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"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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SATAN AND HIS HOST.

BY N. W. VINCENT.

O LORD, rebuke their zeal
That, pitiless as steel,
Spite holy love;
Against thy word they fight,
Against the cause of right;
Restrain them in thy might,
O God above.

They kept not their estate
When holy, strong, and great,
But sinned and fell;
Dark, cruel as the grave,
With envy now they rave;
All things they would deprave;
Their doom is hell.

They hate our souls in wrath,
And near our narrow path
Like lions prowling;
They'd turn our faith to doubt,
Desires for Heaven they'd rout,
Our light they'd fain put out,
By arts most foul.

These tempting spirits flee,
If they resisted be.
Have faith in God;
Our Captain keep in view;
Be steadfast, valiant, true;
His prayer avails for you,
His prayer and blood.

The devil's time is brief;
For God will send relief,
Our foe he'll chain.
Christ will unlock the grave,
His faithful ones he'll save;
With him the meek and brave
Shall live and reign.

Beyond the thousand years
Our foe again appears,—
His host deployed;
Then fire from God descends,
In death their folly ends;
When praise to Christ ascends;
For death's destroyed.

Our Contributors.

NATURE AND DESTINY OF MAN.—NO. 3.

BY ELDER R. F. COTTRELL.

WE come now to speak of the state of man in death. In the popular parlance of the present day, death is the separation of the "immortal soul," or "deathless spirit," from its tenement of earth; and we do not bury the real man, it is only his "mortal remains." But in the Scriptures such language is unknown; the person is where the body is; and the names and pronouns are still applied to the man that was formed of the dust. In accordance with the threatening against sin, and the sentence pronounced upon man when he had sinned, men are said to have died, and men are said to have been buried.

"And all the days that Adam lived were nine hundred and thirty years; and he died." Gen. 5:5. "Moses, my servant, is dead." Josh. 1:2. "Now

Samuel was dead, and all Israel lamented him, and buried him in Ramah." 1 Sam. 28:3. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "Then said Jesus unto them plainly, Lazarus is dead." At the grave Jesus said, "Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave clothes." John 11:11, 14, 43, 44. Of Tabitha it is said, "She was sick, and died; whom when they had washed, they laid her in an upper chamber." "Peter put them all forth, and kneeled down and prayed; and turning him to the body said, Tabitha, arise." Acts 9:37, 40.

These are samples of Scriptural phraseology from both Testaments. All other instances harmonize with them. There is no intimation that the real person had left the body at death; but the person is represented by the body, both in life and in death.

We now inquire for direct and positive testimony in regard to the state of the dead. Job draws a contrast between a tree that is cut down and the death of men, thus: "There is hope of a tree, if it be cut down, that it will sprout again." "But," says he, "*man dieth and wasteth away*; yea, man giveth up the ghost, and where is he?" Some have answered to this question, "If a good man, he is in Heaven; if bad, in hell." But hear Job's answer: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, or be raised out of their sleep." Job 14:7, 10-12. He compares the wasting away of the dead to the evaporation of water, as it dries up and is apparently lost. Then he compares death to sleep, a long sleep, from which the awaking is far in the future. He then asks the question, "If a man die, shall he live again?" He does not ask, "Shall he live right on? but, Shall he live again?" Living and dying are opposites. The idea that death is not death, but a birth into a higher life, is of mere modern origin. But Job believed that he should live again. Said he, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." In another place he says, "For I know that my Redeemer liveth; and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Chap. 14:14, 15; 19:25, 26.

What did Job teach in regard to man's consciousness and knowledge in death? Of the dead man he says, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Chap. 14:21. He did not hold that the dead are guardian angels over the living. The scheme of modern spiritualism was not yet fully developed.

Next we examine a few of the testimonies of David. "In death there is no remembrance of thee; in the grave [*sheol*, the place or state of the dead], who shall give thee thanks?" Ps. 6:5. Are we prepared to believe this statement? Define death as we may; call it cessation of life, or separation of soul and body; in that state there is no remembrance of God. The question, In *sheol* who shall give thee thanks? implies the strongest negative answer. Like the question, "Who can utter the mighty acts of the Lord? who can show forth all his praise?" the answer must be, No one.

In another place he says, "The dead praise not the

Lord, neither any that go down into silence." Ps. 115:17. The dead are in a state of silence. But the righteous would praise the Lord in death, if it were possible. As one of our poets has sung:—

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

David was equally ardent, but had more truth. Said he, "While I live will I praise the Lord; I will sing praises unto my God while I have any being." If he has a conscious being in death, he will still praise the Lord in that state. But he promised to praise him only while he lived. He continues, "Put not your trust in princes, nor in the son of man, in whom is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:2-4.

It is because their thoughts are perished, destroyed, that the pious dead do not praise the Lord. They are in the land of forgetfulness. "Wilt thou show wonders to the dead? shall the dead arise and praise thee? shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88:10-12. It is claimed that the dead have entered a new state of conscious existence, and consequently have increased their stock of knowledge. If so, they know more than they did while living. But the Holy Spirit does not use words idly, and without reference to their meaning. It would not represent the dead as in the dark, if they were in the light; and as in a state of forgetfulness, when in fact their knowledge was increased, and the powers of mind quickened by its release from "cumbrous clay." It is vain to say that this refers to the body only, unless it is the body that has memory while living and is forgetful when dead. That which never had knowledge cannot forget.

Next in order is the testimony of Solomon. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3:19-21. Here is comparison between men and beasts. In respect to death (not in other respects), it is positively declared that man has no pre-eminence; because all are of the dust, all have one breath, and all go to one place at death, that is, to the dust. Breath, in this text, is from the Hebrew word for spirit. As before proved, God gave the breath of the spirit of life to both man and beast. But, says the objector, your exposition is refuted by the very next words, which show that the spirit of man goes upward, and that of the beast downward. In reply to this we say that, after stating in positive terms that all have one spirit, and all go to one place, he does not turn square about and contradict himself; but he challenges the opposition with the question, "Who knoweth" that the contrary doctrine is true,—that the spirits of men and brutes go in opposite directions? For by the time of Solomon the incipient steps had been taken toward modern spiritualism. Satan was trying to make men believe that he told the truth in Eden; that men do not really die.

though they appear to; but that they become gods. Accordingly the heathen world were led to deify dead men, a fact well known. Milton, the author of "Paradise Lost," translates verse 21: "Who knoweth the spirit of man, *whether* it goeth upward?" etc. The Douay Bible renders it, "Who knoweth *if* the spirits of the children of Adam ascend upward, and *if* the spirits of the beasts descend downward?" The Septuagint, the Vulgate, the Chaldee Paraphrase, the Syriac, and the German of Luther, give the same reading.

"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 4-6. Here the living and the dead are contrasted. The living know, the dead know not. That which knows in life, has no knowledge in death. Love, hatred, and envy, exercises of the mind in life, are perished in death. And in verse 10 we have the positive and sweeping assertion: "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Grave, in this text, is *sheol* in the Hebrew, and *hades* in the Greek. It is the very place where the parable of the rich man and Lazarus is located. Inspiration says positively that there is no knowledge there; hence we know that the dead in the parable are represented, by a figure of speech, as living and speaking; the same as the trees in Judges 9: 8-15, or the dead bodies in their graves in Eze. 32: 21-27. See also Isa. 14: 8-11.

HOW IS IT?

BY J. R. CALKINS.

Now and then, in different newspapers, are articles and testimonials from people who have visited the Knock (Ireland) Cathedral. The papers say that hundreds of crutches, plasters, etc., are laid up against the church, to show that many have been cured.

These reports have led people to ask, "Is there anything in this?" implying that there may be. Now, close observers of human nature are satisfied that great faith will bring about remarkable results; that is, the imagination can be worked upon so as to produce cures, or even death. Who has not heard of such cases, the results of a blind faith, the same that leads people to believe in ghosts and haunted houses? And we know that the Romish church is held together only through superstitions.

But the Catholic church says that what makes these cures efficacious, is that the Virgin Mary appeared there awhile ago. Well, what virtue is there in the Virgin Mary to effect such cures? and where did she get any power? And further, the Virgin Mary died years ago; and God says in his word that, "the dead know not anything; . . . also their love, and their hatred, and their envy, is now perished." Eccl. 9: 5, 6. And in the very day that man dies, his thoughts perish. Ps. 146: 4. The Bible is full of proof that the Virgin Mary, with all the rest of mankind that have died, is quietly sleeping in the grave. This alone should convince us that there is something wrong here.

This is not the first time that the Catholic church has succeeded in palming off frauds upon the people. In order to establish the doctrine of purgatory, with its long train of masses and indulgences, it grasped the heathen idea of immortal-soulism. And to court the favor of heathens, it changed the Sabbath to the heathen festival day, Sunday. This was done largely by pretended miracles, so absurd that at first only the very superstitious accepted it, many others keeping the Lord's day, the seventh day of the week.

The character of this power is revealed in the sure word of prophecy, which condemns the pope and priests, with all their mummery.

In view of these facts, we can confidently say that this work of the holy cement, etc., is not of God. He has denounced it all. Let us trust in his word.

ARE WE ON THE LORD'S SIDE?

BY J. R. GREEN.

HAVE Seventh-day Adventists the truth? Has God committed to us the last message of mercy to a dying world? When it is finished, will our Lord come to save his people and take vengeance on his adversaries? Do we believe this? Are we acting as though we believed it? Brethren and sisters, we do not more than half believe these things. If we saw our neighbor's life or property in danger, would we get in the way of those who were hastening to his rescue? No, indeed; but many of us are doing this in regard to his eternal interests. Prayers ascend to God from every little company of believers in the world, that he will send them a messenger to preach the truth to their friends and neighbors. They wish their friends to hear the warning voice of the third angel, and be brought to keep God's law; and yet many, by their lives, are preventing God from answering their prayers. God cannot and will not work for a church while there are in it jealousies and divisions, while ill feelings are cherished, and even hatred toward one another. What a pity it is that a people who profess to be getting ready for translation, who of all people in the world should be united in the strongest bond of love, who should ever be found ready to make excuses for the failings of their brethren, should let little bickerings come in and keep their hearts apart. Many times, trifles that worldlings would be ashamed to notice, are considered of importance enough to keep us from the house of God Sabbath after Sabbath, and even to drive us from his table. And when we do go, we are silent, or our testimonies are bitter and scathing, falling on the hearts of the hearers like a pitiless storm, instead of burning with love to God and our brethren, and glowing with the hope of immortality and soon-coming deliverance.

God will not work through us or for us, so long as we cherish hard feelings toward any of his children; and while this is our attitude, we are standing in the way of the message. The chariot-wheels of salvation, that angels are trying to roll through the land, will be clogged, so long as we are divided and torn asunder by trifles. Oh, what a work is intrusted to us, not only to prepare ourselves for a home in God's beautiful land, but to aid in the salvation of our fellow-men; and will we do it? Will we come up to this glorious work? Let us rise, and in the strength of God shake ourselves from everything that hinders the free intercourse of his Holy Spirit. But let us go to work in an orderly manner, following the rules Jesus has given us. If we are grieved, or know that we have grieved another, let us go to that one and talk it over, and in a great majority of instances no further steps will be necessary. And what peace and joy will fill our hearts when we feel that we have won a brother; that all cause for hard feeling is done away, and we can with confidence grasp his hand and look into his eyes, feeling that we are journeying *together* through this vale of trials.

There are trials enough from without awaiting God's remnant people; let us put away all cause of trial among ourselves. Why should God's servants be called from their great work of warning the world, to settle difficulties between brethren who ought to be able to help them, instead of being a tax upon them? It is a shame, brethren, a burning shame to us as a people, that there are so many church trials among us. There is no use of thinking that we are going to be saved and sheltered when the vials of God's wrath are poured out, unless we put anarchy and divisions away from us. God's cloak of mercy can never be made large enough to cover us all, if we come up to that time, cherishing hatred and a spirit of fault-finding toward our brethren. How can we expect to

get along in the ark together through the storm of God's wrath, if we cannot sit at his table together now, or participate in the ordinances of his house?

