 10:11, 12; Luke 16:18.

Glasgow, Scotland.

M. B.

#### A PATIENT TRUST.

Art thou assailed? let patience be  
Thy weapon of defense.  
Art honored? in humility  
God's gifts to thee dispense.

And be thy motives understood  
By less what thou shalt say,  
Than doing good by being good  
In effort day by day.

Stand ever firm at duty's post,  
Beneath the Master's rod;  
He who denies himself the most  
Receives the most from God.

Beneath the burden of thy care,  
In vain thou shalt not pray;  
Each duty done, thy steps shall bear  
On toward a better way.

Ope thou a generous heart to love,  
And joy will come to thee,  
As somewhere falls the light above  
The tidings of the sea.

But only love from worth that springs  
The mind with peace can bless,  
And passion is not love, nor brings  
It inward happiness.

Remember, should the skeptic's art  
With doubt obscure thy mind,  
Religion is a light of heart  
That all who seek may find.

And men will seek and men will find,  
Whatever men may say,  
And buds will ope in sun and wind  
As long as comes the May.

The truth will live as in the past,  
Whatever may offend,  
The good the evil will outlast,  
And triumph in the end.

The hour of death thou needst not fear;  
If but thy life be passed  
In God's allotted service here,  
'Twill end in hope at last.

Yes, thou shalt find the veil withdrawn  
By the white hand of peace,  
And thou shalt see another dawn,  
And anxious care shall cease.

And as, beyond the morning mist,  
The city's domes appear,  
And in the waves of amethyst  
The golden bells ring clear,

So just beyond death's shade shall rise  
The domes of endless day,  
And sweet the chimes of paradise  
Their melodies shall play.

—Christian Weekly.

#### FORGIVENESS.

BY MRS. C. F. PHELPS.

"If any man have not the spirit of Christ, he is none of his," are the words of Inspiration; and in these times of strife, when ambition plots with pride for the lust of power and position, we need to study carefully that we may learn what constitutes this spirit of Christ which so pre-eminently qualifies us for adoption into his family and household. Doubtless it is composed of many graces blending in perfect harmony, exemplifying in the character something of the beauty and perfectness of our Saviour, who left his Father's throne, came to earth, suffered, died, and rose again, that man might share with him the glories of the immortal life. "He pleased not himself," is the sum of his suffering life and shameful death; and his dying prayer, "Father, forgive them; for they know not what they do," lights up the awful scenes

of his closing hours with the glory and radiance of Heaven. Thus to live in the spirit of self-denial and of genuine forgiveness is to exemplify the spirit of Christ, and I believe it is often easier to sacrifice, than from the heart to forgive.

The grace of forgiveness should be assiduously cultivated, and the closest scrutiny should be kept over our hearts that we be not self-deceived on this point. We may suppose ourselves to be living in the spirit of forgiveness; yet when tested, we find that the old wounds are still unhealed. Under the stress of trial, the "scars" are torn open, all quivering and bleeding, torturing us with the pain and agony of the past.

What can heal these wounds? Some have been afflicted heedlessly, through self-love; others, through ignorance or mere thoughtlessness; all are painful, and to the sensitive heart they may prove a stumbling-block to impede progress Heavenward. What balm is there in Gilead to heal this hurt? One answers that "in Christ we have a remedy for all our woes," but this is true only conditionally; for he has taught us to pray, "Forgive us our debts, as we forgive our debtors." He will aid us by his grace and by his own holy example, and encourage us with his blessed promises, but beyond this it is our own individual work. He has nowhere promised to do it for us.

Nought can heal the hurt of these wrongs inflicted upon one another but a spirit of confession and forgiveness, that shall efface every shade of bitterness from our hearts. Less than this cannot be acceptable to Him who hath said, "But if ye do not forgive, neither will your Father which is in Heaven forgive your trespasses." Mark 11:26. Why is it so difficult for us to forgive others their trespasses against us? Is it not that there are remnants of pride and of our unsanctified wills within us, that we do not see ourselves as sinners needing the same forgiveness from others that they desire of us, and often to a greater degree, on account of our own greater failings?

If we would but

"Look on others' sins through tears  
For our own vileness shed,"

the sweet spirit of forgiveness would more frequently fill our hearts with the odors of Heaven, and we should gain a larger share of the glorious gifts which Christ bestows upon those who are made "partakers of the divine nature."

#### "I GO TO PREPARE A PLACE FOR YOU."

BY J. G. CULVAR.

ALTHOUGH I am a recent convert to seventh-day Sabbath-keeping, and know nothing of the doctrines of Seventh-day Adventists, yet I have long held the opinion that death is a sleep, and I learned this view from the Bible. I had never heard such an idea expressed by any person, and hence was a good deal like the man down in Massachusetts somewhere, who, when his wife lay prostrate from some incurable disease, chanced to pick up the family Bible one day, and in reading came to some promise of healing the sick. Being entirely ignorant of the teachings of the clergy, that "the age of miracles has passed away," he ran into the room where his wife lay, and reading the promise to her, said, "Now, I am going to ask the Lord to heal you;" and immediately falling upon his knees, he humbly asked the Lord, in faith believing, to heal his wife, and before he had finished his prayer, the answer came, and his wife arose from her bed, and was soon restored to perfect health. "Where ignorance is bliss, 'tis folly to be wise."

My ignorance in the matter of death, the intermediate state, etc., was of short duration, however; for I was soon taught that as a believer my state in the future would be the same as that of the converted thief on the cross, to whom Christ said, "This day shalt thou be with me in Paradise." Still, I could never educate myself to believe it in the sense that many others do. And to-night while reading the first part of the fourteenth chapter of John, I was very forcibly impressed with the words of our Saviour as given in

the clause which heads this article, and the verse next following: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." These words were addressed to his beloved disciples just before the crucifixion, and refer of course to that most tragic and awful of all events, whereby our Lord was to obtain that release from this life which would enable him to go and prepare those things of the other life, of which Paul, I suppose, had gained a glimpse, before he declared them to be beyond the conception of any man's imagination.

Now, we all know where "this same Jesus" is, but where are all those disciples he is to come for? Surely they, no not even *they*, are with him yet. As they all stand there together, in the flesh, upon the earth, Jesus says, "I go to prepare a place for you," but "I will come again and receive you unto myself." And so, as he ascends from Mount Olivet, and the disciples are left behind, watching him as he leaves the earth, an angel comes, and interrogatively reminds them of the promise above quoted; for the angel says, "Why stand ye gazing up into heaven? You cannot follow him now, neither at death; but of this, rest assured, 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' He will come again and receive you unto himself."

As I retire to rest at the close of this day, I expect to sleep all night, but I shall not be conscious of it while sleeping; and what will be the difference whether I wake to find Jesus coming to change this corruptible body into a more glorious body, or whether I sleep on until the last great awakening, when all that are in their graves shall hear his voice, and come forth? In either case, I must appear before the judgment-seat of Christ; and though I sleep in death, yet one day will be as a thousand years and a thousand years as one day to me. Jesus says, "Behold, I come quickly." Oh, how *quick* and *awful* will be his coming to the sleeping dead! It will be as though they had slept a few moments only, when the voice of the Archangel shall sound. O my beloved brethren, let us keep the commandments of God and the faith of Jesus till he comes. Let us proclaim the third angel's message wherever we go, and watch for the signs of his coming.

#### SACREDNESS OF REPUTATION.

THERE is an instinctive demand in every human soul, not only to claim the free use of its powers, but also to enjoy the *products* of those powers. Our Creator has implanted this sense of rightful ownership. In this respect he has dignified us with a co-partnership relation with himself.

God, indeed, is the absolute proprietor; our relations to him are such that we ought to hold everything in full deference to his will; and both reason and revelation admonish us that hereafter he will summon us to a strict account. His just proprietorship in us, however, does not abolish the idea of personal ownership. We retain the right of possession, though subjects of his government and "stewards of the manifold grace of God."

Well-earned reputation is one of the products of human capacity, which God has so intrusted to us that it may be cherished as our rightful property. He regards this as a sacred deposit; he would have us cherish it; he commands us to guard it from ruthless invasion, for it is our peculiar property to be invested for his sake, and for his glory. That is a false humility which would feign to be indifferent to personal standing among men; for our ability to do them good depends, not only upon actual virtue in us, but upon their estimate of our reputation for virtuous character. In this high sense the Scriptures encourage us to desire reputation: "A good name is rather to be chosen than great riches;" and it is not difficult to discover in St. Paul's epistles an honorable attempt to defend his reputation against false aspersions; again and again he boldly challenges his adversaries to show wherein he should not lay claim to the esteem and confidence of all true men.

We fear that very many are hindered in the development of their religious life by a neglect of these important principles. Their habit of recklessly criticising others has become fixed; reputations are can-



vassed with freedom and inconsideration, when the cause of virtue and religion demands no such discussion. The most trivial pretexts are sometimes given for backbiting; and generous charity, that which is characteristic of true nobility, is thereby suppressed. The growth of the religious is secretly arrested by the chilling reaction of habitual calumny, even though it be without malicious intention. It is frequently forgotten, that an ominous silence, an oracular declaration, an impressive exclamation, a keen witticism, an unwarranted inference thoughtlessly expressed, may result in deeper injury to an innocent man than to despoil him of any material treasure. How opposed is this to the precept, "If any man offend not in word, the same is a perfect man;" or to the golden rule of Christ, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." When we remember that we shall never be wholly able to repair the mischief wrought by an unjust word, how tenderly we should guard the reputation of others, especially in their absence. In respect to this we may not say, "If I have taken anything from any man by false accusation, I restore him fourfold." No; the injury is in some aspects usually irreparable. Even though confession be made and reparation be attempted, the injury to personal influence passes beyond control, and cannot be estimated by any pecuniary consideration. The following impressive extract from an old writer is in point:—

"Never can you perfectly restore to him his former good name. You cannot say here, as you may in regard to a pecuniary damage, 'If I have done any wrong to any man, I restore fourfold.' (St. Luke 19:8). . . . When Moses was desirous of proving his divine mission to Pharaoh, he cast his rod before him, and it became a serpent: afterward the rod returned to its former shape. The magicians of Pharaoh, trying to be even with Moses, cast down their rods, which indeed became serpents, yet never returned to their former shape, but remained serpents still. (Ex. 7:10-12.) Now listen to the acute observation of Origen upon this incident: 'Satanic power was quite unable to make that good again which, from being before good, it had once made bad. It could turn the rod into a serpent; but could by no means extract the rod out of the serpent again.' Now the same thing will happen to calumniators. You may with a mere trifle make a worthy man look in the eyes of the world like a monstrous serpent; but how will you manage afterward wholly to re-invest him with his former good name?"

That eminent divine, Mr. Punshon, has eloquently said: "The wind strikes the cascade, and for a moment interrupts the flow of its waters, dashing it into spray and tossing it into foam, but below the continuity is regained, and it flows on and on, a thing of beauty and splendor. So the blasts of envy and slander may for a moment interrupt the current; but stand firm and put your trust in God, and the stream of your life will flow on and on, sparkling with the brilliancy of its goodness, and unstemmed by the malice of your enemies."—*Christian Advocate*.

#### A BIBLE IN A HOTEL.

A SMALL body of friends gathered about a cosy tea-table were discussing the propriety of placing the Holy Scriptures in railroad cars, steamers, and hotels. One or two of the party raised the objection to the practice that in such public places the Bible often receives rude and careless treatment at the hands of irreverent and irreligious persons. A lady present, the sweet graces of whose Christian character gave her a wide-reaching influence, related this touching incident of personal experience. Some brief time after her conversion and union with the church, troubles came upon her and her family. Instead of bearing her trials with patience and submission, she lost faith in the goodness of God, in his ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read the Bible, or to even think of seeking divine guidance. While in this pitiable state, a very painful matter of business made it necessary for her to visit a large city. She was of a retiring disposition and unused to traveling. While on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife, who took her under their protection, and after their arrival in the city, saw her safely at her hotel. She was oppressed with an almost overwhelming sense of loneliness, mingled with the consciousness of an utter inability to perform the errand she had in hand. On a center-table in her neatly furnished room was a single book. Opening it mechanically, her eye fell upon these words, "I will never leave thee nor forsake thee." An emotion of tenderness, born of her old-time love of God and trust in his promises, suddenly stole into her heart. Still bending over her

precious book, the gathering tears beginning to dim her eyes, she read further on, "Jesus Christ, the same yesterday, to-day, and forever." The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of unbelief and doubt were quickly rolled away. The glorious sunlight of divine love and protection shone in upon her soul, and the bow of promise seemed to span the arch through which she looked toward the bright days that were near at hand. She was no longer alone, and this assurance came to her like a balm and a blessing. Her distracted mind was at rest now. The by-gone joy, peace, and trust sat again upon the throne of her heart, and held more potent, loving sway than ever. "Jesus Christ, the same yesterday, to-day, and forever," she kept saying to herself, over and over. That night she retired with as great a sense of security as if she had been in her own house, slept peacefully, and awoke in the morning thoroughly refreshed in body and mind. Unexpected facilities for transacting her business opened up on all sides. She was uniformly treated with respect, marvelously aided in her quest, and her mission proved successful. Had it not been for that copy of the Bible, found so opportunely in her pathway, she was sure she would have taken the next return train to her distant home without making an effort even toward the accomplishment of her mission. The Bible in the New York hotel was in the right place.—*Presbyterian Journal*.

#### THE SKEPTICAL SHOEMAKER.

"I HAVE read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

"Will you abide by your own decision on two questions that I will put to you?" said the Bible-reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time, and arrive more quickly at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are few things but that I can say something about."

"Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the Gospels, concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say, "Well, if all men were really Christians in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh, yes," he readily replied; "no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that. You have a chalk this time against me."

"Well, my next question is this, Suppose all men were infidels, what then would be the state of London and of the world?" He seemed still more perplexed, and remained a long time silent, the reader doing the same.

At length he said, "You have certainly beaten me, for I never before saw the two effects upon society. I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of the things which belong to their everlasting peace.

"Where the Christian builds, the infidel pulls down." Why is this? The fact cannot be denied. Infidel France wrote, "Death is an eternal sleep," above her cemeteries, and then tore down civilization, and quenched the light of humanity in seas of blood. And French communists, in 1871, while arresting ecclesiastics and describing them as "servants of a person called God," dug down the foundations of law, order, peace, and truth, and with fire and sword destroyed their fellow-men by thousands, and made the streets of Paris red with blood.

The fruits of Christianity are as precious as those of infidelity are vile. Where the precepts of Christ have sway, war is unknown; robbery, dishonesty, intemperance, violence, and lust are forbidden; and under their benign influence, property is secure; life is sacred; poverty is provided for; sickness is pitied; in-

fancy is nurtured; old age is revered; womanhood is cherished; and manhood is ennobled. Such are the fruits of true Christianity; and infidel virtues mostly spring from Christian roots. Skepticism cannot blot out a father's godly counsels or a mother's fervent prayers. And as a result, there are often traces of Christian principle where there is no Christian profession; as there are plenty of people who practice infidelity, while they profess Christianity. Do not be deceived by names or professions. Set genuine infidelity and genuine Christianity side by side, watch their fruits and take your choice.—*Selected*.

DEAD AND BURIED.—In the fourth century an earnest young disciple sought an interview with the great and good Macarius, and asked him what was meant by being dead to sin. He said, "You remember our brother who died and was buried a short time since. Go to his grave, and tell him all the unkind things you ever heard of him. Go, my son, and hear what he will answer." The young man doubted whether he understood; but Macarius only said, "Do as I tell you, my son; and come and tell me what he says." He went, and came back, saying, "I can get no reply; he is dead." "Go again, and try him with flattering words; tell him what a great saint he was, what noble work he did, and how we miss him; and come again, and tell me what he says." He did so, but on his return, said, "He answers nothing, father; he is dead and buried." "You know now, my son," said the old father, "what it is to be dead to sin, dead and buried with Christ. Praise and blame are nothing to him who is really dead and buried with Christ." Rom. 6:3.

#### Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

#### REPORT OF BATTLE CREEK COLLEGE FOR COLLEGE YEAR 1879-80.

[NOTE.—The following report was prepared to be read at the last annual meeting of the Educational Society, but the limited time allotted to this Society did not permit of its presentation.—Ed.]