Let us flee from this spirit of anarchy as we would from some vile reptile. Time is short. The pearly gates are almost in sight. Angels are beckoning us to enter. Life, eternal life, is just a little way before us. Will we have it? Shall the crown be ours? Shall the white robes and the harps be ours? Let us be diligent to be found of Him in *peace*. Yes, the prize is in sight. We have reached the place where we need not talk of walking by faith; we may see our way through to the city of God; but the road is rough, and storms await us. Let us press together; let us help one another; let us take up the stumbling-blocks out of the way of saint and sinner, and *unitedly* put our shoulders to the wheel. Oh, what an impetus would be given to the message, if God's people would only be united among themselves and would cling to God. The mighty cry would soon go forth, and soon, very soon, would we pass from this valley of conflicts and tears, and stand on the sunny banks of deliverance, where will be no dissensions.

THE BURNING BOAT.

A BRAVE boy on the deck of the burning steamer Henry Clay was seen to kneel and with closed eyes commit himself to the care of God. Rising from his devotions, he leaped from the flaming vessel into the river. For a moment he was invisible beneath the waves; soon he rose to the surface, brushed back the beautiful hair from his face, and boldly swam toward the shore. Upon reaching the land, he turned round to gaze upon the wreck from which he had just escaped, and touched with sympathy for the struggling sufferers left behind, he cried out, "Oh, how I wish I could save them!" and burst into tears.

Reader, are you saved? Have you escaped the corruptions that are in this world? Do you believe and feel that for you the great work of pardon and deliverance has been wrought? Well, then, have you forgotten the hosts that perish behind you? Can you forget the pit from which you were taken? Can you forget those that are left behind you in sin and darkness there? Will you try to save them? Does not your heart long to save them? Surely, if you have been touched by the sympathy of Christ, if you have had the love of God shed abroad in your heart by the Holy Spirit, you will say, "Oh, how I wish I could save them!"

Can you not save them? You can tell them of the love of God, who gave his Son to die for them. You can tell of Jesus, who shed his own heart's blood to procure their pardon. You can tell them of the Lamb of God, which taketh away the sin of the world. You can show them by your words and by your works, in a consistent, holy, joyous, peaceful, blameless life, how much Christ has done for you. You can kindly, patiently, and lovingly warn them of their danger, and beseech them to escape. You can tell them how to be saved through grace, by simply believing in Christ, by trusting wholly in his mercy, his goodness, and his love.

Oh! be diligent; let your light shine, and so walk that you may be found of Christ in peace at his appearing. Warn the careless, entreat the perishing, beseech men to be reconciled to God; be gentle and full of compassion; become all things unto all men, that you may save some. Above all, pray that God may bless your efforts and save perishing souls, making his gospel effectual for their deliverance from sin and darkness, unto the light and liberty of life, and joy, and hope.—*Selected.*

THE LIFE-BATTLE.

The world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendancy. Every day and every hour of the Christian's life is this contest going on, and sad it is to think how often victory is declared in favor of this earth and its sinful passions. The apostle Paul, after having labored long and earnestly in his Lord's service, after having done more for the spread of the truth than all the other apostles, still felt that he was a human being, and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," he says, "and bring it into subjection, lest after I have preached the gospel unto others, I myself should be a castaway." If such

watchfulness was needful on the part of this aged and long-trying servant of God, what care and diligence ought we to exercise, lest we should lose all in an unguarded hour. Our pathway through life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up our hearts' feelings, await us at every turn of life's devious ways, and blessed indeed is that man or that woman who meets them all without harm.—*Selected.*

THE NEW WAYS IN RELIGION.

To-day I've been to meeting, John,
To hear the parson preach;
But how they've changed since we were young,
In all they do and teach!
They say that we're old-fashioned, John,
And don't care what we say;
But my old heart can see and feel
Whene'er they change God's way.

When we were young the world was gay,
And loved to make a show;
But Christians walked the narrow way,
And could not with them go.
But oh, how things have changed since then!
The two ways are but one;
They all go in together now,
And say they've "lots of fun."

When we were young, they used to meet
In our old kitchen room,
And sometimes in the school-house near,
If many chanced to come;
And Eld. B——, that good old man,—
I'll ne'er forget his voice,—
How faithfully he dealt with sin,
And how the saints rejoiced.

But now they meet in palaces,
So gorgeous, rich, and nice;
And everything that draws the crowd,
They'll have at any price;
With cushioned seats and carpetings,
And everything so gay,
The poor can hardly gather there,—
They've not the scrip to pay.

The minister, like some vain fop,
Stands up and reads his prayers;
And how it pained my heart to-day
To see him "put on airs,"
He did not preach, he only read
An essay on Christ's voice;
No heart was touched, no tears were shed,
And not a soul rejoiced.

He thought Christ's voice was musical,
Melodious, rich, and clear,
And thus it sounded pleasantly
Upon the listening ear.
I heard some say as they passed out,
"Wasn't that a splendid thing!"
And others said, "That can't be beat
By even Dr. Tyng."

Oh! can it be that such vain fops
Are called to speak for God,
Who feed the church on worldly slops,
But never preach his Word?
I thought if Christ himself were there,
We'd see some sighs and tears;
"Ye Pharisees and hypocrites,"
Would thunder in their ears.

I thought of our old kitchen times,
When servants sent by God
Would warn us all so faithfully
To love and keep his word.
They did not wink at worldliness,
As ministers now do;—
Oh, give me back the olden ways;
I do not like the new.

A hoarse machine now grinds their tunes,
A godless choir joins in,
But neither one can tell of joys
That come from pardoned sin.
They sung God's praise, when we were young,
Because their hearts were blest;
A well-paid choir now chants their songs,
And so the church has rest.

My heart was pained to see the show
They tried to make in dress,
All fulfilled from top to toe,
And some looked like distress.
With frills and flounces, tucks and crimps,
They seemed almost deformed;
And many had the Grecian bend,
With camel's hump all formed.

They noticed my plain calico,
And thought my bonnet "odd;"
And frequently they smiled, I know,
But I had peace with God.
I thought of times when we were young,
When all the proud and gay
Would make the Christians' dress their song,
And jest them every way.

'Tis sad, when all the world runs mad
In foolish, vain display,
To see the church so fast and glad
To ape them every way.

The church has changed since former days
In all they say and do;
But give me back the olden ways,
I do not like the new.

They're strangely bent on pleasure now;
They meet most every week,
To have some sort of lively spree
That worldlings love and seek;
But whether 'tis a festival,
Or sociable, or fair,
Or Christmas tree, or other scrape,
The church will all be there.

With lotteries and grab-bags,
And other tricks and games,
They make God's house a den of thieves,
Without a blush of shame!
Lord of the temple, come with zeal,
As thou didst come of yore,
With scourge in hand to make them feel,
Before their day is o'er.

They all attend such gatherings,
But when they meet to pray,
There are but few who venture out,
And they've not much to say.
They lightly speak of former days,
When Christian men were true;
But give me back the olden ways,
I do not like the new.

What means this strange departure, John,
And when will they amend?
God's day of wrath is hastening on,
When all earth's shams will end.
That awful hour is drawing near;
Its signs are gathering fast;
The Judge of all will soon be here
To scrutinize the past.

Our record then will be made known,
Our habits, thoughts, and aims;
And some must hear from God's own throne,—
"You've brought my cause to shame."
Ah! then what grief and sore regret
Will reach them in that day,
Because they've chosen worldliness,
And scoffed at God's old way.
—I. K. Lombard, in *World's Crisis*.

THE LORD'S WAY.

BY ELD. M. C. WILCOX.

"Not by might, nor by power, but by my Spirit,
saith the Lord of hosts." "But I will have mercy
upon the house of Judah, and will save them by the
Lord their God, and will not save them by bow, nor
by sword, nor by battle, by horses, nor by horsemen."
Zech. 4:6; Hosea 1:7.

Although the Lord uses human instrumentalities,
he is not dependent upon individuals. And yet we
are prone to think the Lord's cause cannot prosper
without us; and if we fail to do, or do not work in
harmony with the body, the cause suffers incalculable
loss. But it is not so, and one of the first lessons God
would have us learn is, that we are *nothing* without
him; that we are literally "without strength;" that
we are not the one that leads in this great work, but
that the Lord leads, and our wills must be submitted
to his in all things.

Nebuchadnezzar, the haughty king of Babylon,
could say, "Is not this great Babylon, that I have
built . . . by the might of my power?" But oh,
how bitterly he repented the foolish words! If such
words were not excusable in a heathen monarch, how
much less are they in one who has the light of the
truth. The Lord especially warns his people against
this in Deut. 8. It was not Israel that acquired
wealth, and flocks, and herds; but it was God that gave
them the power to do this.

Our judgment is fallible; we are short-sighted creat-
ures. We cannot see the end from the beginning.
Evil sometimes appears good, and good, evil. It is
only by living in the counsel of God that we may be
guided in judgment. "The meek will he guide in
judgment; and the meek will he teach his way." Ps.
25:9. Precious promise! and yet the conditions so
hard to be fulfilled! A meek spirit is a submissive, a
teachable spirit. This submission was perfect on the
part of our Saviour. "Nevertheless, not my will, but
thine, be done." It is represented in Isa. 64:8 by
the plastic clay in the hands of the potter; and in
Matt. 18:3, 4 by the simple, confiding trust of the
little child.

God uses human instrumentalities to carry forward
his work; and we should honor them, not because they

are human, but because God has so honored them.
They may be inferior to us in earthly wisdom, and edu-
cation, and station,—all these and more,—and yet in
the providence of God they are placed in impor-
tant positions in his work, their counsel should be
heeded, and we should co-operate with them. They
may make seeming mistakes, and yet those seem-
ing mistakes be in the providence of God. We see
what is necessary, as God does. The ark may seem to
be in danger by the rocking of the vehicle on which
it is placed, but let us not put forth unconsecrated
hands to steady it. Although it be but the lowly kin-
dred that are drawing it, angels of God are caring for it.

Let us be content to do *our* part. Let us hold up
the hands of those occupying responsible positions by
our co-laborers with them, and not heap up burden
by murmuring and fault-finding. Let us submit our
wills to God in all things, move in harmony with the
great work, seek his will and his way, and not ours,
and God will bless us. Brethren, be humble; for God
"giveth grace to the humble."

TRUE RIGHTEOUSNESS.

BY ELD. R. A. UNDERWOOD.

"AND he showed me Joshua, the high priest,
standing before the angel of the Lord, and Satan
standing at his right hand to resist him." "Now
Joshua was clothed with filthy garments, and stood
before the angel. And he answered and spake unto
those that stood before him, saying, Take away the
filthy garments from him. And unto him he said,
Behold, I have caused thine iniquity to pass from
thee, and I will clothe thee with change of raiment."
"Is not this a brand plucked out of the fire?" Zech.
3:1, 3, 4, 2.

The Lord here takes the case of Joshua to illustrate
the condition of all whose garments are polluted by
sin, also the contest between Satan and the sin-sick
soul who feels the movings of the Spirit of God
through the influence of angels sent to minister to
those that shall be heirs of salvation. Heb. 1:14.
When Joshua had decided to "wholly follow the
Lord" (Num. 32:12), he was told, "I have caused
thine iniquity to pass." Webster defines iniquity to
be unrighteousness, and Inspiration says, "All un-
righteousness is sin." 1 John 5:17. The same
Bible declares that "sin is the transgression of the
law." 1 John 3:4. Then if iniquity, unrighteous-
ness, or sin, is the legitimate offspring of the violation of
God's law, to obey it would bring the opposite quality,
i. e., righteousness. Thus the Bible plainly declares
"And it shall be our righteousness, if we observe to
do all these commandments before the Lord our God,
as he hath commanded us." Deut. 6:25.

"And I will clothe thee with change of raiment."
What was this raiment that Joshua received in ex-
change for his unrighteousness,—his filthy garments?
Let the Bible answer: "I put on righteousness, and
it clothed me." Job 29:14. "He hath clothed me
with the garments of salvation; he hath covered me
with the robe of righteousness." Isa. 61:10. "And
to her was granted that she should be arrayed in fine
linen, clean and white; for the fine linen is the
righteousness of saints." Rev. 19:8. "I shall
be our righteousness, if we observe to do all these
commandments before the Lord our God, as he hath
commanded us." Deut. 6:25.

These scriptures need no comment; but I wish to
call attention to another thought expressed by the
prophet Isaiah in the verse referred to above,—
"He hath covered me with a robe of righteousness, as a
bridegroom decketh himself with ornaments, and as a
bride adorneth herself with jewels." What are these
ornaments that are to adorn our garments of right-
eousness? Does the text refer to ornaments of gold
and silver, which feed vanity and pride? Let the
sure word of God answer: "Whose adorning let it
not be that outward adorning of plaiting the hair, and
of wearing of gold, or of putting on of apparel."
What shall it be then? "But let it be the hidden

an of the heart, in that which is not corruptible, an the ornament of a meek and quiet spirit, which in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." 1 Peter 3:3-5. Paul enumerates the ornaments which we must put on, if we are found "without fault before the throne of God," thus: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such [adornments] there is no law." Gal. 5:22, 23. In view of the day of Judgment, in which every man's moral raiment will be brought to the test of God's great mirror (James 1:22-25; 2:12), the prophet appeals to us: "Seek ye the Lord, all ye that seek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3. According to Gen. 7:1, it was this robe of righteousness, so free to all, and yet so greatly to be coveted, that gave Noah a passport from the world that "then was," which, "being overflowed with water, perished," unto the one that now, "by the same word," is "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:6, 7. The unrighteous of the antediluvian world could have no inheritance in the world that now is; so those who at the second coming of Christ are found similarly destitute, "shall not inherit the kingdom of God." 1 Cor. 6:9. And the apostle adds, "Be not deceived." Christ testifies, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Concerning these same classes, he cautions us, "Do not ye after their works; for they say, and do not." Matt. 5:20; 23:3. We have an illustration of these statements in the case of the young man who had the audacity to affirm that he had kept God's holy law from his youth up, while he was violating its plainest precepts. Matt. 19:16-21.

Peter looked forward, according to God's promise, to the new earth, in which the righteous are to dwell (2 Pet. 3:13); and in view of the fitness which those must have who would gain an entrance there, he exhorts us, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

The prophet says, "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7. Dear reader, Paul declares that the hatred of wicked men against God's law, and their war against those who keep it (Rev. 12:17), is but for a moment compared to eternity, and will work for us a far more exceeding and eternal weight of glory. 2 Cor. 4:17. "Who can afford to lose this weight of glory?" Dear reader, ponder this question well, and decide as Joshua did, that you may be of the number of those who will come out of great tribulation, having washed their robes and made them white in the blood of the Lamb; for they can die no more, neither hunger nor thirst any more; "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

DOES PAUL CONTRADICT HIMSELF?

BY ELD. GEO. B. STARR.

"For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." 1 Cor. 14:33, 34.

These words were written to a people converted from heathenism, and who upon all points of their newly espoused faith were in need of instruction. The manner of conducting their meetings, and how to deal with unfaithful members were matters upon which

they could have had no past experience. But in his epistles to them, the apostle furnishes this needed information, of which the verses above quoted are an essential part. First, we notice the church was in trouble. Chap. 3:1-3; 11:18. Secondly, they were retaining in their midst those who should have been disfellowshipped. Chap. 5:1-7. Thirdly, the manner in which the proper covering for the head, at their social gatherings, is introduced, would indicate that upon this point the apostle had been especially questioned, and would show that differences of opinion were entertained among them in reference to it. He says: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Chap. 11:4, 5.

In giving this instruction concerning prophesying, the apostle teaches that women were to speak in the meetings, for his own definition of prophesying in chap. 14:3 of the same epistle, is: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." So also does the apostle Peter, and the prophet Joel as quoted by him in Acts 2:16-18, according to this definition teach the same: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; . . . and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy;" i. e., "speak unto men to edification, exhortation, and comfort."

But in chapter 14:34 occur the offending words first quoted, with reference to women's keeping silence, which, if they apply to all meetings, would make the apostle contradict and countermand his own orders in this one epistle. But as he had before said that there were divisions among them, and the past chapters had given no instruction as to the part the women should take in the settlement of these difficulties, to let this scripture apply to meetings of this character will supply the needed instruction, and make harmony in his writings. If the extreme view be taken, that silence in all meetings is enjoined, the epistle to the Corinthians remains to be harmonized on this important subject, not only with itself, but with the letter to the Romans, in which salvation is said to depend upon confession of Christ *with the mouth* (Rom. 10:10), a privilege of which this view would deprive all women. But if this was written for our profit, shall we give earnest heed to it? And may God bless the sisters, as they bear their part in the social meetings, and as they keep silence in meetings of another nature, such as the apostle refers to, should there be any, that the word of God be not blasphemed.

WHITHER ARE WE TENDING?

THERE are two extremes into which men are prone to rush, when speaking of the moral and religious condition and aspect of the times. The one is that there are signs everywhere of progress in the right direction; or if these signs are not clearly seen, they at least feel that they can best advance the cause of Christ by whistling in the gloom, to keep up their own courage and the courage of their brethren. The other is a failure to recognize much that is good because it is wrought of God, and a foregone conclusion to find evil and only evil continually, throughout the world and the church alike. But, avoiding the two extremes, there is surely enough to excite the gravest apprehension of intelligent Christians, and to call for earnest prayer and united effort, in order to stay, if possible, the rapidly rising tide of infidelity and iniquity, that threatens to engulf all in a common ruin. From a single batch of newspapers that have just come to hand, the following extracts are clipped, as showing the present direction of public sentiment:—

"That Agnosticism will eventually and forever cover the earth as the waters cover the seas (as its adherents in Germany and at home so confidently assure us), is a peril we deem to be visionary; but that a long and dark eclipse of faith may possibly be before us in the future, there are few bold enough to deny. At all events, one, and the greatest, of all the rocks ahead, is this prospect of 'atheism among the million!' What will it be like, if we are ever doomed to see it?" —*London Standard*

"An anonymous writer in the *North American Review* affirms that the thinking minds of to-day are 'drifting away from the religious belief and dogmatic theology of the past,' and that 'the wave of skepticism affects the orthodox church itself.' He says, 'The great body of orthodox religious doctrines known as systematic theology . . . is about to go to wreck with the mythology of Greece and the belief in witchcraft.' He also marks 'the temporizing attitude of theology toward such modern doctrines as evolution.'"

"B. F. Campbell, D. D., of East Boston, in a lecture on 'The Dangers of the republic,' said: 'The world as a whole is undoubtedly growing more intelligent, but not moral. Moral power is on the decline in New England. The pendulum of religious belief has swung away from the rigid orthodoxy of Puritan times, has already passed the center, and is on its way to a heartless Nihilism.'"

"Professor Von Oosterzee, the well-known evangelical teacher of Holland, said recently that a wave of infidelity is steadily advancing over Protestant Europe, which the most favored country will not escape. 'They have had it in Germany, and now we have it in Holland. They are beginning to get it in Scotland. In twenty years they will have it to the full, and all their theology will not save them.'"

"Rev. Henry Morgan says: 'The cause of Boston's religious decline is Liberalism. It has broken down the Sabbath; paralyzed the arm of the law; opened Sunday theaters, concerts, excursions; emptied the churches; killed the public conscience; sown the seeds of distrust; sown to the wind, and we are now reaping the whirlwind.'"

"The *N. Y. Herald* quotes the veteran editor of the *Observer* as saying: 'A great spiritual drouth is prevailing, such as has not been known in the present century. We do not remember the time,' says Dr. Prime, 'when revivals of religion were so few and far between; when so few accessions to the churches were reported, and when the church seemed so much in danger of receding before the world.' 'A somber but true picture,' says the *Herald*."

"Rev. Dr. Cuyler in the *Evangelist*, in a mournful article, asserts that Presbyterianism is on the decline. In 1875 there were 70,500 members added to the churches; in 1877 there were 63,700 added; but in 1878 there were only 53,000 additions, while in 1879 only 49,000 were added,—the real increase being only 7,000, and perhaps not even that. What is true of the Presbyterians, is true, he says, of all the other evangelical bodies."

"The *Congregationalist* has received answers from twenty-nine ministers, to a circular sent out making inquiry as to the observance of the Sabbath in New England. All testify to degeneracy, and deplore results. Desecration has increased, and morality also decreases. Religion is losing its authority, and the state of the community is becoming worse."—*Christian Advocate*.

"Says Dr. Kittredge (Presbyterian) of Chicago: 'It matters not in what direction you look, sin is on the increase, but the church is losing ground in her conflict with sin; she has almost ceased to be felt as a power. If a majority of our church organizations were to-day to become extinct, the world would hardly know it.'"

"The *Church Union* quotes a circular issued by most of the ministers of Baltimore, which urges all to prayer, and speaks of the forces of evil, general corruption, Sabbath-breaking, the thickening snares for the young, and adds: 'The growing skepticism, as well as the intensely secular spirit of the age, are enough to awaken apprehension for our institutions and for the social fabric itself.'"

Common observation is sufficient to show that there is abundant cause for these notes of alarm sounded by men, not one of whom, so far as known, accepts the truth of our Lord's pre-millennial advent. The most careless eye cannot fail to perceive the fearful desecration of the Lord's day, which is almost wholly given up to diversion or business, and which, if unchecked, will speedily leave no audiences to whom the gospel can be preached. Christians themselves are carried away by the wave that will surely dash the church like a broken wreck upon the rocks. Twenty-five years ago, a Christian could scarcely be found who would read the Sunday papers; to-day they are not only taken and read by a large majority of church-members in our cities, but by many evangelical ministers. Twenty-five years ago a Christian received discipline if he traveled on the Lord's day; except under the pressure of necessity; now it is the rule for professed Christians to start upon a considerable journey on Sunday, so as to save time. Twenty-five years ago a minister, more than suspected of adultery, would have been driven from "the sacred desk," the church, and the community; to-day such a man, boasting of

his infidelity, is in popular estimation the prince of the American pulpit.

It is in the pulpit, indeed, that the work of disintegration and ruin most rapidly progresses. There are still many true and faithful witnesses for Christ and his word, for whom God be praised; but that there has been in general a sad change from the plain, pointed, and Scriptural preaching of former times, is evident to all. The more boldly a preacher denies the inspiration of God's word, the atoning sacrifice of Christ, and the future punishment of the wicked; the more adroitly he leaves out all flavor of the gospel in his sermons, and substitutes the greatness of man; the more impudently he advertises sensational topics and clap-trap performances, worthy of a clown, the more certainly he draws a crowd, and is lauded to the skies by the secular press, that is conducted almost wholly in the interests of infidelity.

All of this may be ridiculed as the croaking of a bird of ill-omen, and it will be asserted again and again that the world is growing better every day. But if it is really growing better, it has a poor way of showing it, while the daily papers are loaded to disgust with the record of crimes, and immorality is rolling away the very foundations of society, and the church is obviously losing its hold upon the masses of the people. When will God's children awake from among the dead, and lift even with piercing accents the warning, that judgments are gathering thick and fast around the close of the Christ-rejecting age? "Return, O Lord, how long? and let it repent thee concerning thy servants. Oh, satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." Ps. 90:13-16.—*The Truth.*

In the foregoing, the reader will notice the marked prominence that is given to Sunday desecration as a cause for the present moral decadence. Everywhere the Sabbath question is coming to the front. The press teems with Sunday articles. The observance of the "Christian Sabbath" is made a pivotal point,—a sort of moral barometer by which to gauge the national piety. Our great foe is a strategist. The churches have rejected the truths which are especially vital to this generation,—those pertaining to the Advent and the Sabbath,—and Satan is very willing to have the attention of the people diverted from this fact. He is glad to have the conscientious believe that the general looseness in morals and the wide-spread skepticism of the age, which they so deplore, are due, not to the rejection of God's law, but to a careless observance of the precept which he has attempted to foist into that law. And this belief, which is working so insidiously in the minds of the people, will be a powerful motive for pushing the religious-amendment movement.