##### ATTENDANCE.

THE attendance upon an educational institution designed for public patronage is an important consideration in estimating the extent of its usefulness, and the degree of success to which it has attained financially. The matter of numbers is to a school, in a certain sense, what stock in trade is to the merchant, or what the iron is to the forger. It indicates the amount of material with which we have to labor, though it does not necessarily indicate the character of the work done. In point of attendance, Battle Creek College has been gradually growing; indeed, considering the short time that has elapsed since its establishment, its growth has been very rapid.

The entire number of students enrolled since the fall of 1873 (no names counted twice) is a little over fourteen hundred. When the new building was entered in January, 1875, there were but one hundred enrolled, and this was at the time of year when the attendance is the greatest. The enrollment of last January was three hundred and twenty-five. A comparison of these figures shows the rapid increase.

In this respect, then, the special friends of the College have just cause for gratification and encouragement. Indeed, during the past few years the number of students has been as great as could be conveniently accommodated, and even greater than we have facilities for doing them full justice.

During last year, four hundred and eighty-nine were enrolled. The attendance at present (October, 1880), being so much greater than ever before during the fall term, unmistakably foreshadows an enrollment for the coming year considerably overrunning half a thousand.

##### RELIGIOUS ADVANTAGES.

Whether students avail themselves of these advantages or not, it cannot be denied that this institution affords excellent advantages for religious training and spiritual life. There is no other school abroad to which Seventh-day Adventists can send their children

with the consciousness that they have done their duty by them. Here every Sabbath they may hear the truth preached in its purity, and frequently with convincing power.

Every Sabbath, too, they have the privilege of attending a Sabbath-school which is probably the best among Seventh-day Adventists. Here they learn not only the sacred truths we profess, but also how to do Sabbath-school work. A teachers' meeting is held every Tuesday evening, and is open to all students. In these meetings the Sabbath-school teachers are instructed how to make their work the most effectual. They acquire an experience in the Sabbath-school here, which, on returning home, will render them of great service to the community in which they live.

There is also a Students' Missionary Society, designed chiefly to do home missionary work among the students; for those who will take up this branch of the work may find among their fellow-students a fertile field for missionary labor. On Wednesday evening of each week an hour is spent in society-meeting to hear reports of work done, and deliberate on plans for more effective missionary labor. The Sabbath-school and the missionary society are doing a work for the salvation of the students that can hardly be overestimated.

In thus laboring for one another, these young men and women are acquiring an experience in the service of God that will give them solidity of character, fortify them against the evils to which they are exposed, and render them tenfold more useful in whatever sphere they may afterward labor. May God bless the efforts of these faithful laborers, and make these two agencies for good among the students even much more effective in the future.

On Friday evenings, at the beginning of the Sabbath, the students have a prayer and social meeting in the College hall. These meetings have been very precious seasons of Christian communion for the young. Many a student has on these occasions first expressed his determination to devote his life to the service of God; and here, too, many a backslider has renewed his covenant with his Maker.

These are some of the advantages for spiritual development enjoyed by the students of Battle Creek College. Many other helps might be mentioned; but we will merely say that nearly every year of its history the College has been visited with extensive revival influences, and a large number of conversions have resulted therefrom.

#### SECULAR EDUCATION.

During the past year a Business Department was opened, under the management of Prof. Stone. The considerations that led to the establishment of a Business College were these:—

1. There are many young people in our ranks who should be educated in the theory and practice of keeping accounts, and should thus prepare themselves to serve the cause in the capacity of book-keepers, accountants, T. and M. secretaries, librarians, etc.

2. There are a number of children of Seventh-day Adventists who wish to pursue a course in business training to fit them for their own private business. The wants of such should be met at the College, to obviate the necessity of their seeking such training elsewhere under more unfavorable influences.

3. All intelligent men and women should know how to keep their own accounts, no matter in what kind of business they expect to engage. This knowledge, practically applied, would obviate much loss, trouble, and ill-will arising from their business relations with one another.

4. The probabilities were, that it would be largely patronized by the attendance of others outside of the ranks of our people. These expectations have been quite generally realized, and the experiment has proved a success. During the few months last year in which it was in session, there were thirty-eight in attendance; and this year the attendance promises to be even greater.

Last year, primary instruction was first introduced in the lowest grades. Prior to this, little children just beginning to read were unprovided for at the College. At the solicitation of many parents who objected to sending their little ones to the public schools, the Board decided to furnish instruction for beginners, and thus complete the range of study from the very first elements onward through the college courses. The attendance in the first two grades, which has varied from twenty to thirty, has been just sufficient to meet the expenses incurred for instruction and necessary apparatus.

Some of our brethren at Battle Creek send their little children to the *free* schools; yet it is done simply because they are *free*, and not from any lack of appreciation of the superior advantages offered at the College. It seems to be a problem in some cases to determine just how long they can continue to patronize these schools before their children are beyond the reforming power of Battle Creek College.

During the past year, additions have been made to the three years' course designed for those having the ministry in view. The course formerly consisted of but little more than the common elementary branches. It was thought advisable to introduce some other branches that contained such knowledge as is usually considered of great practical value to the minister. To this end, Hebrew, Evidences of Christianity, Church History, and a few other branches, have been added. The course still consists of three years, since the first year, as formerly published, has been set back, and made preparatory to the course as now revised.

It is well understood that those who cannot consistently complete the full course have the privilege of pursuing such parts of it as their best interests may seem to require. Many a young man, however, has regretted his mistake in entering his life-work without a liberal preparation for it. This haste on the part of young men to take upon themselves the sacred responsibilities of the minister without that thought, study, and deliberation that gives solidity to the character and maturity to the judgment, is indeed deplorable. The mistake is too little realized until it is too late to remedy it, and then he is left to regret it ever after.

#### THE FUTURE.

To deduce arguments to convince any one of the importance of education is unnecessary. I take it for granted that we all have a just appreciation of the value of a cultivated intellect. We all, I trust, recognize the fact that *true education* qualifies the possessor to accomplish the greatest good in this life, and, if rightly used, renders him more worthy at its close of the plaudit, "Well done." Seventh-day Adventists are rapidly advancing in educational interest and activity. The earnest appeals upon this subject from those who have led out in this work have not been unheeded.

When we follow the Adventist people step by step as they have moved forward, and mark the development they have attained at the present upon the subject of education, we must acknowledge that a great work has been accomplished; but a view of the work that must still be done for a rapidly growing denomination compels us to feel that our work has just begun. I suppose it is fair to measure the educational sentiment among a people by the effort put forth in educational progress. Perhaps the College with its equipments is a good criterion by which to judge the educational status of our people. The school now enjoys a reputation for thoroughness and wholesome discipline. Within certain limits, this reputation is well deserved. It is based principally upon our work in the elementary branches. Due importance has been attached to the common branches, and the excellent methods by which they have been taught, have won for our efforts thus far the respect even of our enemies.

While these facts have secured for us the respect of the public within these small limits, yet we must not be blind to the fact that with this confidence and

respect is linked a feeling involving a sort of contempt on account of the narrowness of our limits and the meagerness of our facilities. We should make of Battle Creek College an institution of learning so fully equipped in all the essential facilities for first-class instruction that it may become a respectable rival of its sister colleges of other denominations.

As a denomination, we cannot afford to allow the only educational institution in our ranks to drift along with facilities scarcely superior to those provided for our better grade of city schools. Battle Creek College represents a field scarcely limited by the oceans; while city schools represent an area of a few square miles. I confess with some degree of shame that hundreds of union schools in the land (we need not go outside of Battle Creek to find one of them) are far better equipped in building accommodations, library, museum, and physical apparatus, than the only college that Seventh-day Adventists have established for the education of their children.

It is even more of a shame to do a "bad job" in educating our children than in anything else. Facilities in all departments of our school work should be liberally provided, to aid the teacher in elucidating principles and in giving force, clearness, and permanency to the ideas to be conveyed. A liberal supply of school apparatus is as essential to the success of our educational efforts as cooking utensils to a well-regulated household.

The effort put forth to equip Battle Creek College for its work should not be relaxed until the facilities provided are in a *large* degree proportionate to the importance of *true* education. The youth we undertake to educate demand this; our patrons demand it; the educational sentiment of the times demands it. Without it, we shall lose from our ranks the brightest intellects. Our most intelligent young men and women will go where they can enjoy the best facilities and aids in acquiring an education. To teach astronomy without the aid of the telescope and other instruments now so common in many of our public schools; to attempt to teach physiology without charts, skeleton, or manikin; to teach natural history with no typical specimens to place before your pupils; or to instruct in natural philosophy without a well-equipped cabinet of physical apparatus, is considered, by our best educators at the present day, an undertaking confined to the domain of the obscure district school, and wholly unworthy the advanced educational sentiment of the American college. Though Battle Creek College has made some effort to do its duty in providing these important aids in a system of education, yet what has been done is but a *start* in the right direction, and is far from proportionate to the magnitude of the work upon which we have entered.

*Physical* training, too, must receive that attention in our College which its importance would seem to demand. Our sister colleges, many of them, are far in advance of us in this department of education also. In some colleges, students, while pursuing their classical studies, are afforded opportunities to devote some time each day to physical exercise on the farm, or to some mechanical industry; and the lady students are required to spend a part of each day in some department of household employment. Though this recourse for physical exercise combines with it the highly practical, yet it is expensive, and in the opinion of some is not so effective in securing a systematic development of the body as a well-equipped and well-regulated gymnasium.

The growth of Battle Creek College must not be retarded by any delays on the part of its friends. It must not be allowed to stand still for lack of financial support; it cannot stand still long without losing its prestige, and the confidence of the public. It may be made a great blessing to the denomination that established it, and it may prove a mighty power in the world for good. It now needs faithful, persevering, and energetic work to keep it moving. This it will need continually to reach the success to which it may attain. May Heaven's choicest blessings attend the efforts already put forth, and may the people who are the guardians and promoters of this noble work, be imbued with a holy zeal in its behalf proportionate to its importance. S. BROWNSBERGER, *Principal*.

## The Family Circle.

### THE WEB OF LIFE.

BACKWARD my memory wanders to-night,  
Into the shadow of bygone years,  
Parting the curtains and bringing to light  
The past with its burden of gladness and tears.

Things long forgotten, memories hushed,  
Dreams I had tenderly buried from sight,  
Longings unsatisfied, bright hopes crushed,  
Of sunshine and gladness, of shadow and blight,

Of a sister's tears, and a mother's prayers,  
Of trials, temptations, and victories won,  
Of days of brightness, of freedom from cares,  
Or of striving to utter, "Thy will be done."

And I marvel much at the tangled skein  
The parted curtains have left in sight,  
With threads of gladness and threads of pain,  
All mingled and twisted, the dark with the light

Ah! strangely woven, these lives of ours,  
With a warp of gladness, a woof of pain!  
Yet the flowers would droop in the sunny hours,  
Were they never refreshed by the cooling rain.

We wonder oftentimes at the broken threads,  
And murmur at trials and crosses we meet,  
Ne'er thinking it needeth each fragment and shred,  
To render the pattern of life complete.

Oh! a careful Weaver is watching the loom,  
And though the web may seem jagged and rough,  
Whether threads of glory or threads of gloom,  
He knoweth the reason, and that is enough.

--Selected.

### PLAYING CARDS.

#### AN AFFECTING NARRATIVE.

IN the winter of 1870 I had occasion to go from Green Bay to Chicago on the Northwestern Railway. At Oshkosh we were joined by a delegation of lawyers, on their way to Madison, the capital, to attend the Legislature then in session. They were all men of more than usual intellect, and of unexceptionable character. Two were ex-Judges of the Circuit Court, and one I had seen chairman of the Young Men's Christian Association. The party found seats near together, and after the first salutation was over, they began to look about for means to while away their time. After awhile, some one proposed a game of cards. No sooner said than done. Two seats were turned apart so as to face each other, a cushion improvised to serve as a table, and three of the lawyers, including the chairman of the Y. M. C. A., and a Chicago runner on good terms with them, were soon deep in the mysteries of a game of euchre.

I was surprised to see the Christian gentlemen—judges of the law and equity, leaders of society, makers of public sentiment, lawgivers of a great State, directors of public morals, supposed to be public exemplars of all that is good, and guides to the young—thus setting publicly their seal of approval to a most evil and dangerous practice. To be sure, they played for stakes no higher than the cigars for the party; but it seems to me that in the eyes of all discreet persons this does not change the act nor lessen the danger of its example, but rather heightens it, as from the less to the greater is the invariable course of crime. I did not intend to moralize on paper; I was about to say that while I was filled with such thoughts as these, one of the party grew tired of the game, and our remaining judge was invited to take his place. I saw the blood mount to his manly face in an honest blush of disapproval, and he hesitated and drew back. But the game had become interesting, and his excited companions urged him on:—

"Come, Judge, take a hand; we can't go on without it."

The judge rose slowly from his seat, inwardly condemning the act, as I evidently saw, and stepping forward, took a seat among the players, and the game went on.

I had noticed an old lady in a seat to the rear of the players, who had got on board at Menasha, I believe. Gray, and bent with age, she sat abashed, and with eyes closed, seeming asleep most of the time, until the train stopped at Oshkosh and took on board the company of lawyers. She then underwent a change, and became greatly interested in the company, looking from one to another, as if she recognized them all, or was trying to recall their faces. When the game of cards was started, she became restless, would hitch about uneasily in her seat, and take up the hem of her faded apron and nervously bite the threads. Once or twice I thought she wiped her eyes under her "shaker" bonnet, but could not tell. She acted so strangely that I became more interested in her than

in the players, and I watched her very closely.

She got up after a time, and tottered forward, holding on to the seats as she passed. She brushed against Judge—— in passing, but he had become interested in the game, and did not notice her. Reaching the water tank at last, she drank a cup of water and took a seat near the door with her back to the players. But she did not remain there. Rising with difficulty, she tottered back to her former seat, but reaching the players, she paused directly in front of them, and excitedly threw back her long bonnet and looked around at the company. Her actions at once arrested their attention, and pausing in their play they all looked up inquiringly. Gazing directly in the face of Judge——, she said in a tremulous voice,—

"Do you know me, Judge——?"

"No, mother, I don't remember you," said the Judge, pleasantly; "where have we met?"

"My name is Smith," said she, "and I was with my poor boy three days, off and on, in the court-room in Oshkosh, when he was tried for—for robbing somebody, and you are the same man that sent him to prison for ten years; and he died there last June."

All faces were now sobered, and passengers began to gather around and stand over them to listen and see what was going on. She did not give the Judge time to answer her, but becoming more and more excited, she went on:—

"He was a good boy, if you did send him to jail. He helped us clear the farm, and when father was taken sick and died, he did all the work, and was getting along right smart till he took to town, and got to playing cards and drinking; and then somehow he didn't like to work after that, but used to stay out till morning, and then he'd sleep so late; and I could n't wake him when I knocked, he'd been out so late the night before. And then the farm run down, and then we lost the team. One of the horses got killed when he'd been to town one awful cold night. He stayed late, and I suppose they got cold standin' out, and got scared and broke loose and run most home; but they ran against the fence, and a stake run into one of them, and when we found him next morning he was dead and the other was standing under the shed. And so after awhile he coaxed me to sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as we could n't do nothing on the farm.

"But he grew worse than ever, and after awhile could n't get any work, and would not do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good industrious boy again, but he used to get mad after awhile, and once he struck me; and then in the morning I found he had taken what little money there was left of the farm and had run off. After that I got along as well as I could, cleanin' house for folks, and washin', but I did n't hear nothing of him for four or five years; but when he got arrested and was taken up to Oshkosh for trial, he wrote to me."