While we mourn the moral darkness that surrounds us, let us see to it that we are not swallowed up in that darkness. Having the light, our duty is not done when we rejoice in that light and try to get it before others, but it is plainly our duty "to walk in the light" ourselves; and this latter point is quite too often overlooked.

THE BIBLE.

THE book of books. It has outlived the degeneracy of all the preceding ages, and still reigns triumphantly supreme. Coeval with time, it shall endure to eternity. Its pages, sweeter than the honey dew, contain the bread of life for weary, faint humanity. The sin-sick may be healed there, and the thirsty spirit may drink to fullness of joy. The lords and mighty men may obey it with honor, and the humblest dweller in tents may likewise sip from the full brimming fountain with gladness. Its contents are indescribable, surpassing by far all the productions of ages. While its teachings may confound the wisdom of sages and philosophers, yet the commonest mind can learn wholesome precepts from its pages. The highest order of intellect may find food therein, and those not above the point of mediocrity can learn of it. The aged man can grow young, as it were, while the child can gain the wisdom of mature years. Sweet innocence breathes in every page, and every syllable beams with the brightness of the Sun of Righteousness. It is all aglow with the freshness and beauty of its own truth. Every word is clearly stamped with the impress of God. He breathes and lives in every line. The Holy Bible, yet so simple with his smile and is dark with the

frowns of his wrath. It speaks in thunder tones from Mount Sinai, and the earth trembles with its power. From Mount Calvary it speaks in the soft tones of gentleness and love.

It is the source of the world's wisdom, the repository of its knowledge, and the unfailing guide of its holiness. The most ancient and authentic history is on its pages, while it contains histories of generations yet to come. It is a natural field where one may always find choicest fruits and fairest flowers. Yet it contains the pure gold, the sapphire, and the onyx stone. Every blessing accessible can be had there, and the entire list of goodness is there.

Men may boast of the mines of wealth, treasures of earth, crowns of gold, diadems of pearl, scepters of power; but none are comparable to the Holy Book. It is general in its applications and universal in its teachings. What a sublime spectacle to see its work! Not confined to the perusal of the wise, and the halls of grandeur, it is a much-loved inmate of the humblest cottage. Oh! could we but read the history of its course. Many a heart, sore and weary, has it healed and refreshed. Ah! it has calmed many a throbbing breast. Many sighs has it quenched, and dried many a tear. It has bound up the heart, torn and bruised, of mothers weeping for their children. It has turned the dimness of despair into the full-orbed hope, and the weakness of faith into the strength of love.

It has led grief-stricken friends from the little mound that marked the last resting-place of the one they held dear, to the house of prayer and praise. It has turned the streaming eyes of the orphan to a kind Father in Heaven, who will wipe away all his tears. It has led men from the cold and barren waste to the warm, rich valleys of God. Yes, it has called them from the abodes of misery, haunts of woe, sinks of vice, forums of sin, and haunts of iniquity, to the temples of righteousness, adorned with the beauty of piety. Not unfrequently has the foot-sore, sin-sick pilgrim sought refuge under its sheltering wing, and found rest from his journeying. When the decree of the ruler would forbid the reading of its precious pages, the eyes of faith, kindled by love, will seek the secluded nook, the remote and dismal cave, the cleft of the barren rock, and in deep silence and profound solitude, read its glorious truths, while tears of joy fall thick and fast down the careworn visage; and there, with emotion swelled too big for utterance, the heart finds a balm for all its woe. Again has many a humble child of God, perhaps a bereaved mother, by the dim light of her lowly cottage hearth, read her Bible in smothered tones, lest the sharp ear of the persecutor overhear her words. What a striking picture, yea, reality, of that faith that will remove mountains, and lead its possessor up to the beauties and realities of the highest Heaven. What good and eternal truths to be followed by blessings indescribable and unfading. Precious, precious refuge! Are you weary, faint, and sore? It will rest, restore, and cure you. Have friends departed,—loved ones been cut down in death? or adversity been hard upon you? It is the only medium of refuge. If persecution has borne you down to the earth, and friends have failed, foes triumphed, disaster wrought sad havoc with you, and utter anguish taken hold on you; if you have despaired, and lie down to breathe your last, will you not look dimly but trustfully through the clouds of thick darkness that surround you, and view the sweet promises contained in the Blessed Volume? Let hope spring anew within you, and gladly take up again the burden of life, and carry it till the Author of the Blessed Word calls you like a wanderer home.

Glorious hope of immortality does the Blessed Book inspire. Hail, heavenly treasure! Thou stainless word of God, live and abide forever. Go forth conquering and to conquer, leading captivity captive and giving gifts unto men. Mighty, O mighty to save! Eternal be the praise of the Author, and everlasting the rest of his followers.—*Selected.*

TRIPLET MAXIMS.

THREE things to do,—think, live, and act.

Three things to govern,—your temper, tongue, and conduct.

Three things to cherish,—virtue, goodness, and wisdom.

Three things to love,—courage, gentleness, and affection.

Three things to contend for,—honor, country, and friends.

Three things to hate,—cruelty, arrogance, and ingratitude.

Three things to teach,—truth, industry, and contentment.

Three things to admire,—intellect, dignity, and gracefulness.

Three things to like,—cordiality, goodness, and cheerfulness.

Three things to delight in,—beauty, frankness, and freedom.

Three things to avoid,—idleness, loquacity, and flippant jesting.

Three things to wish for,—health, friends, and a contented spirit.

Three things to cultivate,—good books, good friends, and good humor.—*Selected.*

RELIGIOUS LAZINESS.

NOTHING succeeds without hard work. Religious and church enterprise are no exceptions. To be sure the truth and the Spirit have power, but both work through means, and their power is greatest where the means are best used. The churches are suffering for enterprising preachers,—men who, instead of being mere sermonizers, wake up to an earnest and forcible presentation of truth each week. The churches are all suffering for working pastors,—men who not only go through the form of a social call once a year, but who plan, and organize, and reach out after people, putting the same push into ministerial effort that the merchant does into successful trade. There is no other profession with such grand opportunities for hard work, or which has given brighter examples of good work accomplished; but there is also no profession offering greater temptations to laziness. In the common parish the minister can go through the form of his office, and if he is cautious and sympathetic to the dear, good people will feel he is doing all he can while the truth is, as little hard work put into trade or mechanics would ruin a man. A multitude of churches suffer because of lazy pastors, who are simply literary gentlemen, pious loafers, with no downright earnest purpose. If some of them were compelled to succeed or starve, it would be a means of grace to them and their churches; but the good people continue to support them, though Zion does languish; and thus they make a sermon a mere bridge to span the Sabbath,—wasting their time in goodie talk and theological dreaming. Where one minister suffers from overwork, a dozen churches are dying for the want of a working pastor.

This is more true of church-members. There are few in every parish who are willing to work, and do work. You hear of them among the poor and sick; you find them in the prayer-meeting, and see them in all church activities. They are always willing to do more than their part. You can rely upon them every time. But the majority of professors seem surprised that you should expect any work from them. They come into the church to enjoy religion, not to help others—to be saved, not to work. As for visiting the sick, feeding the poor, gathering in destitute children or speaking to the unsaved, they never try it—"have no gift for it"—and so pay their money, hear the sermon, enjoy the singing, try to be respectable, and call that religious living, without making a single personal endeavor to do good from one year's end to another. It is surprising to see what easy Christians smart business men make. A set of merchants who can run a bank or mill, and make trade pay, and know how to manage corporations, will let a church run down for the want of a little religious enterprise, and very likely call upon the women and children to help them out.

A community of Christian farmers, who know how to improve stock and make a farm pay; who, on hard soil will get a good living, and keep their own houses neat and trim, will let the house of God become shabby, and the church die out, because, as farmers, they work; but, as Christians, they do not work. What our churches and communities most need is, not more talent, or more truth, or more money, or more opportunities, but downright and upright earnest work. It takes but few people, a little money, and small culture, to build up a church, when the people have a mind to work. The curse of the church to-day is a lazy membership, seeking to be saved without work, forgetting that faith without works is dead.—*Golden Rule.*

—We may know the love of Christ, and be filled with it, and constrained by it, even as we know by experience the coolest refreshment from a fountain whose depths we cannot fathom, and rejoice in the warm beams of the sun, whose greatness we cannot comprehend. They who best know that love, understand best what the apostle means when he says it "passeth all knowledge."

—Many whom we cannot convince by argument may be won by love.

The Family Circle.

GOOD FOR EVIL.

When threatening clouds and tempests lower,
When foes exert their baleful power,
When many a false and cruel word
From proud and hostile lips is heard,

To God look up; make no reply;
On God's assisting grace rely;
Returning kindly acts, and good,
For all that's wrong, and fierce, and rude.

If thou canst thus thy kindness show
To those who deal the hostile blow,
And that thy spirit never shares
The cruelty which dwells in theirs,

Thy conquering soul shall victory win
Against the battling hosts of sin,
And in its strength and virtue rise,
And claim a kindred with the skies.

—T. C. Upham.

THE ESSENCE OF COURTESY.

It has been said that the apostle Paul was a grand type of the Christian gentleman, and that his description of charity, or love, in his first letter to the Corinthians, expresses the true spirit of Christian courtesy. There is truth in this estimate of St. Paul's spirit and words; but it would not be fair to limit the emphasis or the exhibit of Christian courtesy to Paul's writings, in the New Testament. It is sturdy old Peter who concludes a series of counsels to wives and husbands, and to all "who are kept by the power of God through faith unto salvation," with the specific injunction: "Finally be ye all of one mind, having compassion one of another; love as brethren; be pitiful; be courteous." In fact, the exhibit of courtesy is inevitable where the Christian spirit is in fullest play; and all the teachings of the New Testament go to emphasize that spirit of unselfishness, that sinking of self in a desire to promote the comfort and welfare of others, which is the essence of all true courtesy. Where courtesy is lacking, the spirit of Christianity does not pervade the inner and control the outer man. Where real courtesy is apparent, there is so far an exhibit of a Christian spirit in the individual, or, at all events, of a Christian grace in his conduct.

Good breeding, politeness, fine manners, are all included in the term "courtesy," but these are the expression of courtesy rather than its essence and inspiration. The essence of courtesy is unselfishness, the giving—in manner and word—the first place to another, rather than to one's self. "Good breeding," says one, "is made up of a multitude of petty sacrifices." "True politeness," says another, "is the spirit of benevolence showing itself in a refined way. It is the expression of good-will and kindness." And fine manners, De Quincey says, consist "in two capital features; first of all, in respect of others; secondly, in self-respect." In illustration of the fascinating power of such manners, he tells dryly of a Scotch Presbyterian who, on visiting Paris, was so delighted with French courtesy that he was ready to question "whether even the sacrifice of Protestant purity, and the adoption of Popery, would not be a cheap price to pay, if by such changes it were possible to purchase these French advantages" of kindly regard for one another's ease and welfare.

Good breeding, fine manners, politeness, courtesy, show themselves in what their possessor is ready to do for others, rather than in what he claims from others. Here is where the real article and its imitations are divergent. Many a man thinks to show good breeding by a dignified bearing, by a stately or imposing manner, by an implied claim to attention and deference. He who has good breeding shows it without thinking to do so; shows it by his ease of manner, and by his instinctive attention to the feelings and interests of those with whom he comes in contact. Attractiveness of personal appearance, gracefulness in bearing, tastefulness in dress, elegance in manners, and carefulness in word and tone of voice, may all be found where there is no true courtesy. The very purpose on the part of their possessor to be thought well bred, to command respect, and to appear to advantage, may cause him or her to show a lack of good breeding, to fail of commanding respect, and to appear to anything but an advantage. On the other hand, there are ladies whose attractions of face and form are but slight, who care little for dress, who think nothing of mere manners, who are so unselfishly thoughtful of others in all their intercourse with them, that they are called "just delightful" by everybody who knows them. When they

have callers, or when they are making calls, they have absolutely no thought about themselves, about their appearance, their modes of expression, the impression they may make on others. They are, for the time being, absolutely given to those with whom they converse. They question and listen with enthusiastic interest; they say kindly words because they feel kindly; they avoid unpleasant subjects of mention, and they introduce topics that cannot but be welcome. Because they keep themselves out of sight, they win respect, admiration, and affection, beyond all that they would dare hope for. Real courtesy is impossible, except where self is lost sight and thought of.

In seeking to be courteous, one must not mistake the form of courtesy for its spirit. True politeness is no more to be found in mere gracefulness of word and manner, than a fine complexion is to be secured by skillfully applied paint and powder. Discourteousness is the prominent trait of some who think far more of seeming to be courteous than of seeming to be kindly. They are so intent on showing themselves to advantage, so under the sway of selfish motives or of a false pride, so desirous of evincing their independent judgment, that some of their smoothest spoken words give pain to those who hear them, or bring contempt on those who utter them. Politeness of manner is a very common accompaniment—it cannot be called a cover—of impoliteness of spirit. It deceives no one. It offends or disgusts many. True "politeness is the outward garb of good-will." If the good-will is lacking, the pretentious garb has no more of life in it than a suit of clothes on a clothing dealer's dummy.

But perhaps you lack good-will. You are conscious that you are selfish; that you cannot forget yourself; that you are unable to give others the first place in your thoughts and purposes—what then? Why, even then you ought to know that you can never seem polite unless you seem unselfish. You must not talk about yourself. You must force yourself to think about those whom you would impress. You must study to find what will interest them, and bring that to the front. You must listen to their every word with the closest and heartiest attention you can bestow. You must say kindly words to them about their affairs, or about those whom they love. You must have as the first thought in your mind the effort to give them comfort, and to convince them that you enjoy their society, and that you are under a sense of personal indebtedness to them for their presence and conversation. The very politicians who are most popular understand this truth, and act upon it. For the time being, they give those whom they meet the first place in their thoughts. They show that they remember them. They ask about their friends and their interests. They are so far courteous, and they have credit accordingly—as men who put themselves foremost in their intercourse with others never do have. There is no having even a show of politeness without a show of unselfish regard for others.

But the only way of being truly courteous is by being truly unselfish. How can you be sure of having good breeding, fine manners, and politeness of word and conduct? Paul, the pattern Christian gentleman, gives answer: "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." If you follow this rule, you will not only seem courteous, but you will be so.—S. S. Times.

TURKISH DOMESTIC LIFE IN THE WAY OF REFORM.

EVERY Turk leads two lives. He may be in the society of Europeans during six hours of every day. He is then well dressed, vivacious, perhaps intelligent. But this part of his life is not the part which forms his motives. It is not then that the final causes are at work which govern his acts. His life, when he is in the busy whirl of the world, is superficial and unreal. How artificial it is can be seen in the alacrity with which, on his return to his harem, he lays off the broadcloth clothes of his public existence, and dons the white baggy trousers, the open-necked vest, and the long gown dear to his heart. He is only ready to be at ease when he releases his feet from patent leather and from stockings, and thrusts them into unheeled slippers. Then he is himself, for he is at home. The harem is to every Turk his haven of refuge. To it he may flee from every care. About the harem cling all the sweetest associations of his life. All his best feelings find exercise in that sacred place. His mother, perhaps, is there, or his sisters. There only he enjoys

the prattle of his children. There alone in all the world can the tired man find the balm of sympathy. There he has his books and can study in peace, if he will. There he enjoys the riches of his splendid flower-garden. In the domain of the women, with hills and vales and moon-touched sea before his eyes, he dreams away his summer evenings under the subtle spell of nature.

And here he meets the controlling influences of his life. The women of the harem, mother, sisters, and wives, wait upon the man coming wearily home from his struggle with life. They are to him humble servants or merry companions, as his mood is. They please him with his children, or leave him alone with his books, at his behest. Sooner or later, however, they assert their woman's right of talking on serious topics, and then they have him at their mercy. Now these women who make the home of the Turk are rarely his equals in mental acquirements. No question of blood rules the selection of wives among the Turks. A woman born in a mud hovel often rules in a pasha's palace. At the very best, Turkish women rarely have any education beyond the primer. They believe in signs and wonders; in the active agency of evil spirits; in the existence of a great dragon who periodically attempts to swallow the moon; in charms and incantations. In short, they are as superstitious as they can be after centuries of hereditary ignorance. But they are positive in opinion, and intolerant of opposition. Moreover, they are, above all things else, ardent and bigoted Mohammedans. Such are the intellectual surroundings of the Turk during that part of his life which he loves. And when the women of his house turn the conversation upon public affairs, the poor man is helpless in their hands, because he knows the futility of logic in such discussion. Often a pasha meets at home a petition which he has refused in his office, and yielding to sheer importunity on the part of his women, he rewards the shrewdness of the man who has found means to invoke such aids. Often it has happened that the pasha disappoints an ambassador, and violates his promise to support a new measure, because the women of his household object to the deviation from custom. He must yield to his home circle, or break with them entirely. These women are under no influences by which their opinions may be changed. They live in a world of their own, and are entirely unaware of an existence preferable to their own, and know nothing of that outside world to which they are simple curiosities of antique origin.

This glance at the home life of the Turk, and its influence upon him, leaves little to hope from the Turks in the direction of voluntary abandonment of old systems and practices.—Henry O. Dwight, in *Harper's Magazine* for October.

MISS VAN BUREN'S ROMANCE.

THERE is something so well fitted to point a moral in the suicide (or possibly accidental death from opium poisoning) of Miss Harriet Van Buren, formerly Mrs. George F. Dutch, that brief reference to certain facts not yet published may be pardonable. Ten years ago, Miss Harriet Van Buren was a familiar figure in one of the oldest and most exclusive circles in New York society. Young, beautiful, highly educated, and accomplished, although her income at her father's death was small—about \$1500 a year—she was the pet and ornament of an extremely exclusive circle. As is the case with most young ladies of her age, she was as romantic and visionary as she was accomplished. Had there been some real work in life upon which to wreak the superabundant sentiment incident to young women of her age, the tragedy that ultimately ensued might have been avoided, and a long and useful life substituted for an erratic career and an early and tragic death. Idleness, one of the misfortunes of opulence, and an assured income, is as sure to develop the latent capacity of a young girl for morbidity as it is to develop a kindred state of mind in a young man born to affluence and laziness. In an evil hour, this gay, accomplished, and romantic girl, with noble possibilities before her, inserted a personal in a daily newspaper, soliciting the acquaintance of some accomplished gentleman. The mystery, the dash of romance about acquaintance thus formed, is one of the elements calculated upon by designing rascals, whose proverb is that heroism and desperation are so nearly allied that few know the difference between them. The personal was answered by a man of middle age, blase, with many experiences in such affairs, who should have told this foolish girl that she was making shipwreck of her life, instead of pursuing the acquaintance and playing upon her romantic tendencies.

This was in 1873. The clandestine acquaintance ripened into a passion; the man was eccentric, fascinating, of good birth, of considerable fortune, and possi-

bly as scrupulous in such matters as the average of his class. Friends objected in vain. All the idealism of a young girl, and all her hatred of humdrum were enlisted. She refused to hear anything to the discredit of her new acquaintance. In 1875 the pair took a trip to Florida in each other's society. There is no evidence of illicit relations; but the escapade compromised the young lady irrevocably. It is to the honor of the man that he married her in Philadelphia on their return; to his dishonor, that he allowed her to compromise herself by romantic devotion to what she supposed to be her ideal. Three months later, having seen her idol shattered, her ideal broken, the poor girl applied for a divorce in Utah, with the connivance of her husband, who found such romantic devotion oppressive. The divorce was obtained, and, her life and social position wrecked, she tried to redeem herself. How vain such a struggle is, every person of experience well knows. In her despair she drowned her regrets in opium; a few years of sad experience followed. Her equivocal position made her a prey to the rapacity of landladies and hotel proprietors. Debt, disgrace, disgust of life, sickness, and opium languor finished the picture. An attempt to break the habit was followed by the fatal dose, and the brilliant girl of 1870 became the subject of a coroner's inquest in 1880. The tale is not a new one, but it is, unfortunately, a true story of the peril of inserting a personal in a daily newspaper, and the disaster that may follow the impracticable pursuit of a morbid ideal. —*New York Times*.

MAKE FRIENDS.

LIFE is very critical. Any word may be your last. Any farewell, even amid glee and merriment, may be forever. If this truth were but burned into our consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountain of our lives? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up a wall between us and those who ought to stand very close to us? Would we keep alive petty quarrels, year after year, which a manly word any day would compose? Would we pass old friends and neighbors on the street, without recognition, because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or would we be so chary of our kind words, our commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give? —*Christian at Work*.

LYING WITH THE FINGER.

A LITTLE boy, for a trick, pointed with his finger to the wrong road, when a man asked him which way the doctor went. As a result, the man missed the doctor, and his little boy died, because the doctor came too late to take a fish-bone from his throat. At the funeral the minister said, "The boy was killed by a lie which another boy told with his finger." I suppose that the boy did not know the mischief he did. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun; but it was fun that cost somebody a great deal; and if he ever heard the results of it, he must have felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth. —*Illustrated Christian Weekly*.

"TAKE THE SAFE PATH, FATHER."—A gentleman said to his pastor, "How can I best train up my boy in the way he should go?" "By going in that way yourself," wisely replied the minister. This reminds us of a story told by Dr. Thomson, author of "The Land and the Book." He had climbed nearly to the top of a steep mountain, lifting his feet carefully along over the projecting rocks, when faintly from below he heard a silvery voice call out, "Take the safe path, Father; I am coming after you." His heart stood still, as he realized the danger of his precious boy. If fathers only remembered that the boys are indeed coming after them, how differently they would walk. If they smoke or drink, they must expect it in the boys. If they get angry, they will see the same things in the children. God gives lives into our keeping to be returned at last, fitted for an endless future. Knowing well our fearful responsibility, we yet carelessly set before our dearest ones to copy, and thus not only endanger our own souls, but theirs also.

Sabbath School Department.

"Feed my Lambs." John 21:15.

WHY ATTEND SABBATH-SCHOOL?

THE spiritual nature, as well as the physical, must have nourishment, and our Heavenly Father has bountifully provided the necessary food. It is given in forms suited to all classes. There is "strong meat" for men, and "milk" for babes; and the child might as reasonably expect to gain strength while deprived of his daily food, as the Christian to become strong while neglecting to feed upon the word of God. Says the prophet, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

The word of God is so common now that we often fail to appreciate its true value. It is the purchase of the life of the Son of God. It has been handed down to us through blood and fire, through tears and agony. Yet to-day it is found in every home, by every fireside; and through its precious teachings the hungry soul may feast upon that Bread which came down from Heaven, and drink of that river whose streams make glad the city of our God.

This privilege will not always continue. For those who slight it now, there is to be a terrible dearth,—a famine in the land,—“not a famine of bread nor a thirst of water, but of hearing the word of the Lord; and they shall wander from sea to sea;” “they shall run to and fro to seek the word of the Lord, and shall not find it.” The present is the time of preparation for these terrible scenes, and in this work is the importance of the Sabbath-school. There is no other available means by which a knowledge of the truths of God's word may be so easily and thoroughly obtained. God has spread a table for us; he invites us to partake of his bounty. Shall we heed the gracious invitation, and thus gain strength for time to come? M. A. D.

IMPORTANCE OF THE TEACHER'S WORK.

BY G. W. CAVINESS.