By this time there was not a dry eye in the car, and the cards had disappeared. The old lady herself was weeping silently and speaking in snatches. But recovering herself she continued:—

"But what could I do? I sold the house and lot to get money to hire a lawyer; and I believe he is here somewhere [looking around.] Oh, yes, there he is, Mr.—— [pointing to Lawyer——, who had not taken part in the play.] And this is the man, I am sure, who argued against him [pointing to Mr.——, the district attorney.] And you, Judge——, sent him to prison; for the poor boy told me that he really did rob the bank. But he must have been drunk, for they had all been playing cards most all night, and drinking. But oh dear! it seems to me as though if he had n't got to playing cards he might have been alive yet. But when I used to tell him it was wrong, and bad to play, he used to say, 'Why, mother, everybody plays now. I never bet only for candy or cigars, or something like that.' And when we heard that the young folks played cards down at Mr. Culver's donation party, and that Squire Ring was going to get a billiard table for his young folks to play at home, I could n't do anything at all with him. We used to think it was awful to do that way when I was young; but it just seems to me as if everybody nowadays was going wrong in something or other. But may be it isn't right for me to talk to you, Judge, in this way; but it just seems to me as if the sight of them cards would kill me, Judge. I thought if you only knew how bad I felt, you would n't play on so; and then to think, right here before all these young folks!

"May be, Judge, you don't know how young folks look up to such as you; and then I can't help thinking that may be if them that ought to know better than to do so, and them that are higher learnt, and all that,

would n't set such examples, my poor Tom would be alive and caring for his poor old mother. But now there ain't any of our family left but me and my poor gran'child, my dead daughter's little girl; and we are going to stop with my brother in Illinois."

Tongue of man nor angel never preached a more eloquent sermon than that gray, withered old lady, trembling with old age and excitement, and fear that she was doing wrong. I cannot recall half she said, as she, a poor, lone, beggared widow, stood before those noble-looking men and pleaded the cause of the rising generation.

The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grandchild in her lap, hid her face on her neck. The little one stroked her gray hair with one hand, and said, "Don't cry, gran'ma; don't cry, gran'ma." Eyes unused to weeping were red for many a mile on that journey. And I can hardly believe that one who witnessed that scene ever touched a card again. It is just to say that when the passengers came to themselves, they generously responded to the Judge, who, hat in hand, silently passed through the little audience.—Selected.

### SENSITIVE PEOPLE.

ONE of the many words in the English language which have been perverted from their original meaning is the term "sensitive." The dictionary definition of it is this: "Sensitive: Having sense or feeling; or having the capacity of receiving impressions from external objects; having quick and acute sensibility, either to the actions of external objects, or to impressions upon the mind and feelings," etc.

According to this, therefore, a sensitive nature is a most excellent quality. Persons who possess it enter quickly into the feelings of others, and are consequently the best "confidants." You can talk to them as freely as it may be necessary, without being in continual alarm lest they should discover left-handed personal reflections in your innocent remarks. They have the happy faculty of forgetting themselves in their interest in other people and things. They are, perhaps, too easily frozen by an uncongenial atmosphere, but how rapidly do they thaw when the foreign element is removed, and become the life and soul of society. It is not the healthfully sensitive people that continually fall into "misunderstandings," and are always in some "scrape" or other. They possess too much of that all-important endowment "tact," which, when it is combined with good breeding, gives that exquisite courtesy of manner which no amount of external polish will bestow.

But this is not the usually accepted interpretation of the word. The expression "a sensitive person" brings to your mind one whose nerves are on the wrong side of his cuticle, and "who wears his heart upon his sleeve for daws to peck at," one who is continually being "hurt" at some fancied neglect or coldness, and to whom you converse on miscellaneous subjects in constant trepidation lest you should accidentally hit upon one of the many tender points in his character.

"I know that I am very sensitive, but I can't help it," is the reason given for many a foolish distrust of friendship, and unwarrantable caviling at a careless word. But the truth is, these unfortunate persons do not want to help it; on the contrary, they cherish it and even cultivate it as if it were the most apparent virtue, and as it is not a virtue it grows accordingly, until finally it is very difficult to rid themselves of it if they would. All persons, high or low, rich or poor, possess the power of hurting their feelings, therefore they are almost always injured. The world accords them pity, but not respect—sympathy, perhaps, but little love—and before long they are too apt to lose even these; for those who have duties to perform and an object in life cannot waste precious time in listening to complaints that cannot be remedied. The man who goes through life with a purpose, and realizes, he it ever so little, how important is his work to himself in the formation of his own character, and how there is always some one who could take his place and perform his mission as well as he does himself, and therefore of how little real importance he is in the world, will meet with true friends and unlooked-for consolation; but he who thinks more of the place he holds in the affections of other people, and how much or how little of a necessity he is to them, than of his duty to his Maker and himself, will be disappointed, injured, and unhappy all the days of his life.

I wish I could say to every growing girl and boy who is looking forward to manhood and womanhood



so earnestly and eagerly: In the course of your life you will probably be wronged, your motives misunderstood, and your actions perverted more than once or twice. If you cannot rectify the wrong, bear it, live it down. Do not try to talk it down, and above all things, do not let it hurt you.

"Let it not be in any man's power to say truly of thee that thou art not simple, or that thou art not good; but let him be a liar whoever shall think anything of this kind about thee, and this is altogether in thy power. For who is he that shall hinder thee from being good and simple?" Thus says Marcus Antonius, and we are permitted to see with much more certainty than he did that evil cannot in the long run withstand good.

Then read healthy books, live a healthy life, be true, be honest, and—be sensitive.—*Liberal Christian.*

### KEEP NEAR THE CHILDREN.

As we come into maturer years we let the naturalness and sincerity and cheer of childhood die out of our lives. Lines trace themselves along the forehead or about the eyes. The mouth grows hard and fixed. We become cautious and calculating lest somebody wrong us. We hedge ourselves about so that nobody can see the workings of our hearts. Ah, we have gone too far away from the children!

We have forgotten that every person is a mirror in whom we see ourselves reflected. If we give a smile, we get it back again. If we are gentle, it begets the same. If we trust, we are trusted. We need to take little children on our knees; to feel their arms about our necks; to get interested in their ingenuous lives; to talk more with them. It is well said that whoever can interest a child, can never fail to interest older people.

We need the tenderness of children. An eye that moistens with sympathy, a hand-grasp that shows a heart back of it, a voice that has been attuned to the sweetness of the gospel,—all these increase influence a hundred-fold. In a Western town, during the temperance crusade, when a company of Christian women went from one saloon to another to pray, a dozen little boys ranged themselves along the curbstone, and stood silent, with caps off, as these earnest prayers went up to God. As soon as the meeting was over, they hastened to the next saloon, and did the same. When asked why they did so, one little fellow, with a radiant face, answered, "We are keeping the wind off you while you pray." Blessed childhood! whose tender hearts the cares of life have never hardened.

We need the cheer of children. They are happy over the smallest things.

"By nature's kindly law,  
Pleased with a rattle, tickled with a straw."

The snow in its glistening purity was made for them. When the spring comes, they gather aprons and caps full of May beauties and innocents, or later in the season, ox-eyed daisies and clovers, and later still, red and yellow maple leaves. They keep their hearts close to nature. Life is brimful of joy, and their cup runs over to all who come within their reach.

We need the faith of children. They believe in the kindness and sincerity of poor human nature. They are never looking for deception, and rarely find it. They believe in the good, and therefore humanity shows its good side to them. They have faith in God. They pray as though, as in the days of old, they were in the arms of Christ. They know no doubts; they expect no disappointments. God is never a great way off. They get close to the throne, and simply love him.

A touching story is told of the little son of a deceased government official in St. Petersburg, Russia. Destitute, his wee sister crying for food, he wrote on a piece of paper, carried it to the nearest church, and put in the alms-box. A priest saw him do it, took it out and read: "Please, God, send me three copecks, to buy my little sister a roll." The next Sunday the minister told the incident and nearly a thousand dollars were collected. If we prayed as children pray, we should not have to wait so many years for the answers as we sometimes do.

We need the simplicity of children, in speech, in singleness of purpose, in purity of motive. There is very little duplicity in life. We are seen just as we are. Better be what we desire, than attempt to seem. It pays to cultivate the highest virtues and have the cleanest soul, because the world sees and copies. We are only epistles, known and read of all men. We need their pure Anglo-Saxon language, their directness of speech, in pulpit, in press, and in daily converse. The great master of monosyllables has held his power largely over the British nation from his simple language, born of a pure character and an hon-

est life. If ore ministers preached as though they were talking to children, the truth would get into more hearts. We are all children at best, and have their needs.

"Men are only boys grown tall;  
Hearts don't change much after all."

We need the naturalness of children, untrammelled by formal society laws, giving true courtesy and genuine affection out of earnest hearts. We need the Christ nature,—

"A soft, meek, patient, humble, tranquil spirit,  
The first true gentleman that ever breathed."

We need to learn of children the way that leads up higher. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Let us keep near the children.—*Sarah K. Bolton, in Christian Union.*

## Sabbath School Department.

"Feed my Lambs." John 21:15.

### TEACHERS' MEETINGS.

TO THE OHIO SABBATH-SCHOOLS.

How to make the Sabbath-school more effective and interesting is a question that is agitating the minds of our Sabbath-school workers. In Ohio our schools are all supplied with record books, and many with call bells, maps, and reference books. In fact, we have a good start. Now, lest our enthusiasm should cool off with the passing away of the novelty, we should take some advance steps, and be devising means to keep up the interest. Much of the effectiveness of the school depends upon the officers and teachers. Unless the teachers get the spirit of the work, the pupils will not. If those at the head of the work are full of enthusiasm, they will infuse the same spirit into those beneath them. Now what can be done for the teachers? Teachers' meetings seem to suggest themselves. These meetings are recommended by our best workers, and are being adopted in other States.

There is often as much danger of teachers coming to the class unprepared as there is of scholars. This should not be. They should come to the class filled to overflowing with the lesson. The officers should have beforehand a definite plan of the entire workings of the school, so that everything may be done in an orderly manner, and without delay.

Nothing will supply this demand for thorough preparation as well as the teachers and officers' meetings. Several have lately asked, "But how shall we conduct these meetings?" No definite rules can be given which will fit every school, under all circumstances. Some general suggestions may be given of the plan adopted by the most successful Sabbath-school workers. The varying wants of the school will then suggest the course to take.

The meeting may be opened with singing, and followed by a few short prayers. The superintendent may then introduce any plans he has in mind, either in regard to the general welfare of the school, or that of any particular class. If officers and teachers are thoroughly in earnest in the work, there will always be questions to ask and suggestions to make. The superintendent may ask each teacher of the progress of his class, or of any particular member of it. The importance of obtaining a regular attendance of every pupil should be urged upon the teachers. Are there any who should be attending the Sabbath-school, but who are not? Let their case be considered. Some one who has influence with such a one may volunteer to visit him and induce him to attend. Anything of interest to the school may be considered; such as dividing a class, appointing a teacher, getting reference books, maps, etc.

A short essay each week would add to the interest of the teachers' meeting. Next let the lesson for the coming Sabbath be studied (if this has not previously been done), and recited by both superintendent and teachers. The lesson should be studied before coming to the meeting. Let the superintendent, or some one whom he may appoint, give instructions on the

esson, and then catechise each teacher as to his knowledge of it. Any hard point in the lesson may be brought up and discussed. There should be a mutual exchange of thought. These meetings will enable the teachers to go to their classes on the Sabbath with many new ideas to present to their pupils; and an increased interest in the school will be the inevitable result.

These meetings may be held on any evening that is most convenient for all. If the teachers are so much scattered that they cannot meet in the evening, it may be held Sabbath afternoon.

We hope the next quarterly report will show that all the schools in Ohio have adopted the teachers' meetings. E. H. GATES, Pres. Ohio S. S. A.

### PERSONAL WORK.

ON a cold winter evening I made my first call on a rich merchant in New York. As I left his door, and the piercing gale swept in, I said, "What an awful night for the poor!" He went back, and, bringing to me a roll of bank-bills, he said, "Please hand these, for me, to the poorest people you know." After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: "How is it that a man so kind to his fellow-creatures, has always been so unkind to his Saviour as to refuse him his heart?" That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me that I was the first person who had talked to him about his soul in nearly twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.—*T. L. Cuyler.*

### Our Basket.

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

—If from each cross we are called to bear, we take the cross-piece—which is our will—it will no longer prove a cross.

—When you are in pain, fear, sorrow, or sudden peril, one verse of the Bible may be like a star to the benighted mariner.

—To forgive our enemies is a charming way of revenge, and a short Casarean conquest, overcoming without a blow, laying our enemies at our feet under sorrow, shame, and repentance; leaving our foes our friends, and solicitously inclined to grateful relations.—*Sir Thomas Brown.*

—Have you ever observed how entirely devoid is the Lord's prayer of any material which can tempt subtle self-inspection in the act of devotion? It is full of an outflow of thought and of emotion toward great objects of desire, great necessities, and great perils. "After this manner, therefore, pray ye."—*Prof. Austin Phelps.*

—It is not toiling, but believing, that brings rest and joy and peace. It is not doing or suffering, but simply believing that Christ has suffered and done; it is not waiting, but believing now. It is not seeking to make one's self better, but coming, in all our sinfulness, that Christ may make us so. It is through him that we come to know the love of God, and in this is rest and peace.—*R. Newton.*

"FORGIVE US OUR TRESPASSES."—A story is told of a certain nobleman of Alexandria who complained bitterly to the bishop of that city of his enemies. While in the midst of his tale, the bell sounded for prayers, and bishop and nobleman dropped upon their knees, the former leading in the Lord's prayer, and the latter leaving for the time his story untold. When the bishop came to the petition, "Forgive us our trespasses," he stopped suddenly, leaving the other to go on alone. The nobleman attempted to continue, but, startled by the sound of his unaccompanied voice, and recalled by his companion's silence to the significance of the petition, he stammered, ceased praying, and rose from his knees, a hopeless man—until he afterward found hope in a better disposition toward his neighbor. It is an easy thing to say, "Forgive us our trespasses," by rote; it is difficult sometimes to say it understandingly. If we stop at this petition when we are repeating the Lord's prayer until we have taken in the idea of it, how many of us will go on?

# The Review and Herald.

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

Battle Creek, Mich., December 2, 1880.

JAMES WHITE, }  
J. N. ANDREWS, } Corresponding Editors.  
U. SMITH, } Resident Editor.

## THE CAUSE OF GOD.

THE cause of God has ever been dear to the children of God of all ages. True to it, faithful Abel lost his life; and, in the kingdom of God, he will stand at the head of the host of martyrs who were slain for the word of God and the testimony of Jesus Christ. Noah, Abraham, and the patriarchs generally, made sacrifices and endured sufferings for the precious cause of God. Daniel, Job, and all the prophets, held the cause of God dearer to them than their lives. The apostles gave their lives for this cause, and the millions of holy martyrs joyfully sealed their faith in the cause of God, and the redeeming power of Jesus Christ at the resurrection of the just, with their blood.

The cause of God was never more precious to its friends than at the present time. And as we near the final triumph of Christ and his people over sin and Satan, the faith and hope of the gospel grows more precious, and the cause and work of God more important. Was it the happy privilege and joy of patriarchs, prophets, apostles, and martyrs to sacrifice, labor, and suffer for the cause of God in past ages? And will their reward be great? The blessedness and the reward of standing in the conflict, in the closing up of the work, will be far greater.

The cause of God is one. The several branches of the great work are but parts of the unit cause. All branches of the work are important, and none of them should be neglected, or swallowed up by others. Our history is brief. Men of zeal and ability have seized upon the several branches of the work, and have succeeded nobly and well. We here name the publishing work, the tract and missionary, and the Sabbath-school work. And it is no disparagement to these men and their work to acknowledge that in the prosecution of the several branches in which each was engaged, and by which each was inspired, they lost sight, to a great extent, of the importance and interest of the work of others. But it is time for the leading men in our cause to carefully look over the several branches of the work, all of which are important to the success of the one great cause, and labor to the point of having the several branches sustain a proper relation to one another.

First in importance to the cause is the Christian ministry. The gospel minister is an ambassador for Christ. He speaks to the people in Christ's stead. He is, if he is what he should be, Christ's representative in an eminent sense. His work is a holy work. His position is a truly dignified one. And the importance of his mission and work, language fails to express. He should be a man of God, and should give himself to prayer and to study of the word of God. The church should adopt, in their faith, in their affections, in their deeds of love, and in their feelings of subordination, the exhortation of the great apostle,—

"Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end [object] of their conversation, Jesus Christ, the same yesterday, and to-day, and forever." Again he says, "But to do good and to communicate, forget not; for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." Heb. 13:7, 8, 16, 17. The reputation and the influence of the faithful and true minister should be very dear to all his brethren in the ministry, and the influence of each should be to impress the church with the sacredness of the gospel ministry.