THE work of teaching is the most responsible work in which any can engage; for the teacher has to do with molding the minds of the young. What the rising generation will be depends largely on the instruction which they receive in childhood and youth. The teacher should strive to be what he would have his pupils become; for he teaches more by example than by precept. The strongest argument in favor of Christianity is a devoted Christian life.

The knowledge one acquires does not teach him and mold his character, so much as do the silent influences he receives from his associates and from the books he reads. This influence is ever in accordance with that from which it springs; if the character be pure, the influence will be pure; if the lives we study are noble, the influence will be ennobling.

Then tell me, wherefore should we turn
The page of history o'er,
And read the lives of noble men,
Alone the mind to store?
Or, should we gather from their page
A spark of kindred fire,
That fanned into a living flame
Will nobleness inspire?

How true it is, that as we read,
Our lives are found to be,
With the society we keep,
Our characters agree.
Oh, that we fully understood
The molding of the mind;
That to whatever's true and good
We all might be inclined;

That we with Israel's psalmist king
All purity might seek;
And, that Isaiah's eloquence
Might often to us speak;
And, that the words of Christ our Lord
Might oft employ our speech!
Then after nobleness of heart,
Our ardent souls would reach.

He is most successful as a teacher who can beget within his charge a love for their work, and can in-

spire them with pure motives and an earnest zeal. The Sabbath-school teacher who can make one diligent student and lover of the word of God has done work the importance of which cannot be estimated for who ever knew a student and lover of the Bible be other than a Christian? It is this influence which goes with the study of God's word that marks it divine.

In reading or studying, we unconsciously drink the spirit of the writer, and our characters are affected, though we do not perceive it. How important, then, that the mind be directed into the right channel. In this work the Sabbath-school teacher may have part. His work, as that of every other teacher should be to guide and encourage those under care. But the work is slow, and the fruit of labor thus spent does not soon appear; for that which of real worth is of slow growth; yet no effort to good is ever lost; it blesses him that gives and he that takes.

Is not, then, the work of the Sabbath-school teacher most sacred, and does he not need all the assistance he can receive? He needs the Spirit of God; needs a love for God's word and his work; he needs to make use of every means within his reach to himself for his work, and to become more like his great Teacher, after whom he should pattern.

Our Basket.

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

—Backsliding begins at the closet door.

—A great step is gained when a child has learned that there is no necessary connection between like a thing and doing it.

—The riches of the Bible, like the treasures, earth, lie beneath the surface. You must dig deep for gold; you must think deep for truth.

—"Be ye doers of the word, and not hearers only. There are some people who are always to be seen where there is anything to be heard; never where there is anything to be done. They are all ears, and no hands.

—I think it a good idea for ministers to ask their prayers. What we want is that ministers should have a holiness back of their sermons. We do need a horn to blow the news of our holiness; want to live our holiness.—*Moody*.

—We need to keep fixed times and appointed rounds of observance as truly as to be in holy pulse; to have prescribed periods in duty as truly to have a spirit of duty; to be in the drill of observance as well as in the liberty of faith.—*Horace Bushnell*.

—Without earnestness, no man is ever great, does really great things. He may be the cleverest, mean; he may be brilliant, entertaining, popular; he will want weight. No soul-moving picture ever painted that had not in it depth of shadow.—*Peter Bayne*.

—The sentinel picketed to watch the enemy on his duty by giving the alarm if the enemy approached—not by advancing single-handed to the conflict. The duty of a Christian, watchfully discerning the proach of temptation, is to convey the case to God. It is foolhardiness to venture into the combat unarmed and unprovided for.

—We met a professed Christian the other day; was actually relying for future salvation upon an experience already twenty years old. At that time said, he gave up all. But judging from his outward life, the most of what he then gave up had since come back to him. No giving up, such as we refer to, really effectual, only as it is persisted in. You "give up all" twenty years ago? That is excellent, unless you have also given up all each day since, continue to do so each day to come, you can find hope for but little from that twenty-years' old consecration. Consecration is not an act to be once attended to, then left forever to take care of itself. It includes all time as well as all possessions—everything placed on the altar forever, and kept there. Do not trade your eternal possessions by relying upon an old deed that may long since have become invalid.

The Review and Herald.

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

Boston, Dec. 16, 1880

JAMES WHITE, Editor.
J. N. ANDREWS, Associate Editor.
U. SMITH, Resident Editor.

REVIEW FOR 1881.

THE Board of Directors of the Publishing Association met Dec. 14, 1880, to consider the matters of improvement of our church paper for 1881, and the importance of a much larger circulation. It was decided by unanimous vote,—

1. That the REVIEW AND HERALD be continued at its present size.
2. That neither labor, care, nor expense be spared to make the reading matter of our church organ such as to adapt it to the wants of our people generally, and to the reading public.
3. That the mechanical execution of the REVIEW AND HERALD be so improved, with new type and by other means, as to make it equal in appearance to any other paper printed in our country.
4. That all our preachers in the Atlantic States be invited to labor earnestly and perpetually to establish the REVIEW AND HERALD in all our churches east of the Rocky Mountains.
5. That our preachers and agents be invited to thoroughly canvass the churches where they labor, and that their efforts to place the REVIEW AND HERALD in the homes of believers, and all others who may be induced to read it, should correspond with the importance of its being read by every family of Seventh-day Adventists, and all others who are favorable to our views of truth, and our labors to disseminate it.
6. That in consideration of the size of the REVIEW, its importance to all our churches as a means of building them up, and consequently of increasing the light from all our people for a better support of the ministry, it will be expected that all our ministers and agents will labor cheerfully, energetically, and in a thoroughly systematic manner in placing the REVIEW in the homes of all our brethren, and also in the homes of all others who may be induced to read it.

By order of the Board, J. W., Chairman.

THE REVIEW FOR EUROPE.

THE Publishing Board held a meeting Dec. 13, 1880, to take into consideration the subject of a special edition of the REVIEW AND HERALD for Europe. It was decided by unanimous vote of the Board,—

1. That an edition of one thousand copies be printed for the European missionary field.
2. That before this special edition be printed, the advertising page and local matters of no especial interest to European readers, be exchanged for a Youth's Department for the home circle, and one for Health and Temperance. The opinion prevailed, that the edition for Europe should in every respect be made an attractive and useful household journal, adapted, as far as possible, to the wants, as well as the tastes, of the European people.
3. That the Tract and Missionary Societies be not burdened with the expense of this enterprise.
4. That the means of paying for this special edition for Europe be raised for this specific object by those friends of the cause who would esteem it a pleasure to give free-will offerings to send the light of truth in the English language to the Old World.

By order of the Board, J. W., Chairman.

THE GERMAN PAPER.

OUR monthly in the German language, *Stimme der Wahrheit*, has met with greater success the past year than was first anticipated. And we have reason to expect greater things for 1881. We regard this as a

very important branch of our work. The number that speak the German language in this country is very great, besides all German-speaking Europe.

The *Stimme der Wahrheit* for 1881 will receive especial attention, that the reading matter may be such as to meet the wants of the people, both in America and in Europe. We shall be happy to receive suggestions on this subject, from Elder Andrews and others who are laboring in the German field, particularly in reference to the edition for Europe.

The present circulation of the German sheet is some less than two thousand copies. With a little effort on the part of each one of its readers, and its numerous friends, our subscription lists can be increased to five thousand copies. The German brethren are invited to subscribe liberally for their friends in this country and in the Old World, single copies, or in clubs, as they may prefer. Postal rates at present are favorable to a large foreign circulation by mail. Terms, always in advance.

Single copy,	50 cents
New subscribers, with Way of Life,	65 "
Five to ten copies, to one address each,	40 "
More than ten,	35 "

FOR EUROPE.

Single copy,	60 cents
New subscribers, with Way of Life,	75 "
Five to ten copies, each,	50 "
More than ten,	45 "

OUR EUROPEAN EDITION.

The Board of Trustees of the S. D. A. Publishing Association met, Dec. 13, 1880, to consider the matter of sending one thousand copies of the *Stimme der Wahrheit* to Switzerland, to be circulated among the German-reading people of Europe. The enterprise was regarded with favor, and received a unanimous vote.

It was recommended that a fund be raised to assist our beloved missionary, Elder J. N. Andrews, and his co-laborers in the German field, to circulate the German paper, and books, pamphlets, and tracts in the German language. All are invited to send in their free-will offerings to help make up this fund. And while the friends of the cause of all nationalities are expected to help in this branch of the work, our German brethren will be especially interested in it.

Two years since, we asked for one thousand dollars to assist Elder Matteson in Denmark, Norway, and Sweden. The responses from our Scandinavian brethren were liberal. A sum was raised of more than two thousand dollars. We now ask for one thousand dollars for the German mission, and expect that a fund of more than two thousand dollars will be raised during the year 1881.

By order of the Board, J. W., Chairman.

THE YOUTH'S INSTRUCTOR.

THE first number of the *Youth's Instructor* was issued in July, 1852. This makes the *Instructor* just twenty-eight years of age last July.

In the very first number of the *Instructor* are four Sabbath-school lessons, the first that were written for S. D. Adventist Sabbath-schools, and the first that our children ever learned. These first lessons were written by the road-side, during a long journey by private carriage, from Rochester, through the northern part of the State of New York, Vermont, New Hampshire, and Maine. We did our thinking while the carriage was in motion; and while the horse was resting, we wrote on a plain box, made and presented by Bro. William Harris, of Centreville, N. Y., in 1851, for the purpose of carrying our humble stock of publications from place to place.

The entire sum of the receipts for the *Instructor* the first year was one hundred and forty-four dollars. Those were hard and close times. Pressed with poverty, the wants of the cause seemed to demand of us double labor in our feebleness; yet we worked cheerfully for hardly convenient food and clothing.

The history of the *Instructor* since that time, as it

has passed into the hands of those of younger minds, not pressed with care and want, is very interesting. The prosperity of the little sheet has been wonderful. For particulars we have not space.

The establishment of the weekly *Instructor* was an enterprise involving risks; but those who ventured had heart in the work, and their cheerful, energetic efforts inspired the friends of the *Instructor* with zeal to that extent that but little loss to the Office has been sustained. The receipts for 1880, however, have not been equal to expenditures. And yet the publishers of the *Instructor* will start out with fresh courage for the year 1881, in confident expectation that the circulation of this precious little sheet will be doubled during the next year.

And while the price will be the same for 1881 that it has been for 1880, its pages will be increased to the size of the pages of the REVIEW AND HERALD, with four columns. This will give sufficient room for the Sabbath-school lessons in the *Instructor*, so as to be able to dispense with the lesson sheets, which have proved to be expensive to both the publishers and the Sabbath-schools. Decisions have been made upon these important points by the Board of Directors, Professor Bell and other active Sabbath-school workers being present.

J. W.

THE ILLUSTRATED WEEKLY.

As we look over the editor's file of the *Instructor* for 1880, and notice the illustrations, and the mechanical taste of the printer, we are led to exclaim, as we turn leaf after leaf, Beautiful *Instructor*!

But what for 1881, which is so soon to begin? The Board of Trustees of the Publishing Association has just held a meeting, and decided that labor, care, and expense shall not be spared to make the *Instructor* for 1881 what it should be, and that efforts should be made to double the subscription list. All who have taken the *Instructor* for 1880 are expected to take it for 1881. All the friends of this precious little sheet are requested to work for the *Instructor* in obtaining new subscribers. The beautiful picture, The Way of Life, will be mailed free, postage paid, to all new subscribers who actually pay 75 cents. This liberal offer extends only to the first of March, and is made to increase the circulation at the commencement of the year. We offer the Child's Poems also as a premium to those who may prefer it. Be in season for the first number for 1881.

J. W.

THE NATIONAL REFORM MOVEMENT.