Next in importance to the Christian ministry are our publications. And the two influences,—that of the living preacher, and that of our publications,—are so closely connected that it seems important that our ministers, to a certain extent, should act as colporters. At camp, tent, and other important meetings, they should have necessary assistance. But their work should never be belittled and degraded to that of book peddlers and common canvassers, while in the active ministry.

And our publications should be put at prices to enable our publishing houses to give such discounts as to make it an object to our ministers, who receive only from six to nine dollars a week, to put forth strong efforts, personally, and with the assistance of helpers in their employ, to make large sales. This course will result in financial benefit to the offices of publication, the circulation of much more reading matter, and a means of support to our ministers, who are laboring under financial oppression. The policy of crowding down the prices of our publications, which we have ever opposed, has had its ruinous results. Our books have been put at prices to rob authors of a proper recompense for their labor. We still contend that brain is more valuable than muscle. Discounts to agents and ministers have necessarily been so small that it has been but little object to them to urge sales, and hence the circulation of our publications has been limited. Authors, publishing houses, and those who have handled our books, have suffered financial losses by this policy, and the circulation of them, which is most to be regretted, has been hindered.

Such a work as Andrews' History of the Sabbath, new from other presses, would have been sold, if put up in better style at a trifling additional expense, at \$2.00. More copies would have been sold at \$1.50 than at its present price, which is only \$1.00. This would have given its author just recompense for his labor, the publishers a fair profit, and those who have handled it, 40 per cent discount, which would have sold the edition, while the existing policy leaves 3,000 copies yet on our shelves at \$1.00 a copy. The low price belittles the book and retards its sale.

The tract and missionary societies are important, but must not be so conducted as to impoverish our houses of publication and swallow up other interests of equal importance. They must not be allowed to take the retail trade away from our offices, which is quite a source of income.

The work is precious in all its branches, and should be held very dear by those who love the cause of God. Those who have breadth and penetration of thought to take in all branches of the great work, and see the relation which one should sustain to the other, should be allowed to speak, lest the precious work be hindered by overacting on this branch or that, and the cause be wounded by false movements which are sure to result in reactions. May the Guiding Hand still be with us. J. W.

## CIRCULATION OF THE REVIEW.

ONE year since, the REVIEW was enlarged about two-fifths, in expectation that our ministers, tract societies, and friends generally, would double the subscription lists. In this the publishers have been disappointed. The cost of the REVIEW for 1880 has been \$2,000 more than for 1879, without increase of subscribers. We now call on all the friends of the cause to rally for the REVIEW, and not compel us to return to the size for 1879.

It was not our design, in establishing the *Signs of the Times* upon the Pacific coast, to have it in a single case take the place of the REVIEW. But it is a fact that while that paper has reached a circulation of 9,000 copies, as stated in its issue for Nov. 25, 1880, the REVIEW has not as many subscribers as it had in 1874, when that paper was started, having now only about 6,000 patrons.

We now offer the beautiful engraving, entitled, The Way of Life, with key of explanation, as premium to

new subscribers for 1881. To the friends of the REVIEW we say, Send in the names and addresses of new subscribers, with \$2.00 each, and we will mail the Way of Life from this Office to new subscribers, and will give the remaining numbers for 1880 also. Rally, friends, for the REVIEW.

We will send the REVIEW on trial for January, February, March, and April, postage paid, for the small sum of 50 cents. We ask for 5,000 new subscribers for the year, and 5,000 for four months at 50 cents. We shall remain at headquarters to take the supervision of the REVIEW, and furnish matter for its columns, and shall not spare labor and care to make the REVIEW the best paper published. J. W.

## STRANGE PERVERSION.

THOSE acquainted with the teachings of S. D. Adventists will be reminded by the following declarations from the lips of a professed minister, of 1 Kings 22:22: "And the Lord said unto him, Wherewith [wilt thou persuade Ahab to go up and fall at Ramoth-gilead]? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets." The most effectual way to oppose Adventism among the people is to misrepresent it; and some dissenting clergymen do not hesitate to take the lead in this nefarious business.

Our readers have already been made acquainted with the attacks of one Holliday against the truth, in Jennisonville, Mich. He having expended all his ammunition, one Levington, a Methodist, comes to the rescue. The quotations we give below, in order that the reader may see the animus of the opposition, are from his lips, as heard by one of our brethren and kindly reported to us.

He commenced by quoting the first psalm, emphasizing the term "ungodly," and commenting thus: "This ungodliness we are called upon to oppose." "This ungodliness is Adventism."

The following our correspondent gives as among the speaker's "most pithy sentences," copied from his notes:—

"The Christ of Adventism is not the Christ of the Bible, . . . and has neither Godhead nor humanity." "That whole book [the Bible] says there is one God, . . . and no other. . . . Adventism rejects that God." "Adventism teaches that the material of which the persons of angels and of God is composed, is blood, flesh, and bones." "Adventism is the grossest system of atheism and materialism." "Adventism cannot distinguish between the human race and the lower orders of the brute creation; such as the horse, dog, or mosquito." "Adventism is the lowest system of atheism that can be conceived of." "In the vocabulary of Adventism, spirit is nothing but wind."

Reading from "Which? Mortal, or Immortal?" he termed it "The Bible, so to speak, of Adventism." He read from Rom. 1:21, 22, and said, "This is Adventism." Reading from "End of the Wicked," he said, "One author declares that they will be punished in a future state; another contradicts him by saying that they will be punished in this earth."

He classed Adventism with paganism and infidelity and Mormonism, in opposition to Christianity.

More in the same strain might be quoted, but this will satisfy both the curiosity and the disgust of the reader. Our friend will find that such weapons will not prove efficient in a long contest. We are informed that Eld. E. B. Lane reviewed the discourse, exposing his calumnious misrepresentations, with good effect.

## TEXAS CAMP-MEETING AND T. AND M. INSTITUTE.

THIS meeting convened near Dallas, Texas, Nov. 12, and continued till the 24th. Thirty-one family tents were pitched, also two large tents which were used for holding meetings and for lodging-rooms. About one hundred and fifty of our people were present a portion of the time, most of whom stayed till about the close. The ground was a very good one. Several springs of water, handy by, furnished an abundant supply for man and beast; and had it been earlier in the season, while vegetation was green, the



surroundings would have been very pleasant. The family tents were nearly all new duck tents, and the camp, laid out in an attractive and orderly manner, presented as good an appearance as any of our camp-grounds.

It was very fortunate that thorough preparation had been made for tents and fuel; for the cold weather reached Texas. It was not as cold here as in the North, but the weather was almost unexampled for that climate at that season. We had some snow, the ground froze considerably, and a portion of the time the winds were cold and searching. We had stoves in nearly all the tents, and two large ones in the tent where meetings were held. Everything was put in as snug shape as possible, and there was not much suffering. All seemed to take disagreeable circumstances very pleasantly. Twice our meetings were interrupted to get additional supplies of wood; otherwise the regular order of services went on.

As we had a T. and M. Institute connected with our camp-meeting, the usual order had to be changed. We held social meetings at 6 A. M. and 6 P. M., several hours in the forenoon were devoted to instruction in the T. and M. work, and two discourses were given each day at 2:30 and 7 P. M. Our meetings were interesting and instructive. The friends of the cause in Texas are young in the truth, and of course have many things to learn; but I must say that I have never seen a people more willing to be taught, nor apparently more grateful for instruction. The prayer and social meetings were well attended from the beginning till the close; and I have been present at no camp-meeting this year where there was a greater readiness to take part. There was no waiting; but every meeting I attended was filled up with testimonies; many of these were full of feeling and earnestness, and sometimes they were accompanied by tears. From first to last, an excellent spirit of union and love was manifested among our people on the ground. The influence of a certain class who were present last year, and caused us some trouble, has become separated from the work, and this adds greatly to our peace and prosperity. There seems to be a desire on the part of the brethren and sisters in Texas to be in perfect harmony with the body of our people.

The interest did not lag, but seemed to increase, and many expressed great regret that the meeting was to close so soon. The preaching was almost wholly practical, and was designed to help those present relative to Christian experience. At the beginning of the camp-meeting, those not of our faith attended well, and their interest increased until the cold weather came on and interfered with their attendance. Thirteen were baptized by Eld. Kilgore.

The brethren and sisters all seemed to appreciate the opportunity they enjoyed for instruction in the tract-society work. One hundred and three enrolled their names as members of the Institute, and about seventy-five were in constant attendance till they were obliged to leave for home. This was the largest class Eld. Whitney ever had, except at Battle Creek last spring, and he said he never had a class that took a deeper interest in learning. They manifested their interest by a rising vote of the Conference, and the brethren and sisters generally invited him to return next summer when work will not be driving, and hold a larger Institute.

The Sabbath-school and the temperance work were not neglected. Quite a number of new signers were obtained for the pledges, and we had a good, stirring temperance meeting.

In the matter of funds, this young Conference has made gratifying progress. Last year, crops were very poor on account of the drouth, and many of the people found it very hard to meet their obligations; this year, crops are much better, and the brethren are paying up their past pledges. A little over a year ago, their tract-society debt at our offices was \$1,700 or more. They have since purchased several bills of

books, in the aggregate amounting to hundreds of dollars; but when the money now on the way to the Office reaches its destination, their indebtedness will be reduced to a little over \$400, with pledges enough unpaid to cover this amount; and the society probably has \$1,200 worth of publications on hand. They have lifted nobly, considering their financial ability, and seem to be a liberal people. Eld. Kilgore states that almost every one of the two hundred and fifty Sabbath-keepers in the Conference is paying tithes; and this fund amounted the past year to over \$1,700. One-tenth of this was voted to the General Conference, for the past year and for the future.

I can see no reason why this young Conference has not a fair prospect for future growth.

GEO. I. BUTLER.

Nevada City, Mo., Nov. 26.

#### NATURE AND DESTINY OF MAN.—NO. 2.

"THE wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

There is no greater fallacy than the pretended argument that sin is an infinite evil, because committed against the righteous law of an infinite God, and that therefore the sinner is deserving of infinite punishment,—eternal torment. The Scriptures, as well as true reason, teach that the punishment must be according to the deeds of finite creatures. But when we object that the deeds done by a finite creature within the limits of a short life cannot merit eternal torture, it is said in reply that the sinner will continue to sin and increase in guilt to all eternity. If this is so, the time will never come when he will have received his punishment, the full and just reward for his deeds. But this poor apology virtually abandons the argument that the evil deeds "done in the body" during a brief period of life merit pain of infinite duration, and makes the vastly greater part of the punishment due to the sins committed *out of the body*,—the sins committed after this life of probation is ended.

But the Scriptures affirm that "we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. There is no threatening of wrath for what men will do after that. And since God has said that each sinner shall receive punishment according to what he has done, it follows that the time will certainly come when they will have received in full their just demerit—when all will have been punished according to their deeds, a thing that can never be done according to the view under examination.

But it is claimed that the torment of the wicked must continue as long as the happiness of the righteous; so that if the righteous are made eternally happy, the wicked must endure eternal misery. This view makes no difference between wages and a gift. According to our text, the sinner will receive the wages he has fully earned and which is justly his due; and he will receive no more; for that would be unjust. But the righteous do not merit their salvation; it is the free gift of God through Jesus Christ. Life was the unmerited gift of God to Adam; he forfeited and lost it. But the Son of God interposed. By giving his life for the race, a new probation was granted. As the result of this, a class will receive the gift of eternal life, while a class will receive the wages of sin, which is death.

Orthodoxy and Universalism never can settle the dispute between them in regard to future punishment; because both hold the Platonic doctrine of the natural immortality of the real man; and they are therefore obliged to interpret the Scriptures in accordance with that theory. Admitting man's immortality by nature, the righteous and the wicked *must* be provided for as immortal beings. But let the Scriptures mean what they plainly say, and there is no difficulty; and God's justice and mercy are vindicated in the eyes of every reasonable person. The only way to arrive at the

truth is to read the Bible as we would any other book. Believe it means what it says. Begin with Genesis; and let such terms as life and death have their primary and literal import, unless something besides an unscriptural theory demands a figurative or accommodated signification.

We have seen that God formed man of the dust of the ground; and that the man thus formed became a living soul, or creature, by the power of God through the vital fluid in his nostrils. The human pair were put upon trial to prove whether they would be loyal subjects of their Creator; and thus prove worthy of continued existence,—worthy of a life that should have no end. It is evident that the following testimony of the Apocrypha is true: "For God created man [not immortal, but] to be immortal. Nevertheless, through envy of the devil came death [the opposite of immortality] into the world; and they that do hold of his side do find it." Wis. 2: 23, 24. Said an apostle, "By one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5: 12.

The principles of the law of God were precisely the same in the beginning that they are now and ever will be. But God gave our first parents a simple test of their obedience to those principles. Said he, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Gen. 2: 16, 17. But man transgressed, and the threatened penalty, death, must follow. What was the death thus brought upon Adam and his posterity? Was it, as theologians tell us, death spiritual, death temporal, and death eternal, which means, when fully explained, a state of sin, separation of soul and body, and eternal misery? Not so; one death only was threatened, not three. A state of sin was the *result*, not the penalty, of sin. And eternal misery was not mentioned; why, then, should it be inflicted?

Let God explain what he meant in the threatening, by the sentence he passed upon man after he had sinned. Who will attempt to improve his words, or to supply their deficiency? Said he, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3: 19. This is the Lord's definition of the penalty. Man is *lost*. The living creature must return to elements out of which he was created. "All are of the dust, and all turn to dust again." Eccl. 3: 20.

Now to carry the penalty into effect with certainty, man is excluded from the tree of life. Said God, "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3: 22, 23. Man had become a sinner; and if God would immortalize sin, he could let him have access to the tree of life; and the consequence would be, he would "eat, and live forever." But lest he should be immortal in sin, he was driven away from the tree of life, and the way of approach to it was carefully guarded by cherubim. Shall we say in the face of this that man has an immortal nature, a part that cannot die? But the righteous, the overcomers, shall again have right to the tree of life. Rev. 2: 7; 22: 14. They will live forever. Will the other class live just as long?

By transgression man was lost; his life was forfeited; and unless some way be devised to bring him up again from the dust, he must remain in death forever. The Son of God proposes to come into the world to seek and to save that which was lost. The spotless Lamb of God offers his life a ransom for the life of fallen humanity. He suffers the penalty due to the sinner (death, not eternal life in torment), and rises again with power to bring back the family of man from the grave. "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell, [the place of the dead] and

of death." Rev. 1:18. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits, afterward they that are Christ's at his coming." 1 Cor. 15:22, 23. There are two classes raised from the dead; one class are Christ's, the other he does not claim; he never knew, that is, acknowledged, them. Matt. 7:23. Said Jesus, "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:26-29. There are two resurrections, and two classes raised. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20:6. They have by patient continuance in well-doing sought for glory, and honor, and immortality, and have received the gift of God, which is eternal life. Rom. 2:6, 7. The other have been contentious, and obeyed not the truth, but obeyed unrighteousness; and thus have proved themselves "unworthy of everlasting life" (see Acts 13:46), have not come to Christ, that they might have life; but have trodden under foot the Son of God, and done despite to the Spirit of grace. Such have forfeited life by their own personal sins, and are justly condemned to the second death. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

R. F. C.

HONEST.

WE sometimes have occasion to speak with some severity of our opponents, both preachers and periodicals, touching their arguments on the Sabbath question, when it seems to us that they are sadly wanting either in intelligence or candor, or in both. We are just as ready to acknowledge everything of an opposite nature; and it gives us much more pleasure to commend than to condemn. The following from *The Restitution* of Nov. 17, 1880, we consider both an able and a candid discussion of Matt. 28:1:—

QUESTION ON MATT. 28:1, AND ANSWER.