THE following occurs as an editorial note in the *Independent* of Dec. 9, 1880. We hasten to lay all such utterances before our readers, for a purpose. First, they state very clearly the result of the success of the religious-amendment movement; namely, that "Congress would be armed with power to interfere with the religious liberty of the people." But secondly, our views of prophecy commit us to the expectation of that very movement which the *Independent* here catalogues with events which have not the "remotest prospect" of accomplishment. We are more than willing that the issue be distinctly understood, and the position of the parties thereto plainly defined. One party claims that there is not the slightest prospect of that combination of political and ecclesiastical power in this country which is sought in the proposed amendment; the other claims that prophecy points out such a union to be accomplished not far from this present time. Time is driving straight forward toward this now-debatable ground. And it will soon vindicate the correctness of the one, and overthrow the other, of these claims. If the view we take of the prophecy is correct, the movement is as sure to come as the earth is to make one revolution on its axis during the next twenty-four hours; and if it comes, the more improbable it has appeared, the more striking will be the fulfillment. So we put on record such remarks as the movement draws out, pro and con, and await the issue. The *Independent* says:—

The National Reform Association held its annual meeting last week at Syracuse, in this State. The purpose of the Association is to secure such amendment to the Constitution of the United States as will make it affirm the divine authority of the Christian religion, and of the Bible as the book that contains this religion upon the warrant of God. We believe in this authority, and in the Bible as being inspired by God, and, hence, as "the infallible rule of faith and practice;" but we do not believe in incorporating these dogmas into the Constitution of the United States, or into the constitution of any civil government. Their simple assertion in the Constitution would amount to nothing in any practical sense, unless Congress was authorized to make the assertion the basis of legislative action; and if this power were granted, then Congress would be armed with power to interfere with the religious liberty of the people. We have all due respect for the gentlemen who are engaged in this movement for amending the Constitution. They are good men, meaning well; and yet we must say to them that, in our judgment, their zeal and labor are wholly misapplied. There is not the remotest prospect that the necessary majority of the American people will ever be converted to their notions. The tendency of public thought is in exactly the opposite direction.

CANDID WORDS.

THE following private letter from Bro. Cottrell speaks concerning a question which is of late years quite a prominent subject of discussion, in a manner to so fully commend itself to the good judgment of the reader that we take the liberty to make the most of it thus public. He says:—

"I suppose ——— is honest; but he is so confident that he is right that he cannot take the place of an inquirer. I confess it is so with myself. I cannot claim to be an inquirer after the truth on the subject of man's nature, and the meaning of life and death as used in the Bible; for I am so confident that the Bible means what it plainly says, that I cannot question it at all. So the opposition are so firmly set in their theory of a spiritual death as the penalty of sin that they cannot submit to be corrected by the express terms of Inspiration.

"This theory that to be dead in trespasses and sins—to be dead while we live—is the death threatened against Adam as the penalty of sin, has no second death in it; for a second spiritual death is impossible, unless the subjects should be raised from the first, and made spiritually alive. If the death we die in Adam is spiritual death, then, according to Paul, all are to be made spiritually alive in Christ. But this they do not believe. They hold that unless the sinner be converted, he will remain in that death to eternity. Hence there can be no second death in their theory. But the Bible teaches a second death, however men may ridicule the idea of killing a man, and then raising him to life in order to kill him again for the same offense.

"I have noticed that Christians, when they oppose plainly revealed truth, talk just like skeptics and infidels. Instead of setting forth a better theory, and sustaining it by sound reasoning, they content themselves by raising objections and picking flaws with that which they oppose; as if they had no other object but to overthrow their opponents. No matter if their efforts bring the word of God into disrepute, by making it appear to be contradictory in itself. For example: God threatened Adam with death, in case of disobedience. After the transgression, he explained the meaning of the threatening by the penalty he pronounced,—a life of toil and misery, ending in returning to the earth, out of which he had been made. He then tells to what age Adam had lived when he died. The Bible being true, all this must be harmonious. But Orthodox, Universalists, and infidels will tell you that if the threatening was true, Adam must have been, not only dying, but actually dead, on the literal day of twenty-four hours of the transgression. Would it not be much better for believers to labor to show the harmony of the word which they believe?

"The S. D. Baptists may be mostly Trinitarians at

the present time, though I do not think they were originally. I never heard them distinctly preach the theory or say much about it. Accessions from other denominations have doubtless brought it in, and probably most of them consent to it. But when I united with them, about forty-eight years ago, the doctrine was not in their 'Articles of Faith.' And I know by the writings of one of their deacons in Rhode Island, who died some years ago at a great age, that he did not believe the doctrine as generally taught. He expressed himself in this way: 'If "God sent his Son into the world," I believe that he had a Son to send.' I quote from memory, but I have the work at home."

DRUNKENNESS IN LONDON.

THE following picture is all the more impressive because what is true of London is also true of all the great cities of the world, judging from facts constantly coming to light, in respect to the increase of intemperance and crime. When the percentage of the increase of crime and criminals is making a steady advance upon the percentage of the increase of population, the condition of society a little in the future is not a matter of speculation.

The *Poll Mall Gazette* gives some noteworthy statistics in regard to the increase of drunkenness—or at least of arrests for drunkenness—in London of late years. Ten years ago the number of persons arrested for being drunk and disorderly was 21,625, while last year it had increased to 33,892, or by nearly 57 per cent. The increase is especially remarkable in the case of women. Of the total number of persons arrested for these offenses during the year 1879, not less than 15,612 were women, or half as many again as were arrested in the year 1870, when the number was 10,378. There is a very curious feature in the nature of these returns which, perhaps, will recall some of the incidents in M. Zola's "L'Assomoir"—for why should M. Zola have selected laundresses for his heroines, if the same facts were not rife in Paris as in London? Of the 81,385 persons taken into custody last year, 36,920 were returned as having "no occupation," while the remaining 44,465 fell under some eighty different occupations. By far the largest number of any one class whose occupation was particularly specified were laundresses. Of 3,392 women thus employed who came before the magistrates last year, 2,386 were arrested for drunkenness, 269 for larceny, 14 for simple assaults, and 42 for assaults upon the police. The statistics show that laundresses committed more assaults than either soldiers or sailors.

CHRISTIAN PERFECTION.

"Be ye therefore perfect, even as your Father which is in Heaven is perfect." This requirement of the Saviour has the sanction of the Father, who has said, "Ye shall be holy; for I, the Lord thy God, am holy." Holiness and purity of heart are necessary, if we would see God. The terms in which these requirements are expressed are unequivocal and without modification, and mean that absolute holiness is the only qualification for Heaven.

How to attain to this high state is a question which all Christians are led to seriously consider. Doubtless many of the most conscientious individuals are losing much that they might enjoy of hope and cheer on account of the dark cloud of doubt and uncertainty which excludes hope and peace from their experience. For, realizing that they are expected to attain to perfect righteousness, and yet continually reminded of their weakness and failures, and judging of their final success by the progress they have made in developing a perfect life, they very justly conclude that they shall come short at last, and so make a total failure. Such should obtain a gospel helmet. 1 Thess. 5:8. Paul's experience, as related by himself, Phil. 3:12-15, is illustrative of Christian life, and speaks the ardent desires of one seeking for perfection. Several things we learn from this:—

Paul was not yet perfect, he had not reached the fullness of his experience. He did not, however, rest in discouragement over past mistakes, but was pressing forward toward a mark which was God's high

calling, holiness, which was exemplified in the life and character of Jesus Christ. This expresses all that is embraced in Christian experience; and Christian perfection will be found in a life conformed to the example of Christ.

This life is a school, wherein we may learn lessons of self-denial and righteousness from God's word; and often these lessons are impressed upon us by the things we suffer. God requires that we become teachable and faithful learners of his will; humbly submitting our wills, and trusting his hand to guide us in all our ways, and his mercy to save us from all our sins. When we do this, he accepts us as his children, not because of our merit, but from his divine love. The Lord is not more unkind and unsympathizing than our earthly teachers; for "he knoweth our frame; he remembereth that we are dust."

Should one die before he attains perfection of life, could he be saved? To answer this question negatively would be to consign human kind to destruction, and to deny the power of saving grace.

How, then, will such a one be made to partake of that righteousness which he did not attain, and without which no man can see the Lord? In God's economy of grace there is but one principle revealed by which we can be justified and saved, that is *faith*. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Good works accompany saving faith to attest its sincerity, and righteousness is the reward. This is the only righteousness which God accepts, because ours is not perfect. Paul wished to "be found in him [Christ], not having" his "own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Thus was Abraham justified; for he believed God and it was counted to him for righteousness, and the apostle James says in relation to it, "Seest thou how faith wrought with his works, and by works was faith made perfect." So also Noah became heir of the righteousness which is by faith. Christ is the hope of his people. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Our final salvation will not be the result of our righteousness, but the reward of our faithfulness.

We read of that multitude which no man could number, that they all have white robes, perfect righteousness, pure and white. Their song is, Salvation to God and the Lamb. Without perfect holiness they could not be there. And one describing them says they "have washed their robes and made them white in the blood of the Lamb." G. C. TENNEY.

QUARTERLY MEETINGS.

TO THE CHURCHES IN VERMONT.

DEAR BRETHREN: The rapid flight of time has brought us near the close of another year. What will be its record, as this year shall be numbered with the things that were? We do well to reflect on this question. And how shall we, if spared, commence the ensuing year? The first and second days of January, 1881, will be the season for our regular church quarterly meetings, with respect to which we feel to ask each one of you the following questions:—

1. Will you, as far as it shall be practicable, attend these meetings?
2. If you cannot do this, will you report to your respective church clerks in due time, and earnestly pray for the prosperity of the meetings?
3. Will you then, if it shall be in your power, pay your pledges and dues to the cause of God, which should be paid at that time?
4. Will you renew expiring subscriptions on our periodicals, and subscribe for those which you are not taking?
5. Shall not our club-list for the *Signs* be greatly enlarged with the opening of the ensuing year?
6. In view of the fact that we must speedily give account of our stewardship, can we, dear brethren and sisters, be free, and shall we be prepared to hear the Master say, "Well done," without an increase of missionary work and efforts to save souls?
7. Will we earnestly pray unto Him who hears and answers prayer, that the work of God may increase in our midst, and that he may grant us grace that our lives and labors may be harmonious with such petitions?

"Who is on the Lord's side?"

A. S. HUTCHINS.

Our Tract Societies.

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

TO-DAY.

Sit we with folded hands to-day,
No work to do, no word to say?
Up, soul! the hours are speeding on,
And, ere we know, the day is gone.
No work? The fields, already white,
Stand waiting for the sickle bright.
Hast thou not heard the Master say,
"Go, in my vineyard work to-day?"
God has a place for all, and he
Has work to do for you and me.
No work, while yet one human soul
Goes down to ruin? Ah, the whole
Of our to-day is not too long,
If we would join the harvest song;
That song of toil forever past,
The wheat all garnered safe at last,
Where naught that harms may ever come,—
That glad, sweet song of "harvest-home."

To-day—'tis passing! ere it flee
Forever from our grasp, may we
Ask God above, and our own heart,
If faithfully we've done our part,—
If we, with willing hands and brave,
Have done our best the world to save.
Is there one home we might have brightened,
One heart whose grief we might have lightened?
One soul, now going far astray,
We might have shown the better way?
God knows; and whatsoever of sin
Or wrong in our to-day has been,
Let us redeem, with all our powers,
The little time that still is ours.
Each task we do, each cross we bear,
Will fit us for the morrow's care.

The future leave with God;
As from his hand we take it,
'Twill be as he sees best, and as
Our life to-day shall make it.
Then let us work with heart and soul,
And God will bless and shape the whole.
—Selected.

ADVANCEMENT.

PEOPLE are inclined to lose interest in any employment or undertaking when, ceasing to make progress in it, they perform the labor connected with it mechanically. There are some things which can be comprehended and fully mastered by the human mind, but they are of a worldly character. The work of God is not so. The mind may expand day by day, and be able to take in more and more of it, but still there will remain a great unexplored and unfathomable deep. It was thus that King David, with his powerful intellect, regarded the matter. Ps. 36:6.