DEAR BROTHER: Will the grammatical construction of the Greek in the opening clause of Matt. 28:1, admit of its being translated "after the Sabbath," laying aside all matters of faith? What is the preferable translation, judging only from the construction of the language? Will you give a full and complete answer suitable for publication, if I should desire to have it published, and greatly oblige your brother?

South Eliot, Me., Oct. 24, 1880. S. H. REEVE.

We do not claim to possess a critical or extensive knowledge of the original languages in which the Scriptures were first written. Notwithstanding this admission, we do not think that our brother's question is one of a very embarrassing character, and we will try to answer it fairly, according to his request and the best light we have. We might stop, so far as giving a short and sufficient answer from the very best authority is concerned, by only quoting the single note on the text from Dr. Bloomfield, who says:—

"ὅπερ δὲ σαββάτων. This must, with Krebs, Wahl, Tittman, Kuinoel, and Fritz, be explained, 'after the Sabbath,' i. e., as Mark more clearly expresses it *διαγενομένου τῶν σαββάτων* (when the Sabbath was past), which must determine the sense here. Of this signification the Commentators adduce examples from Philostratus, Plutarch, Ælian, and Xenophon."

On Mark 16:1, Bloomfield says:—

"*διαγενομένου*, 'being elapsed,' or passed; a sense of the word frequent in the classical as well as Scriptural writers." In Smith's Dictionary of the Bible we note the following: "The word *Sabbath* seems sometimes to denote a *week*; in the New Testament. Hence, by the Hebrew usage of reckoning time by cardinal numbers, *ἐν τῇ μιᾷ τῶν σαββάτων* means on the first day of the week. The Rabbis have the same phraseology, keeping, however, the word *Sabbath* in the singular." Dr. Schaff, on the text in question, says respecting Rabbinical usage of language, "The term *ἡ σάββατον*, first day of the week, agrees with the Rabbinical sig-

nification of the days of the week *אָדער נשבת*—first in the week—i. e., Sunday; *שני נשבת*—second in the week—i. e., Monday; *שלישי נשבת*—third in the week—i. e., Tuesday, etc. As *σαββαρα* in the second clause means *week*, and not the Sabbath *day*, it seems natural to understand it the same way in the first clause, as Grotius, Wieseler, and Stier, who render: *Als aber die Woche um war und der erste Wochentag ambretchen wollte*; literally, "But as the week had now passed around, and the first week-day would break forth, or dawn."

In a previous note he says "*οψε*," with the genitive, may mean *after*, or *long after*, like *οψε τῶν βασιλέων κρόνου*—after the times of the king (Plutarch), or *οψε μυστηρίων*—after the mysteries were over.—*Philostratus*. Hence Ohlshausen, De Wette, Ewald, Bleek, Campbell, Norton, Robinson (sub *οψε* No. 2), Crosby, translate; *Verfluss des Sabbath, Sabbath being over, or being ended, after the Sabbath* (also the French version; *apres le Sabbat*), i. e., *after the Sabbath*. Euthymius Zigabenus, Grotius, Stier, and Wieseler translate: "At the end of the week." With this translation Wakefield agrees, who renders the text, Matt. 28:1, "Now after the end of the week, as the first day of the next week began to dawn," etc. The Scriptures show that sometimes a *Sabbath* and a *week* are equivalent. In Lev. 23:15, 16, we read: "And ye shall count unto you from the morrow after the Sabbath. . . . Seven Sabbaths shall be complete; even unto the morrow after the Sabbath shall ye number fifty days." Then in Deut. 16:9, we read where the same period is again referred to: "Seven weeks shalt thou number unto thee." Here the Hebrew expressions, *שבע שבתות*—*seven Sabbaths*—and *שבעה שבועות*—*seven weeks* are used as interchangeable expressions. The Hebrews had no names for the days of the week except the seventh, named the Sabbath. As this day ended the hebdomadal period, the *day-name* finally became the *period-name*.

It is, in our view, an error to claim that the term *Sabbath* was ever applied to the first day of the week in the Scriptures. It is applied to the *week period*, but to no one particular day except the seventh. When the Pharisee said, Luke 18:12, *Νηστεύω δις τῶν σαββάτων*—literally, I fast twice a Sabbath—he evidently meant the Sabbath period of the week, and not the Sabbath period of the day. As to whether the term *Lord's day* applies to the first day of the week, to the millennium, or to an anniversary day, is a question on which something both *pro* and *con* may be said, and upon which we may have something to say hereafter.

DRAWING BACK.

THE apostle says, "We are not of them who draw back unto perdition, but of them that believe unto the saving of the soul." Faith moves forward, walking in the light; doubt and unbelief draw backward. In that direction is perdition, destruction, the losing of the soul.

When once enlightened by the truth, it is dangerous to turn back from the light. It is in the direct road to perdition. The only safety is in holding fast to the truth and pressing forward. The Lord has enlightened us with the light of the commandments of God and the faith of Jesus, by the third angel's message. Those to whom this light has not come, may enjoy the favor of God, walking in the light they have; but we cannot go back from the truth which we have seen. If we begin to doubt and draw back, we are on the way to the city of destruction. He that doubts the plain revelation of the will of God, is condemned. When the light that is in us becomes darkness, how great is that darkness! Our only hope is in holding fast our faith and pressing forward.

R. F. C.

THE LIGHT LIES AHEAD.—We walked to-day under the shadow of the mountains, where the sun no longer shone upon our path. But far up the valley, beyond the range of hills, the sunlight still flooded the landscape. We were reminded how often in this life we walk through vales where some sorrow, for the time, casts its shadows over us; but beyond, the eye of faith sees the light of hope shine across the way, and we have but to go forward that we may escape the shadow and chill which would fall upon us with increasing power if we were to linger in the old places where trouble found us. They who go forward find the openings where the sunshine lies.—*Selected*.

Our Tract Societies.

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

"WHY STAND YE HERE ALL THE DAY IDLE?"

WORK, work while the Master calleth;  
Work on while 'tis called to-day;  
Work, work while the light remaineth,  
And shineth on the way!

Work, work for the holy kingdom;  
Work on for the crown of rest  
That is promised to the faithful,  
The righteous, and the blest!

For all the world is a vineyard,  
But a vineyard of the Lord;  
And he calleth us to labor  
By his own holy word!

There are stones and thorns around us;  
There is foul offense within;  
And to him who idly standeth  
The wages is of sin!

Work on, and look ever upward;  
Falter not beneath the cross;  
To fall by the weary wayside  
Would be eternal loss!

There is rest, but 'tis in Jesus!  
There is peace about His throne  
Who trod for us once the wine-press  
Awearied and alone!

He who comes again in glory,  
In brightness above the sun—  
Oh, joy to thy heart, my brother,  
He saith to thee, "Well done!"

—Selected.

TO TRACT AND MISSIONARY WORKERS IN VERMONT.

BY C. P. WHITFORD.

A LARGE and enthusiastic meeting was recently held at St. Johnsbury, Vt., in the interests of the national-reform party. The object of this party is to secure such amendments to the Constitution of the United States as shall indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land.

Prominent among these so-called "Christian institutions" stands the Sunday-Sabbath. As I read this morning a letter written by a prominent advocate of the movement in relation to this meeting, and learned that new plans have been devised for carrying forward the work, I could but feel that we are not half awake to the importance of our work, and to the solemn responsibilities resting upon us.

Prophecy points out the fact that two great movements, antagonistic to each other, are to be carried forward in our land at the same time. One is the formation of an ecclesiastical organization clothed by the government with power to enforce its so-called "Christian institutions" under the pains and penalties of the civil law; it is to be an image to the first beast, and will possess power to force its doctrines upon dissenters with fire and sword. The other is the work of the third angel (Rev. 14:9-12), warning all against yielding allegiance to the beast.

We see both of these prophecies now in process of fulfillment. The party that demands the formation of the image of the beast,—the clothing of the church with civil power,—and the enforcement of the papal institution of Sunday-keeping to the subversion of the law of the Most High, is organizing its hosts for decided and immediate action. The organ of the party, the *Christian Statesman*, has been sent to every minister in the State, and to a large and carefully-selected list of laymen; and the call for the convention has been sent for publication or for notice to every newspaper in the State. Nearly one hundred and fifty pastors received notices for their congregations; circulars and letters have been sent to many influential citizens, and this work has been followed up by numerous personal interviews and conversations. A report of the proceedings of the convention will be sent to every newspaper in the State, and to the religious papers throughout the United States. Their method of operation is systematic and wide-reaching, and their work will be carried on vigorously during the fall and winter.

The work of the third angel is also engaging the attention of honest souls in all parts of the civilized world, and many are turning from Sunday-keeping to the observance of God's holy day. But in view of the live issues which are just before us, I am led to inquire, Are we

fully awake to the solemn responsibilities resting upon us? It is evident to every observing person that the world-wide proclamation of this message can never be fulfilled by the ministry. There is too much ground to go over. Other means than that of preaching must be brought into requisition. I believe that in the providence of God the tract and missionary societies have been established to do this very work,—to give warning to the world of the near advent of Christ, and to teach the true preparation for that great event. The work is of great magnitude and importance; and we are not licensed to idleness and inactivity in the Master's vineyard. Our publications are to be translated into all the principal languages, and sent to every civilized nation on the earth. The world must be warned against the reception of the mark of the beast; and those who will obey God rather than man will turn from trampling upon his holy Sabbath unto the keeping of all his righteous commandments, that thereby they may escape the unmingled wrath of God.

The *Signs of the Times* is doing an excellent work in arousing an interest in localities which it is now impossible to reach by other means; and I feel anxious that we should set a worthy example in increasing our club list for this paper for the year 1881. Let us all strike out anew, and try to do more and better work than ever before. The evidences which prove our position correct are continually increasing, and our time to labor is short. The day of God is hastening; ruin is coming upon a world lying in sin, and upon us rests the responsibility of setting forth the truth of God in its purity. We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. God calls us to labor, and not to faint. Let us, dear brethren, one and all, respond to this call.

Berkshire, Vt., Nov. 1.

WISCONSIN T. AND M. SOCIETY.

The eighth annual session of the Wisconsin T. and M. Society convened at Hundred Mile Grove, Nov. 11-15, 1880. Meeting opened with the usual exercises. Minutes of the last annual session read and approved.

It was voted that the Chair be authorized to appoint the usual committees; also that S. S. Smith act as auditor of the Treasurer's account. A. H. Wood from Battle Creek, Mich., was invited to participate in the deliberations of this session. The following committees were appointed: On Nominations, N. M. Jordon, O. A. Johnson, J. J. Smith; on Resolutions, G. C. Tenney, S. S. Smith, and A. H. Wood.

Meeting adjourned to call of Chair.

SECOND MEETING, Nov. 12, 11 A. M.—Minutes of the last meeting read.

The Chair, having been empowered to do so, appointed G. C. Tenney, A. H. Wood, and O. A. Johnson a committee to devise a plan for raising T. and M. funds.

Voted, That the number of Annuals to be taken by the State be determined by the President and Board of Directors.

Adjourned to call of Chair.

THIRD MEETING.—This meeting was held Nov. 13, on the evening after the Sabbath. Opened with prayer by the President.

Voted, That a committee of three be appointed to suggest a plan to relieve the indebtedness of the districts.

A. W. Bartlett and Wm. Hinton were invited to participate in the deliberations of this session.

The Committee on Resolutions reported as follows:—

1. Resolved, That it be the expressed sense of this meeting, that there is not with us as a people that interest in connection with our work which its importance demands; and we therefore urge the necessity of a general awakening on the subject of benevolence in the different branches of our cause, of attending our general meetings, of maintaining the message, and of seconding with our efforts the labors of those called to lead us.

2. Resolved, That we recommend that our directors and ministers become well informed in regard to the approved system of T. and M. accounts; and that they labor to so instruct those under their charge in this system that uniformity and correctness of accounts may be secured throughout our general and local societies.

3. Resolved, That our ministers be required to report quarterly to the State Secretary the labor done by them in the tract and missionary work.

4. Resolved, That we recommend to T. and M. workers the interests of the health and temperance cause, considering this an important branch of missionary labor.

5. Resolved, That we hereby express our appreciation of the important work being done by our foreign papers, and pledge ourselves to labor to extend their circulation and influence.

These resolutions were discussed separately, and adopted.

Voted, That the Wisconsin T. and M. Society pay for one hundred copies of the French paper for free distribution by J. N. Andrews; also that the society furnish its quota of the *Signs of the Times* for England.

Adjourned to call of Chair.

FOURTH MEETING, Nov. 14, 2 P. M.—Prayer was offered by O. A. Johnson. Minutes of the last meeting read.

Voted, That the next annual meeting of the tract society for the election of officers and for the transaction of other business, be held in connection with the State Conference, and that the officers elected at this meeting hold their office to the close of the present Conference year.

The Nominating Committee reported as follows: For President, O. A. Olsen, Ft. Howard, Brown Co., Wis.; Vice-president, G. C. Tenney, Milton, Rook Co., Wis.; Secretary and Treasurer, Mrs. Mattie A. Kerr, Monroe, Green Co., Wis. Directors: Dist. No. 1, Thomas Bickle, Oakland Center; No. 2, E. R. Gillett, Monroe; No. 3, T. D. Waller, Mt. Hope; No. 4, C. K. Ackley, Port Andrew; No. 5, S. E. Sutherland, Reedstown; No. 6, J. B. Ingalls, White Hall; No. 7, J. J. Smith, Plover; No. 8, Rufus Baker, Markesan; No. 9, W. D. Stillman, Madison; No. 10, Wm. Hanson, Chicago; No. 11, E. A. Whipple, Fremont; No. 12, Morris Reed, Seymour; No. 13, E. J. Rice, Maple Works; No. 14, T. B. Snow; No. 15, Orcutt Burr, Leon; No. 16, G. C. Neilsen, Yorkville; No. 17, A. J. Breed; No. 18, O. A. Johnson, Leon.

These candidates were voted upon separately, and elected.

The committee appointed to consider the matter of district indebtedness reported, recommending that the indebtedness of the delinquent districts be forgiven, except that portion of indebtedness contracted since April, 1880, and that relating to periodicals; and that in the case of districts having a credit on the periodical fund, the amount be applied on their indebtedness. This report was adopted.

The Committee on a T. and M. Fund reported, submitting the following preamble and resolution:—

Whereas, There is a necessity for a constant income to sustain the work of our tract society; and whereas there is no existing provision for this income; therefore

Resolved, That we recommend the adoption by our people of the following systematic plan: 1. That each member of the tract society pledge the payment of a weekly contribution of such a sum as he can consistently devote to the support of the tract and missionary work; 2. That these pledges be paid quarterly; 3. That the librarians act as agents for obtaining and collecting these pledges; 4. That this fund, except the amount necessary to pay the expenses of the local societies and districts, be paid into the treasury of the State Society; 5. That each quarter a faithful report of such expenses be forwarded by librarians to district secretaries, and by district secretaries to the State Secretary.

Adjourned to call of Chair.

FIFTH MEETING.—Prayer was offered by C. W. Olds. The Treasurer's report was read as follows:—

Cash on hand at beginning of year,	
Oct. 12, 1879,	\$49.17
Received on T. and M. Fund,	1058.71
“ “ Periodical “	519.21
Total,	\$1627.09
Paid to S. D. A. P. Association,	\$1029.39
“ “ P. S. D. A. P. “	327.95
“ “ State Secretary,	35.00
“ for stationery,	48.79
“ “ incidentals,	54.21
Total disbursements,	\$1495.34
Cash on hand Oct. 14, 1880,	\$131.75

GENERAL FUND.	
Cash on hand Oct. 12, 1879,	\$13.75
Received during the year,	410.51
Total,	\$424.26
Paid out,	331.20
Balance on hand Oct. 14, 1880,	\$93.06

RESERVE FUND.	
Received during the year,	\$157.00
Paid out “ “ “	137.00
Balance on hand,	\$21.00

DIME TABERNACLE FUND:	
Received during the year,	\$8.38
Paid out “ “ “	7.33
Balance on hand,	\$1.05

DANISH MISSION FUND.	
Received during the year,	\$115.00
Paid out “ “ “	115.00

EUROPEAN MISSION FUND.	
Received during the year,	\$23.00
Paid out “ “ “	22.00
Balance on hand,	\$1.00

The report was accepted. The Auditor's report is as follows:— I hereby certify that I have examined the books of the Treasurer of the T. and M. Society of Wisconsin, and find them correct according to the best of my knowledge and belief. S. S. SMITH, Auditor.

The report of labor for the past year is as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	73	41	....	45	118	10	64	11347	2579	736	\$444.75
2	20	30	....	15	110	30	40	5166	2466	724	121.69
3	29	32	1	112	51	20	18	11498	530	269	125.16
4	23	35	....	14	16	....	41	7089	598	124	77.71
5	46	32	5	155	30	12	51	7019	234	148	67.70
6	8	1	....	....	....	....	....	3240	152	123	8.00
7	55	103	5	55	40	....	112	25574	1126	165	140.70
8	31	57	1	20	110	17	19	11707	1023	738	40.81
9	37	52	2	83	46	10	128	18849	773	303	176.67
10	51	....	3	116	59	30	137	7587	1351	279	175.60
11	25	21	2	2	1	16	33	2030	265	192	78.78
12	33	25	10	29	78	44	71	5832	1405	181	146.29
13	8	3	....	3	5	....	....	741	131	20	22.10
14	27	5	....	32	5	....	10	3550	1420	657	74.70
15	30	7	4	4	4	16	9	1163	182	195	25.07
16	29	21	6	18	24	10	78	9333	855	201	75.36
17	18	30	5	82	19	....	10	7040	174	182	12.58
18	....	....	....	....	....	....	....	....	....	....	89.00
Total	558	514	55	785	716	215	819	138765	15234	5337	\$1902.67

\* Ministers. Note.—Cash received on tract fund, \$1,292.15; on other funds, \$610.52.

FINANCIAL STANDING.	
Due REVIEW Office,	\$1,789.96
“ Signs “	48.74
	\$1,837.70
Value of publications on hand,	\$288.11
Cash on hand,	131.75
	\$399.86
Total liabilities,	\$1,467.84

Voted, That we purchase one fifty-foot tent for use next summer. Adjourned sine die. H. W. DECKER, Pres. M. A. KERR, Sec.

INDIANA T. AND M. STATE QUARTERLY MEETING.

THIS meeting was held according to appointment, at Mechanicsburg, Nov. 14. Several were present from adjoining churches. The meeting was opened with prayer by M. G. Huffman, of Yorktown.

The Secretary not being present, Preston G. Stanley was chosen Secretary pro tem. Report of last quarter read and approved.

The report of labor for the quarter ending Oct. 1, 1880, is as follows:—

No. of members,	108
“ “ reports,	66
“ “ families visited,	15
“ “ letters written,	41
“ “ Signs taken in clubs,	46
“ “ subscribers obtained,	38
Tracts and pamphlets loaned and given away, pp,	16,566
No. of periodicals distributed,	1,349
“ “ Annuals given away,	82
Money received,	\$53.59

Bro. C. W. Wood read an interesting letter which he had received from a gentleman in Richmond, Ind., who has become deeply interested in the truth through reading; requesting that our T. and M. society furnish the Ladies' Christian Temperance Union Society's reading room at Richmond, with our periodicals. The Mechanicsburg T. and M. local society voted to furnish said reading room with the *Signs* and *Good Health* for one year.

Interesting remarks were made in regard to missionary labor in Dist. No. 1 by Sister Weber of Rochester. Several were present who had recently embraced the Sabbath, and had never before attended such a meeting. They seemed deeply interested. Eld. Rees imparted some valuable information in regard to the best manner of performing missionary labor.

Eld. Lane introduced the subject of sending clubs of *Signs* to Eld. Loughborough for his use in England, and it was moved and carried that we make an effort to assist Bro. L. in this manner. The local society at Mechanicsburg voted to immediately send five copies for one year. On motion, the meeting adjourned to call of Chair.

S. H. LANE, Pres. PRESTON G. STANLEY, Sec. pro tem.



## MY PILOT.

The late Henry Alford, Dean of Canterbury, is better known by his Commentary on the Greek Testament than by his poems; and yet there are few sweeter strains of poetry than his poetic writings afford. He was a devout Christian, and they tenderly express his religious experience; and as his physical constitution was frail, and his life was a continued struggle with disease, they are likewise pervaded by a pensiveness which harmonizes with the feelings of the many sufferers who come under the significant denomination of "broken reeds." As an illustration of the truth of this remark, take the following little poem from his pen, in which mourners have found sympathy and consolation:—

I know not if or dark or light  
Shall be my lot;  
If that wherein my hopes delight  
Be best or not.

It may be mine to drag for years  
Toil's heavy chain;  
Or day and night my meat be tears  
On bed of pain.

Dear faces may surround my hearth  
With smiles and glee;  
Or I may dwell alone, and mirth  
Be strange to me.

My bark is wafted from the strand  
By breath divine,  
And on the helm there rests a hand  
Other than mine.

One who has known in storms to sail  
I have on board;  
Above the raging of the gale,  
I hear my Lord.

He holds me when the billows smite,  
I shall not fall;  
If sharp, 'tis short; if long, 'tis light;  
He tempers all.

Safe to the land, safe to the land!  
The end is this;  
And then with Him go hand in hand  
Far into bliss.

## Progress of the Cause.

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

## MINNESOTA.

*Kasson and Byron.*—Nov. 9 to 22, we labored at these places, speaking nineteen times. We sold a few tracts and obtained two subscriptions for the *Advent Tidende*. Three persons expressed a determination to serve God by keeping his commandments, and some of the older brethren and sisters seemed to take new courage.

We expect to be remembered in the prayers of the people of God.

Nov. 24.

C. NELSON.

J. C. JORGENSEN.

## PROVINCE OF QUEBEC.

*Stanbridge Ridge.*—A Sabbath-school has been organized here; and besides children, nine adults are obeying the commandments of God. An opposition discourse by Eld. Litch, of Providence, R. I., followed by a reply, has greatly helped to settle minds in favor of the truth. We are improving our time in writing, visiting, and "binding the edges," that the work unravel not. God is blessing and encouraging in our meetings, and we believe more will be gathered in.

Nov. 26.

D. T. BOURDEAU.

## OHIO.

*Spencer.*—I am now holding a few meetings with the many friends in Spencer. Expect to close in a few days. There is still an interest to hear the words of truth here. There are twelve or fifteen keeping the Sabbath, and many friendly believers. I am sorry the Sabbath-keepers are so situated with relation to each other that it will be impracticable for them to have meetings, at least this winter. But our publications, books and papers, will, in a measure, supply this deficiency.

H. A. ST. JOHN.

Nov. 23, Bro. St. John adds: "Our meetings here have just closed. Bro. Beebe, who is with me, did a good work, speaking some, selling books, getting subscribers, visiting, etc. Book sales amount to \$15; eleven subscribers for our periodicals have been obtained, with about \$17. There are at least fourteen reliable Sabbath-keepers here; and we hope the day is not far distant when they will be ready for organized effort in the glorious cause."

*Dist. No. 6, Nov. 21.*—Since our camp-meeting, I have been laboring among the churches in this district, and have visited nearly all of them. In our meetings the following points were considered: 1. The spiritual advancement of the church; 2. Missionary

work; 3. Tithing, etc.; and our meetings have been profitable occasions. Work on the meeting-house in Mendon is progressing, and the house will be a credit to the cause it represents. Two were disfellowshipped in the Van Wert church, and an elder was ordained, the former elder having moved away. The brethren throughout the district seem to be growing spiritually, especially in a knowledge of present truth.

I expect to remain in Mendon for awhile, to assist in completing the meeting-house; then, the Lord willing, I want to labor in some new field. G. G. RUPERT.

## MISSOURI.

*Sylvania, Nov. 22.*—On the 12th inst., I commenced meetings in the Star Valley school-house four miles north of this place. The interest was small at first, but our congregations have steadily increased, although we have had quite a snow-storm, and the weather is very severe for this climate. We are now examining the Sabbath and law. The interest seems to be deepening. Several have said that they agree with us as far as we have presented our views. The present prospect is that some good may be accomplished. I ask the friends of the cause to pray for us in Missouri. H. WOODRUFF.

## NORTH CAROLINA.

*Soda Hill, Watauga Co., Nov. 12.*—I spent last Sabbath with the little company on Watauga River. Sunday morning I crossed the mountain to Dutch Creek. Here I found six men, all heads of families, who had embraced the Sabbath within the last four weeks. They are all good men, and had formerly been members in high standing in the Lutheran, Methodist, and Baptist churches. The leaven of truth is working in Watauga county.

We expect that Bro. Corliss will be with us the third Sabbath and Sunday in this month. We hope to have a good meeting, and expect that Bro. C. will help us much.

We have a good field, and my courage is good to labor on for the Master. Pray for us, dear brethren and sisters. L. P. HODGES.

## WISCONSIN.

*Wilson, Nov. 23.*—To-night we close our public meetings in Wilson, a town in the Minnesota corner of this Conference; but we expect to remain here until after the Sabbath. Our meetings have been well attended, and the people have been very kind. Four have signed the covenant. These, with the little church organized here a short time ago, make a company of sixteen Sabbath-keepers. One of these recent converts to the Sabbath was head sawyer in one of the mills here, and a man of a great deal of influence. He and his family have joined our Sabbath-school. Others are convinced that we have the truth, but as almost all here are dependent upon the mills for work, they find it very hard to move out on God's promises.

We had a donation of \$7.65, and sold \$5.95 worth of books. Some unknown friend sent me twelve copies of the *Signs*, for which I wish to express gratitude. Remember us at the throne of grace. A. M. JOHNSON.

## PENNSYLVANIA.

*Labor among the Churches.*—I have spent most of the time since our camp-meeting at Hornellsville, N. Y., in looking up the lonely ones and holding meetings in Coudersport, Potter Co., Comes Creek, Portage, and with the Port Allegheny church. This latter church covers a territory nearly twenty miles in diameter. The most of the members get together at the time of their quarterly meetings; but they call for help in their several localities, and there are omens of good in most of the little companies that compose this church. This is especially true at Smethport, where they have called for help ever since the tent was there four years ago. There are nine good workers in this company, and they keep up a branch Sabbath-school and weekly Sabbath meetings. I hope the time to favor them has come.

Our work at State Line Mills will not result in establishing a church there, as most of the families who embraced the Sabbath in that place are transient,—jobbers connected with the mill. Six of these families have either moved away or are about to do so, and will unite with the Port Allegheny church. Others will go into new fields, and we trust they will pave the way for the introduction of the truth into the several localities where they may find homes.

In all of the above places I have endeavored to advance the interests of the T. and M., H. and T., and S. S. work.

Brethren, remember us in your prayers.

J. G. SAUNDERS.

## ALABAMA.

*Washington Co., Nov. 15.*—I came here Nov. 5, and commenced to hold meetings in private houses. The Baptist minister has since opened the door of his church to me. He says I preach the truth, and advises his people to hear me. The Baptists here say they will never shut God's word out of their church. Last Sabbath and Sunday were the days for their regular meeting, but I did all the preaching. The interest is very good. I have never before entered a field where the people seemed so anxious to hear the truth. Quite a number have already decided to keep the commandments, and others will doubtless take their stand with us soon. Two ministers are considerably interested, and say we have the truth.

I expect to remain here some time, as the interest seems to demand it. Bro. and Sr. Charles Jordan have done much to awaken an interest in the truth by distributing reading matter in this vicinity. This place is known as Basset Creek; it is about fifteen miles north-east of the State line, and is a station on the Mobile and Ohio Railroad.

My address, until further notice, will be Bladen Springs, Ala.

Brethren, will you pray for the success of the cause in this southern field? J. M. ELLITT.

## GENERAL MEETING IN VIRGINIA.

THIS meeting was held near Quicksburg, Shenandoah Co., Nov. 5-8. On account of rain, some who lived beyond the mountains in Page county were prevented from attending, yet the work in the State was well represented. The preaching was all of a practical nature, and calculated to inspire faith in God and confidence in his work; and the brethren and sisters responded nobly in the testimonies borne by them on the Sabbath.

On Sunday, business meetings were held, in which the general interests of the cause were discussed, and quite a number of shares of stock were taken in our institutions at Battle Creek. In harmony with the unanimous recommendation of those present, Bro. H. A. Rife and J. R. S. Maurey were ordained to the work of the ministry, Bro. Rife to labor in Virginia, and Bro. Maurey in West Virginia. Bro. George Stillwell received a license to preach.

On Monday we rode over the mountain to Page county to visit those who could not attend the general meeting. Here we spoke once to a house crowded with old friends, whom we were glad to meet. Returned on Tuesday, and spoke that evening at Liberty, where we closed our labors in the Shenandoah Valley.

Nearly all who embraced the truth four years ago under the labors of Bro. and Sr. Lane and myself, were holding on firmly. Some have died, but others, who became interested under our labors, have taken hold of the truth, so that the numbers are nearly the same as when we left. These, we were glad to find, had been steadily making progress in the truth.

Thursday, the 11th, we started for Sussex county, and on Friday afternoon we arrived at the hospitable home of Bro. and Sr. Gaskill, formerly of Olcott, N. Y. There we found the people quite anxious to hear the truth, but on account of the rain we could hold only two meetings with them. We then came to this place, where we found the brethren anxiously awaiting our arrival.

Watauga Co., N. C., Nov. 21.

J. O. CORLISS.

## MAINE.

*Labor among the Churches.*—Sabbath and first day, Nov. 6 and 7, I visited Clinton and held five meetings. The weather was unfavorable; but those who attended took hold of the work, and we had a good, free meeting. The Lord came near to us by his Spirit, and all felt encouraged. A good work has been commenced here, and if those who have accepted the truth are faithful, and add the Christian graces as described in 2 Pet. 1:5-7, they will be a power in the hand of God for good, and others will yet join their number.

Nov. 7, at 7 P. M., I met with the brethren and sisters at Burnham. Their house of worship is nearly completed, and will soon be ready for use.

Nov. 13, 14, I met with the church at Richmond, and held six meetings. Here I realized more than ever before the importance of bestowing some labor upon our churches. We hope for better days in Richmond.

Could we realize the fact that we are near the Judgment, and that we must all soon appear before God and answer for ourselves, we should many times take a different course. Self must die. Christ must be exalted and rule in our hearts, and our wills must be brought into harmony with the will of God, or we shall be lost. We must stand upon a higher plane of spirituality. Oh, for a new conversion to God and his truth! Oh that the

love of God might fill our hearts, and flow through every avenue of our souls, and shine in every act of our lives! As I pen these lines, my heart cries out for a deeper work of grace, a more perfect conformity to the life of Christ.

"Love is strong as death; jealousy is cruel as the grave;" and evil surmisings should never have a place in our hearts. I appeal to our brethren and sisters in Maine: Let us drop all murmuring, and fault-finding, and picking at flaws among ourselves. Let the truth be our theme of conversation. Let us draw nigh to God, and he will draw nigh to us. Let us resist the devil, and he will flee from us.

The shaking time is right upon us, and every one will either be saved with the wheat or burned with the tares. The Lord wants to save us; his heart of love and pity yearns over us; but he cannot help us unless we submit to his will. "Confess your faults one to another, and pray one for another, that ye may be healed," is the language of Inspiration. James 5:16.

The 15th and 16th, I visited the church at Brunswick, and held two meetings. One brother who had become discouraged, and had given up the truth, promised to make another effort to overcome and obtain eternal life. May the Lord help him in this work.

Last Sabbath I met with the church at Deering. Many of our brethren here have moved into Portland, so it leaves the number very small at D. We hope for better days in this church.

Portland, Nov. 21.

J. B. GOODRICH.

## THE REVIEW.

BY ELDER J. B. GOODRICH.

TO THE BRETHREN AND SISTERS IN MAINE: The REVIEW is a medium through which is imparted important instruction,—just such instruction as we all very much need in these last days. Next to the Bible and the Testimonies, it should be read by every one who believes in the third angel's message. Are your souls drawn out in earnest prayer to God for the success of his cause? Do you often mention before the Lord the name of our dear Bro. Andrews, one of Maine's noble sons? Do you sympathize with him in his work in Europe, deprived, as he is, of the associations that were so dear to him in his own native land? If you read the REVIEW, and learned the condition of his health, and something of the needs of the cause, and of the burdens and trials that rest upon other veteran workers in it, I am sure your hearts would be deeply stirred.

But how can you learn these things, unless you read the REVIEW? And how can you read it, unless you subscribe for it? Every family of Sabbath-keepers in Maine should take the paper and read it. But says one, We have not the money to pay for it. If you cannot pay one year's subscription, take it six months, or three months, and pay fifty cents, or send twenty-five cents to the secretary of the Maine T. and M. Society, and start your paper, and then the next month send twenty-five cents more, and so on until you pay for it one year. A long winter is before us; take the REVIEW and *Good Health*; read them yourselves, and then lend them to your neighbors.

## THE BATTLE CREEK MATERNAL ASSOCIATION.

BY MRS. M. H. BROWN.

FOR many years there have appeared in the REVIEW the annual reports of the Maternal Association of Battle Creek. Now what is that Association? is a question that I have asked and been asked many times; and as I am residing for a time in Battle Creek, I will try to answer this query.

Several years ago the mothers of the Battle Creek church, feeling especially the need of the Lord's help in training their children, decided, after much thought and prayer, to form themselves into an association bearing the above name. At first they held prayer-meetings, in which they took their children in the arms of faith to the Master; but when the school was established in this place, their attention was called to the cases of worthy persons in limited circumstances who were anxious to obtain an education. Then the ladies of this Association took upon themselves the task, not only of seeking God's blessing for them spiritually, but also of assisting them in temporal things. This they have done willingly and prayerfully, ever working in harmony with the Board of Trustees; and they have assisted many worthy persons to remain in school, who must have left had it not been for the help thus afforded them.

The means to carry forward this work has been furnished by the church here, excepting a few donations that have been made to the Association by persons living outside of Battle Creek, who have become acquainted with their work while remaining here for a time. Such donations are ever gladly received, and faithfully used.

## General Selections.

### "I'M AFRAID TO DIE RICH."

SUCH was the reply, not long since, of a man who was noted for his liberality in doing good. He had just been giving a large sum to a certain benevolent object, when a friend inquired if it was not more than he could well afford, and why it was that, with all the demands upon him for his business and his family, he gave away so much. And his reply—forever memorable—was, "I feel that as to my property, I am but God's steward, and I'm afraid to die rich!"

What a lesson to all, especially to every Christian! A lesson—

1. On the fact of our stewardship. Deny it, forget it, disregard it though we may, it is still forever true that we are not owners, but stewards of all we possess. On our time, talents, influence, property—on all that we have and are—the finger of God hath written, "Occupy till I come." Whether we have five or ten talents, he bids us remember that it all belongs to him, and that soon he will call us to give an account for the manner in which we have used it. If we remembered this, should we not spend less for self, and fashion, and appetite, and the world in its many forms, than we do? Should we not regard all our possessions as sacredly to be held and faithfully used for the Master in advancing his cause, in spreading his truth, in blessing our fellow-men? At any moment we may hear the call, "Give an account of thy stewardship." Let us realize this, and be faithful to the trust committed to us, that when that call shall come, we may not hear that fearful addition, "Thou mayest be no longer steward."

And not merely as to the fact of our stewardship, but it is a lesson also—

2. On fidelity to it. Did we but bring home to ourselves and seriously consider the fact of our stewardship, would it not make us more faithful to its duties? If in worldly matters it is a dark sign for the steward of a rich man to be growing rich while his master's interests are not advancing, is it not the same in the sphere of religion? And is that disciple a faithful steward who is rolling up wealth or expending it on self, while his charities are less and less in proportion to his riches? Quite lately a very wealthy man died, and one who, as the world goes, was regarded as very liberal in his gifts. And a thoughtful man of the world said, "All his gifts, though counted by thousands and tens of thousands, were not so much for him as a few pennies would be for me." And then he added, not in the spirit of censure, but in sad and serious tones, as expressing the deep conviction of his heart, "If I called myself a Christian, I would not dare to go to the Judgment, dying worth so many millions, when there is so much to do in a world like this to benefit one's fellow-men." And there is truth—to many, it is to be feared, alarming truth—in the thought thus expressed. To every one, and especially to those who are increasing their riches, there is a solemn lesson in these words of the Saviour at the final day: "Inasmuch as ye did it not!" It is not needful to our condemnation that we use our wealth for positively evil ends, that we squander it in dissipation, or in spreading error, or in corrupting our fellow-men. It is only not to use it in doing good, not to use it as faithful stewards of the great Giver, not to employ it as he directs, and for his honor and glory. This may be the "hiding of the talent in the napkin," and may incur the doom of the wicked and slothful servant!

Let every one seriously consider his stewardship, and pray for grace to be faithful to it. Let every one sympathize with the spirit of the expression, "I'm afraid to die rich."—Selected.

### CHRIST OUR LIGHT.

A FEW years ago the eyes of many thousands were turned toward the heavens, where Venus was shining in midday, the dazzling rival of the summer sun. Old and young, lettered and unlettered, were delighted with distinct views of this day-star from on high. Passing a group of persons gazing upward on one of our crowded thoroughfares, we were forcibly reminded of that most beautiful scripture: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a

dark place," until the day dawn, and the day-star arise in your hearts." The New Testament Greek word, which is here translated "day-star," means the *light-bringer*. It was applied by the ancients to Venus, when the morning or day star. It was selected by the inspired penman to designate the Lord Jesus, who elsewhere says of himself, "I am the bright and morning star,"—the light-bringer for a benighted world.

Just at that moment these passages were peculiarly suggestive. How few, we thought, among all these gazing multitudes, are now "looking unto Jesus" by taking heed to his blessed word. How few upon whose hearts has risen this divine light-bringer! Jesus, indeed, does not shine, like the planet Venus, with *periodic* luster. His glorious beams are always irradiating this benighted world. Moved by the necessities of our condition, "God said, Let there be light, and there was light." Instantly, through all the apostate race, light arose amid moral darkness. Henceforth, "life and immortality are brought to light." Henceforth, he shines upon all the world by his Holy Spirit, admonishing, convicting. The allied powers of evil, though their hellish malignity were increased a thousand-fold, may not obstruct these out-beamings of our divine luminary. Jesus, unlike a material day-star, does not shine with *borrowed* luster,—the mere reflection of some brighter orb. "I am the light of the world." "In Him was life; and the life was the light of men." Christ is God, the all-supreme, shining from his own essential divinity upon souls created and redeemed by himself.

But what will it avail, though Jesus does shine upon the moral world with a steady light from his own uncreated, unfathomed nature, so long as men "walk in darkness," and "will not come to the light, lest their deeds should be reproved"? Ah! here is the condemnation. Men *will not* lift the soul toward the spiritual firmament. Their aspirations are earthward; their tastes, habits, and principles weigh them down, and bind them fast to this insignificant sphere. Everywhere the many "love darkness rather than light." Few, indeed, "come to the light, that their deeds may be made manifest, that they are wrought in God."

Count our grog-shops, well-nigh numberless, and behold the multitudes thronging each open door,—the gateway to perdition. See how wine and woe have devastated our palatial dwellings. Down in the cellars of death, up in the brothels of infamy, go and find those who should be the pride and the ornament of the nation—now, alas, hopelessly fallen! How many pursue daily occupations on wrong principles, sacrificing conscience at the altar of mammon. How many bow down before the shrine of vain fashion, slaves, though they know it not. How prayer is restrained. How many parents are more anxious for worldly alliances of wealth for their offspring, than that they may be joined to Christ, and win an eternal crown. How few consider the vesture of righteousness and humility as important for their children as the flowing robes of fashion. How the concert or opera are anticipated for weeks, while the prayer circle is almost entirely forgotten. Jesus, indeed, in noontide splendor, is shining all about us; and yet his beams cannot kindle within us true life, until the day-star arise in our hearts,—the result of looking unto him. Lift up your soul, then, O mortal man! Do this before the night cometh. Do this before you lift up your eyes, being in torments.—Selected.

### THE KING COMETH.

COURAGE, brethren, courage! the night is not forever; the morning cometh! Watchman, what sayest thou? Are there not streaks reddening the east? Hath not the God of day, the Lord Jesus, begun to shoot his divine arrows of light upward into the thick darkness? It is even so. As I think of the signs of the times, I would fondly hope that we shall live to see brighter and better days. "Now," says the text, "shall he be great unto the ends of the earth." Prophet, I would that thy "now" were true this day.

Now, even now, let him reign! Why doth he tarry? Why are his chariots so long in coming? Will it be, my brethren, that Christ will come before the world is converted? If so, welcome Jesus. This we do know, he shall have dominion from sea to sea, and from the river even unto the ends of the earth. They who dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The day shall come when the fifth great monarchy shall be co-extensive with the world's bounds, and everywhere the great Shepherd shall reign.—Spurgeon.

## GOING ON TO PERFECTION.

[The inclosed extract, which I cut from an old Methodist magazine, is taken from an article on "Christian Holiness." The writer is commenting on the words of Paul in Heb. 6:1: "Let us go on unto perfection." Perhaps the readers of the REVIEW will be interested in its perusal. S. M. SWAN.]

But what is perfection? The word has various senses; here it means perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul. It is love rejoicing evermore, praying without ceasing, in everything giving thanks.

But let us hear Wesley again answering this question: "What is the perfection of which man is capable while he dwells in a corruptible body? It is loving the Lord with all his heart, and with all his soul, and with all his mind. This is the sum of Christian perfection. It is all comprised in that one word, love. The first branch of it is the love of God; and as he that loves God loves his brother also, it is inseparably connected with the second. Thou shalt love thy neighbor as thyself; thou shalt love every man as thine own soul, as Christ loved us. These contain the whole of Christian perfection."

The soul in this blessed state can sweetly sing,—

"O love, thou bottomless abyss!  
My sins are swallowed up in thee;  
Covered is my unrighteousness,  
No spot of guilt remains on me,  
While Jesus' blood, through earth and skies,  
Mercy, free, boundless mercy cries."

The experience of Christian holiness is simplicity and purity,—one design, one desire, entire devotion to God. The will is brought into blessed harmony with the will of God. This ruling faculty of the soul is the last to submit to the full claims of God; but now the soul can sweetly say, "Not my will, but thine, be done."

The conscience, "God's vicegerent in the soul," becomes quick and tender the slightest touch of sin to feel. As the apple of the eye has no rest when some foreign element is inclosed, just so the sanctified conscience gives the soul no peace in the presence of the least sin; and it is blessed to feel this when exposed to temptation, and to realize that the heart is sprinkled from an evil conscience.

The imagination, the creative faculty, this God-given power, is pervaded by the Holy Spirit in this state of entire holiness, so that the very imaginations of the thoughts of the heart are clean in God's sight. We can never tell the blessedness of a sanctified imagination.

We must ever maintain that entire purity implies the conformity of the heart and life to the law of God, which he gave to man in Eden and from Mount Sinai, and this law pertains to his physical, intellectual and moral natures. But all these powers have been weakened by sin, so that we have not the capacity for virtue and piety that we should have had if we had not sinned. This leads us to notice that we can never attain the perfection of unfallen angels, or of our first parents, if they had not sinned; but while the law will not compromise with sin or lower its claims, it brings us to Christ, and for all our defects, known or unknown, we are dependent upon the merits of Christ, so that the holiest saint on earth may always sing,—

"Every moment, Lord, I need  
The merit of thy death."

The law of progression applies to this, as to all other states of grace, so that I can never be so holy as to admit of no increase. Through all time, and through all eternity, we may become more and more assimilated into the divine likeness.

## NOT AT REST.

WHY does the skeptic ever insist on talking about a religion which he says is a fable? Why does the stock-broker ever and unceasingly talk up a bad lot left on his hands? Why did the foes of our Master refuse to be satisfied, until not only the victim of their hate was crucified and buried, but a seal must be placed on his grave, and a guard patrol the tomb night after night? They could not hush those mutterings of fear and remorse. There may not be a breath of wind, yet there comes to the silent ship resting on the silent ocean a ground swell that ever rocks it, but not to repose. Thus men try to seal down their sins, and lock the sepulcher that they cannot further disturb their peace, but all in vain.—*Presbyterian.*

—It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

## Notes of News.

—War between Egypt and Abyssinia seems imminent.  
—The Presbyterians have a theological seminary at Tokio, Japan.  
—In this country there is a capital of \$18,000,000 invested in silk manufacture.  
—The Congregationalists of Vermont have sent out 200 foreign missionaries.  
—The Episcopal General Convention recently held in New York City cost \$20,000.  
—The National Council of the Congregational Church has just held its session in St. Louis.  
—Vesuvius is again active. Floods of lava are pouring down the mountain-side toward Naples.  
—Within a few days, last week, between \$4,000,000 and \$6,000,000 in gold arrived at New York from Europe.  
—In round numbers, the banking capital of this country is \$650,000,000; the bank deposits aggregate \$2,200,000,000.  
—The Jews propose to hold a convention for the purpose of discussing the relations of Judaism to the forces of infidelity.  
—France contributes 50,000,000 francs to the Simplon-tunnel enterprise. Aid is also expected from Switzerland and Italy.  
—And now the Persian troops are the raiders. They have destroyed 25 Kurdish villages, contrary to the orders of their commander.  
—In his recent report, the Postmaster General recommends a postal savings-bank system similar to that in operation in Great Britain.  
—At a recent wedding in Tennessee, arsenic was used by mistake for soda. Five of the guests have died, and 30 are dangerously ill.  
—It is thought that the receipts of grain and its equivalent in flour at Chicago for the current year will aggregate 160,000,000 bushels.  
—A Roman Catholic paper estimates that there are about 10,000 students in attendance at the Roman Catholic colleges in the United States.  
—Out of 750 Nihilist prisoners confined at Kief, 200 are suffering from typhus fever, which has broken out there with great virulence.  
—On account of low water, nearly 1,000 men will be thrown out of employment at Troy, N. Y., by the shutting down of manufactories.  
—At Montreal, on the 25th, the bodies of three men who had frozen to death, were seen floating down the St. Lawrence River, on a block of ice.  
—Nine hundred canal-boats, 600 of which are grain-laden, are frozen in on the Erie Canal. On other canals, there are 150 boats fast in the ice.  
—In the Keeley Run colliery, near Pottsville, Pa., there is a fire that has been burning incessantly since 1833. It is estimated that \$300,000 worth of coal has been consumed.  
—The recent cold weather has interfered with cotton-picking at the South, and may result in damage to the crop. As a consequence, the price of cotton is rising in the New York market.  
—The Irish land disturbances still continue to be an engrossing theme. More arrests have been made. One orator hints that the ultimate object of the agitators is separation from England.  
—The daily papers of Nov. 27 report the wreck of the schooner Fiske, bound from New York to Port Royal. The disaster occurred off Cape Hatteras. With one exception, all on board perished.  
—A dispatch from Berlin states that the German government is about to complete a number of branch railway lines over the country, which will be of great advantage, both strategically and economically.  
—The total receipts of the United States treasury for the past fiscal year were \$494,578,241; and the reduction in the interest on the public debt is shown by the treasurer's report to have been \$21,699,965.  
—Queen Victoria has sent as a present to the President of the United States a handsome desk made from the timber of the British ship Resolute, which was lost in the Arctic seas, and rescued by the American expedition.  
—Some time ago, portions of the St. Gothard Tunnel gave way, disclosing imperfect construction. The tunnel has now been closed to passenger travel for an indefinite period; but the mails will be carried through it during the winter.  
—According to the report of the Indian Bureau, 60 boarding and 150 day schools have been maintained among the various tribes during the past year, exclusive of those among the five tribes in the Indian Territory classed as civilized.  
—Captain J. A. Lawson has discovered in the island of New Guinea a mountain peak 32,789 feet above sea level, and 3,787 feet higher than Mt. Everest, which had before been considered the highest mountain in the world. He calls this huge peak Mt. Hercules.  
—Dr. Thomas Wood, one of the most prominent surgeons of Cincinnati, died on the 21st of last month. His death resulted from blood-poisoning occasioned by operating, while his hands were chapped, upon some of the victims of the late disaster upon the Hamilton and Dayton Railway.  
—The Czar's recent marriage was bitterly opposed by the members of the royal family of Russia. A recent attempt upon his life is thought to have been inspired, or at least winked at, by the nobility and members of the royal family. The Czar is very anxious that his marriage should be officially announced; but the Czarowitz and other members of the imperial family refuse to sanction such an announcement.  
—During the recent terrible gales, there were many shipping disasters on the North Atlantic coast. Thirteen vessels

have been lost, and it is feared that many more are to be reported. The loss of life has been terrible, the storm being so fierce that there was no prospect of wrecked sailors reaching shore.

—This has been a year of ocean horrors, and the most terrible one of the year has just been reported. On the 24th inst., the Italian steamer Ortiga came in collision with the French steamer Uncle Joseph, near Spezzia. The French steamer carried 300 passengers, and sunk so rapidly that only 50 of them could be rescued.

—The opposition to the presentation of the "Passion Play" in this country seems to be very strong. The New York Board of Aldermen have set about preventing its performance in that city; and even Edwin Booth has telegraphed from London a remonstrance against the representation of this play in the theater that bears his name.

—It will be remembered that the German government, some months ago, declared the city of Berlin in a state of siege,—under military rule,—and the Bundesrath has passed an act prolonging this state of things for another year. The German papers think England's course with reference to the Irish agitators is altogether too tolerant.

—The discussion as to the possibility of a general disarmament has increased of late throughout Europe. It is estimated that there are at the present time 2,578,000 men under arms, and that if war were threatened 7,358,000 could be put into the field within ten days. This enormous drain upon the material resources of the nations is the main cause for demanding the reduction of the military.

—The "inexpressible Turk" has at last been worried into a surrender of Dulcigno. The Albanians were defeated, after a hard fight, in which the Turkish loss was 300, while the Albanians lost 400. On Friday, the 26th, the Montenegrins took possession of the town and district of Dulcigno, with a force consisting of 14,000 troops and 12 pieces of artillery. In the meantime, Greece has been cautioned to bide her time, and not precipitate a European war.

—The Farming and Manufacturing Association of New York City propose to found a colony in Southwestern Missouri. They have selected 600 acres of land, well timbered, plentifully supplied with water, and containing a lead and a zinc mine. The payment of \$100 entitles a member to a home and supplies, if he can support himself. Good character is a requisite for membership. Every member will be required to work eight hours a day, and will be paid \$4.00 in bonds called labor notes.

## Obituary Notices.

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

WEED.—Died of inflammation, in Tompkins, Mich., Sept. 28, 1880, Calvin Weed, aged 79 years and 9 months. Bro. Weed embraced the Advent faith in 1853 by reading and hearing Bro. Cranson preach a few times. Remarks were made at the funeral by Eld. E. P. Daniels. E. P. GILES.

MASTERS.—Died of diphtheria, near Charlotte, Mich., Oct. 24, 1880, Marian F. Masters, aged 8 years, 1 month, and 6 days; also at the same place, one week later, Oct. 31, Florence M., aged 6 years, 9 months, and 6 days. These were children of Moses and Sarah Masters. E. H. Sisson.

LOWRY.—Died of typhoid fever, at Big Timber, Smith Co., Kan., Oct. 19, 1880, Albert Lowry, aged 19 years. Being an only son and brother, he is greatly missed in the home circle. The little church and Sabbath-school of which he was a faithful member will also feel their loss. But our comfort is that he died in good hope. JOSEPH LAMONT.

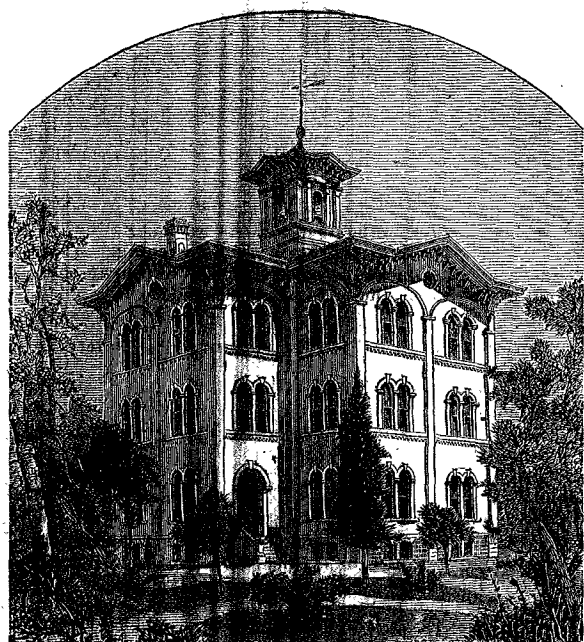
KING.—Died in Orleans, Mich., of cancer, Nov. 4, 1880, Sister Mariette King, wife of Seneca H. King, in the sixty-sixth year of her age. About twenty years ago she embraced the views of S. D. Adventists under the labors of Eld. J. B. Frisbie, and with her husband has since been identified with this people. Her sufferings were severe, but she endured them with great patience. Some three months before her death, she understood that she could not recover, but was resigned to the will of God, and while strength lasted, took delight in joining in his worship. A comforting discourse was given at the funeral by Eld. Ware, Methodist, from the words, "We all do fade as a leaf," found in Isa. 64:6. U. S.

BROWN.—Died of capillary bronchitis, in Cazenovia, Madison Co., N. Y., Nov. 4, 1880, Harrie, only son of Barney H. and Mary L. Brown, aged 2 years and 10 months. A fond father, mother, and sister mourn his loss, which seems all the more heavy to bear on account of the suddenness of his death, they supposing him to be dangerously sick only twenty-four hours before his death. Bro. and Sr. Brown have for years believed that Christ was soon coming to take those who sleep in him to himself; but now they feel a deeper personal interest in the event, realizing that if faithful they will then meet little Harrie, never more to be parted by death. The funeral was attended by many sympathizing friends and neighbors. Remarks were made by the writer, from Jer. 31:16, 17. May the Lord grant that when the "children shall come again from the land of the enemy," this family may stand complete. E. W. WHITNEY.

How deeply death our heart can grieve!  
How sad and lone a grave can make it!  
Help us, O Father, to believe  
Thy word, and to our bosom take it;  
That from this cloud-clad vale of sorrow  
We may look up, where we again  
Shall meet our loved in life's glad morrow,  
And lose, in this sweet hope, our pain.  
\* \*



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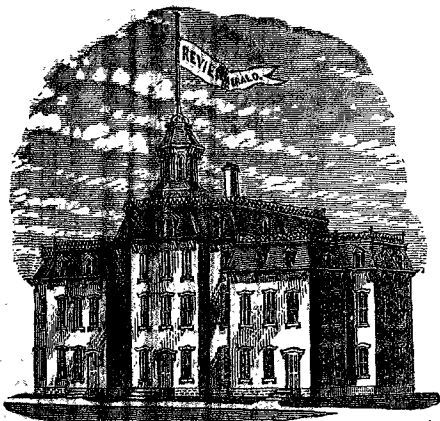
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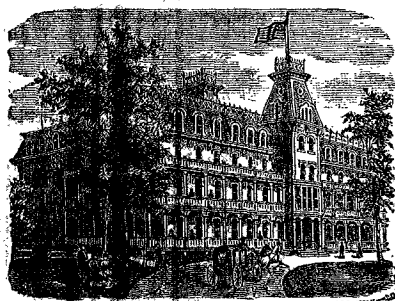
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# The Review and Herald.

Battle Creek, Mich., Thursday, December 2, 1880

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It is decided that persons who have our publications on hand should make a monthly report of their entire stock, that it may be known at this Office the exact amount of the several publications in print, that remain unsold.

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Those who have copies of *Way of Life* on hand in good order will please return them to this Office, and we will give them credit for the same. J. W.

## BATTLE CREEK.

THE church in this place continues to be highly favored in the labors of Bro. and Sr. White. The past week five very interesting and profitable meetings have been held.

On Thanksgiving Day, the 25th, Sr. White presented to a large congregation in the Tabernacle a vivid picture of the goodness of God, and his claims upon us for praise and thanksgiving, and what a true thanksgiving should be.

Friday evening, at the commencement of the Sabbath, Bro. and Sr. W. were both especially drawn out in exhortation, warning, and admonition, in view of the exceeding dangers of this time. Happily chosen words of counsel were given to the interested congregation.

Sabbath forenoon, another good discourse from Sr. White on the words of Christ as recorded in John 15:14-27, showing how we may be the friends of Christ, and what it is that places us in the position of enemies. "Whosoever, therefore, will be a friend of the world is the enemy of God." Jas. 4:4.

Sunday afternoon, by special request, Sr. White spoke at the funeral of Sr. O. F. Tripp, daughter of Eld. Putnam, from Maine, who, after a lingering struggle with consumption, fell asleep on the morning of the 27th. A large congregation was present. The Christian's hope was made to look most beautiful in contrast with the darkness of the grave; and words of sympathy and comfort were spoken, touching many hearts.

Sunday evening, Bro. White led the district meeting of the workmen in the Office, which was a season of much interest.

These efforts are having, and we trust will have in a still greater degree in the future, a salutary influence on the cause in this place.

Two numbers more complete the present volume of the REVIEW. As a volume consists of only twenty-five numbers, one number, as heretofore, will be omitted between the close of the present and the beginning of the next volume.

## MINISTERS' UNION.

A BROTHER sends in the following notice, clipped from a paper published in Indianapolis, Ind., with the remark that he thinks the organization spoken of will become an important aid to the religious-amendment party:—

A meeting of ministers of the Protestant churches of the city, was held yesterday afternoon at Roberts Park church, to complete the organization of the union proposed some time ago. A constitution was adopted, and signed by about forty ministers. The name of the society is the Evangelical Ministers' Alliance of Indianapolis. The officers for the first term are as follows: President, Rev. William Alvin Bartlett; Vice-president, Rev. S. M. Vernon; Secretary, Rev. R. D. Black; Treasurer, Rev. H. C. Mabie.

Meetings will be held the first Monday in every month. A resolution was passed unanimously, urging upon Mayor Caven the necessity and justice of closing the variety theaters and saloons on Sunday, the violation of the Sunday law having recently become open and notorious.

## A WARNING TO BLASPHEMERS.

FROM *The Christian Herald and Signs of our Times*, we quote the following: "Chaplain McCabe related at the Detroit Methodist Conference a singular incident in connection with an open defiance of the Almighty. He said: 'In a Dakota town a follower of Colonel Ingersoll said he would build a barn that God Almighty couldn't blow down. So he erected a solid structure entirely of stone, but the first cyclone that came along doubled that barn about as a giant would a baby, not leaving one stone on another.'" WM. PENNIMAN.

"WHAT TIME I AM AFRAID I WILL TRUST IN THEE." (Ps. 56:3).—We heard a comforting and delightful sermon, recently, from the text, "And a little child shall lead them." The minister used this illustration: We take our little child in our arms out of the bright, gas-lighted parlor to carry it to bed. The hall is dark, and almost unconsciously the tiny arms tighten, the head nestles closer in its trust, because we have come away from the light. So God, for the sake of having us cling more closely, sometimes carries us in the dark. Perhaps it is a loss of property, or the going out of a dear one forever from home, or the weary struggle for bread, or the coldness of those who have been valued friends. Perchance we have been misjudged, or harshly criticised, or unappreciated. God is carrying us in the dark. Do we cling closer, and trust more fully?

—As the sweetest things put into sour vessels sour them, or put into a bitter vessel embitter them, so murmuring puts gall and wormwood into every cup of mercy that God gives into our hands. The murmurer writes "Marah" upon all his mercies, and reads and tastes bitterness in them all. As to the hungry soul every bitter thing is sweet, so to the murmuring soul every sweet thing is bitter.—*Thomas Brooks*.

## Appointments.

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

PATRICKSBURG, Ind., Dec. 3, 4, 1880.	S. H. LANE.
BLOOMFIELD, Elk Co., Kan.,	Dec. 2-9.
Grenola, " " "	Dec. 10-16.
Hope to see all the scattered brethren at these meetings.	J. H. COOK.

NOTHING preventing, I will meet with churches in Wisconsin as follows:—

Fish Creek,	Dec. 4, 5.
Fort Howard,	" 11, 12.
Fremont,	" 18, 19.
Douglas Center,	" 25, 26.
Debello,	Jan. 1, 2.

At each of these places we expect large gatherings of the brethren and sisters in the vicinity, as the meetings will of much importance.

Bro. A. J. Breed will be with me at Fort Howard; Bro. C. W. Olds, at Fremont; and Bro. O. A. Johnson, at Debello. The meetings will commence at each place with the commencement of the Sabbath. O. A. OLSEN.

BANCROFT, Mich.,	Sabbath, Dec. 4.
Flint, "	Sunday, Dec. 5, 10:30 A. M.
Thetford, "	Dec. 6, 7, 6:30 P. M.
	E. R. JONES.

PARTELLO, Calhoun Co., Mich., Sabbath, Dec. 4, at 10:30 A. M., and in the evening.  
Convis, Dec. 5, at 2:30 P. M., and in the evening.  
Quincy, Branch Co., Dec. 11 and 12.  
Hope to see every member of the church at these meetings. H. M. KENYON.

THE next monthly meeting for the churches of Oakland, Little Prairie, and Johnstown, will be held at Milton, Wis., Dec. 11, 12. Meetings will begin Friday evening. We hope to see a full attendance, especially of the Johnstown church, as matters of importance will be considered. G. C. TENNEY.

MEETINGS will be held in the Pennsylvania Conference as follows:—

Sunderlinville,	Dec. 9.
Raymond,	Dec. 11, 12.
Milport,	" 14.
Portville,	" 15.
Ellicottsville,	" 18, 19.
Sinclairville,	" 25, 26.

All friends of the cause living within reach of these places are earnestly requested to attend the meetings, as matters of special interest to the cause, local and general, will be considered. The friends at Blockville and Jamestown are requested to meet us at Sinclairville. D. B. OVIATT.  
D. T. FERRO.

ON account of unforeseen circumstances, we are obliged to postpone our appointments at Glendale, Rome, and Syracuse, N. Y.

Providence permitting, we will hold meetings in December as follows:—

Gouverneur,	Dec. 2-5.
W. Bangor and Chase's Mills,	" 6-9.
Buck's Bridge,	" 10-12.
So. and W. Pierrepont,	" 14-16.
Silver Hill and Hermon,	" 17-23.
Fine,	" 24-26.

We are anxious that these meetings shall be a success, and urge our brethren and sisters to do what they can to make them so, 1. By seeking the Lord for his blessing upon them; 2. By attending themselves; 3. By notifying the friends of the cause, and doing all they can to secure their attendance. We especially invite the companies at Morley, Chase's Mills, Rennselaer Falls, and Norfolk, and, in fact, all in the vicinity, to be present at the Buck's Bridge meeting. We also want a general rally of all the friends in Franklin county at the W. Bangor meeting. The Lord is coming brethren and sisters, let us awake. 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.

TILL further notice, my address will be Leon, Monroe Co., Wis. O. A. JOHNSON.

Mrs. E. PUTNAM, Soldier, Monona Co., Iowa, would like a situation as housekeeper or nurse. Western Iowa preferred. Address as above.

Our address will be as follows: Gouverneur, to Dec. 5; Madrid Springs, to Dec. 12; Hermon, to Dec. 22; Fine, to Dec. 27. All these places are in St. Lawrence Co., N. Y. M. H. BROWN.  
M. C. WILCOX.

FOR SALE.—A house of fifteen rooms, with two large lots, and vineyard. The place is pleasantly located in Battle Creek, near the Sanitarium. Address, or apply to, Mrs. A. P. Harvey, Battle Creek, Mich., care of Sanitarium.

PERSONS having old numbers of the REVIEW AND HERALD, *Signs of the Times*, *Youth's Instructor*, and *Good Health*, which they have read and do not desire to use, will confer a favor by sending them to the secretary of the Illinois Tract and Missionary Society, B. R. Nordyke, Box 91, St. Anne, Kankakee Co., Ill. He will send them out into the missionary field, where they will do the most good.

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