The unwillingness of God's people to move forward with the advancing light which he has caused to shine upon their pathway, has proved their bane in the past. God, in his providence, has led out in one reformatory movement after another, but not always by the same people. When any body of Christians, or individual members, cease to make advancement in the right direction, they commence to retrograde, and God cannot work through them.

The same principle is true when applied to the several branches of God's work at the present time. If God's hand has led out in them, the principles upon which they are based will be correct; but it would be folly to conclude that no advancement could be made in connection with them. On the contrary, there should be one continual advancement from the first, both with respect to plans of operation and the execution of the same. Those who will glance back over the past will see that this has been the case. Our missionary enterprise was at first an experiment. Certain methods of distributing reading matter were tried, as, for instance, the trial volumes of the *REVIEW* and *Voice of Truth*. By this plan, a copy of these papers was sent to individuals for a certain length of time. Soon defects were seen in it which led to the adoption of that plan by which the *Signs* is now generally distributed. The plan is essentially as follows: Those wishing to engage in the work subscribe for as many copies of the *Signs* as they wish to use, either taking them themselves, or clubbing with others, and then remail them to any whose names they may secure for this purpose. The third number is accompanied by a letter of explanation, inquiring if the reading matter thus sent is acceptable. If no reply is received, the name is dropped, at least for the present, and another used in its stead.

The advantages of this plan over the first are as fol-

lows: 1. Much more can be accomplished by it with the same means. 2. Parties who are not interested, and will not become so, will only receive a few numbers of the paper. This would be true should the party receive the same periodical from different persons. 3. This plan connects personal labor with the distribution of reading matter, thus adding greatly to its efficiency; and it is also equally beneficial to those who perform the labor.

Other advance steps have been taken, and doubtless others will follow. It is the duty of all to act in harmony with the best light they have, and thus implicitly follow the Guiding Hand.

The experience of ten years has done much for those who have personally engaged in this work. If any have taken hold of it, and then given it up because their first imperfect efforts seemed ineffectual, they have made a great mistake. They have lost the experience and knowledge they might have gained, which would have made them more intelligent in divine things, and given them a connection with God and Heaven. People spend from ten to twenty years in acquiring an education which will fit them to act their part wisely in this life. True wisdom consists in knowing how to win souls; and can we suppose that God will miraculously impart to us this, which is so far above worldly wisdom, without any thought or effort on our part? M. L. H.

AN ITEM OF EXPERIENCE.

THE following facts, gathered from a private letter lately received, illustrate the experience of many in the missionary work. Such incidents are bright spots in the Christian life, far more to be desired than gold; attainable, but yet unsought by many who profess to be followers of Christ.

Eleven years ago, a sister, accompanied by her son, visited one of the Southern States, where they remained during the winter. Like many others, she had felt that her life was a blank in the cause of God; that she had never done anything in the Master's vineyard. Conscious of her weakness and unworthiness, she made it a subject of prayer that God would give her *one soul* as an evidence of his love and care. She took with her the *REVIEW* and some tracts, and with earnest, broken pleadings that God would encourage her with this token, she endeavored to let her light shine, and waited for an answer to her prayers. Impressed with the simple, confiding devotion of a Swede who was living in the family where she boarded, she loaned him some *REVIEWS*. Soon he confessed himself convinced that we have the truth, and that he ought to keep the Sabbath. The next to become interested was a son of the gentleman in whose house she boarded, fifteen years of age. Then the mother began to ask questions and read. An older son coming home about this time, his attention was called to the subject. When the sister came away from the place, none of these persons were keeping the Sabbath; but she followed up the interest with papers and tracts, and now all four have taken their stand upon it. One of the young men designs attending the College at Battle Creek next year; to fit himself for usefulness in the cause of present truth. M. L. H.

SHIP WORK IN ENGLAND.

THE amount of missionary labor performed on ship-board at Southampton, during the quarter ending Oct. 1, has, for several reasons, been less than during some previous quarters. Much of our time has been devoted to tent-labor; there has also been less shipping than heretofore.

Our publications are still received and read with interest. The stewards of the ships are desirous of helping us. One of them sent some publications to his brother in London, and he became so much interested in them that when on a visit to Romsey last summer, he came to the tent, and after hearing Eld. Loughborough a few times, was fully convinced of the truth. He bought *History of the Sabbath* and other publications. We cannot tell how great impressions our publications are making upon minds, and the result of our labors will never be seen in this life. German steamers, having on board about one thousand passengers, visit this place each week. I sell what I can in each steamer, and in this way the seeds of truth are widely scattered.

Friday I visited a village about three miles from here, and left packages of tracts in ninety-eight houses. In about a week I shall call upon these persons again, and if they are interested, they will purchase them, and take another package. Thus I shall continue my visits each week until the truth is fully set before them.

For the past quarter, publications were distributed on ships as follows:—

Periodicals given,	1,260
“ sold,	326
Pages of tracts given,	4,278
“ “ sold,	18,332
Amount of sales,	\$23.46
No. of ships visited,	97

WM. INGS.

NOTE.—This report was received from Bro. Ings some time ago, but for several reasons has been delayed.

M. L. H.

NEW ENGLAND T. AND M. SOCIETY.

THE New England T. and M. Society held its tenth annual session at South Lancaster, Mass., Nov. 21–28. The first meeting was called by the President, Nov. 21, at 9:30 A. M. After the usual opening exercises, the report of the last annual meeting was read and approved. The report of labor given for the year was as follows:—

Number of members, 409, of which 50½ per cent have reported.	
Number of visits made,	1,455
“ “ letters written,	3,520
“ “ pages of tracts distributed,	402,074
“ “ periodicals “	28,461
“ “ Signs taken in clubs,	663
“ “ subscribers obtained for periodicals,	423

FINANCIAL REPORT.

Received on donations and membership,	\$ 501.20
“ “ sales,	1183.30
“ “ periodicals,	1299.92
“ “ N. E. Reserve Fund,	477.50
“ “ Vermont “	133.00

Total receipts,	\$3594.92
Paid for publications,	\$1022.28
“ “ periodicals,	1493.18
“ “ freight, postage, etc.,	192.39
Balance against society Oct. 1, 1879,	69.21
“ in favor of “ Oct. 1, 1880,	817.86

Total, \$3594.92
Oct. 1, 1880, the financial standing of the society was as follows:—

Value of publications on hand,	1316.44
Due society for publications,	465.70
“ “ “ periodicals,	400.00

Total,	\$2182.14
Due REVIEW AND HERALD from society,	256.81
“ Signs of the Times “	80.54

Total,	\$337.35
Assets after debts are paid,	\$1844.79

A report of the labor performed by the V. M. Society of South Lancaster was also given by the Secretary, with some interesting facts respecting their work. This society has toiled patiently for years, and at present they are encouraged by the receipt of twenty favorable responses to their correspondence where they formerly had one. Some might infer that this is attributable to a change in the public mind with reference to our reading matter, but as new societies seldom have such success, we may conclude that it is due, in part at least, to the experience of years and the blessing of God.

The financial working of this society is also worthy of mention. About three hundred copies of the *Signs* are taken by them at a cost of nearly \$400; \$160 of this is paid in monthly installments by the members of the society and church, while the balance is made up by donations and freewill-offerings from friends of the cause in different parts of New England, including what is received from those to whom the papers are sent. It would seem that much of this is received in direct answer to the earnest prayers for means which ascend daily from members of the society.

At this meeting the Chair appointed the following committees: On Nominations, L. W. Hastings, H. D. Mansfield, and J. Crandall; on Resolutions, D. A. Robinson, H. D. Mansfield, and W. B. Mason.

At a subsequent meeting the Committee on Nominations submitted the following report: For President, S. N. Haskell; Vice-president, D. A. Robinson; Secretary, Eliza Thayer; Assistant Secretary, Cora A. Spencer. Directors: Dist. No. 1, J. C. Tucker; No. 2, M. Wood; No. 3, F. W. Mace; No. 4, C. W. Comings; No. 5, H. L. Warner; No. 6, E. G. Bolter; No. 7, G. F. Fiske; No. 8, N. Orcutt. These nominees were duly elected as officers for the ensuing year.

The following resolutions were presented, and after some consideration were unanimously adopted:—

Resolved, That our interest in the missionary work is unabated, and we will strive harder than hitherto to give it our hearty support and co-operation.

Resolved, That we pledge ourselves to do our part in carrying out the resolution of the General Conference reference to sending copies of the *Signs* to Eld. Loughborough; and further,

Resolved, That we will show our sympathy in the French work by aiding in paying the postage of *Les Signes des Temps*.

Resolved, That we recommend that each Director endeavor to secure a report from every member in his district, quarterly.

Resolved, That as members of the society we will for the year to come strive harder to conscientiously carry out the reporting system.

Whereas, It is necessary that our tract society be sustained by some system, and it becomes the duty of each member to do something toward its support, if able; and

Whereas, It is important that each member should report quarterly to the society, and some have not done so for years; therefore,

Resolved, That where members of our society neither report nor make a donation to the society for six months, they shall no longer be considered members of the society.

Whereas, The present plan in our T. and M. arrangement of requiring librarians to do their business on periodicals through the district secretaries has occasioned some delays in the same; and,

Whereas, The following plan would have the effect of simplifying the working of the society, and be more in harmony with the original design in its organization; therefore,

Resolved, That we recommend our librarians to send business on periodicals directly to the State Secretary, in harmony with the provision made for large societies in the Constitution (see p. 24), and we also recommend that the State Secretary send monthly itemized statements of this business to each District Secretary, so that money due on the same can be collected in the district, as formerly; and further, we recommend that all members do their business with the Librarian, and that the Director be consulted by the State society before doubtful business is forwarded to the Offices of publication.

Whereas, We believe that our V. M. societies can, with the blessing of God, do a good and great work; therefore,

Resolved, That we give them our sympathy and encouragement.

The business session of this society occupied three meetings. Those who have been connected with the work from its commencement, and those of brief experience, here met together, and considered the nature and advancement of our work and the best method of carrying it forward. The words of wisdom and counsel from the President after his long absence were especially appreciated. The young were encouraged to believe that so far as they educate themselves to labor in this cause, they will realize the help of God and become strong in him.

We regard this as one of the best meetings ever held by the New England T. and M. Society.

S. N. HASKELL, Pres.

ELIZA THAYER, Sec.

KANSAS T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1880.

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.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	76	3									
2	32	8		3	4	18		1753	155	3	\$2 25
3	14						5	1500	63		4 50
4	11				3	12	5	3300	1521		10 25
5	12			15				1010	188		2 72
6	25	1			1	10	3	352	30	4	5 00
7	5										
8	32	6	1	11	13		12	4321	29		6 49
9	19	7	1	1		10		956	85	87	28 77
10	44	21		10	23		15	7698	465	6	44 40
11	10	4		10	6	6	15	1609	102		4 00
12	45	17	4	2	3	29	20	6340	521	13	10 00
	325	67	6	52	53	90	70	23839	3148	112	\$118 38

NOTE.—Cash received on membership and donations, \$24.71; on sales, \$7.65; on periodicals, \$83.74; other receipts, \$4.60. Total, \$120.70.

MRS. ADA A. DAWSON, Sec.

A WORD IN SEASON.

HERE is a beautiful instance of growth from "a word in season." How good, indeed, it is:—

One day a missionary in India was going out into a country village to preach. He did not take the horse-cars, as people in one of our cities would do, but called his native servant to bring the palanquin. This is a kind of carriage, borne by two or more natives on their shoulders by means of a pole passing through the center. When he reached his journey's end, he said kindly to the men who had brought him,—

"Now, you have carried me so safely over this rough way, I want to tell you of One who will carry all your sins and burdens for you."

They listened eagerly as he told them of Jesus, and his death on the cross. A few weeks afterward one of the men came to the missionary's house, and begged

to be the bearer of his palanquin for life. It was a strange request, and the missionary inquired what it meant.

"Well," said the man, "I want to help you preach."

"Help me! How can you?" was the next question.

"In this way," replied the man, "many will not go to hear you; and, while I am waiting, they will gather around me, and I will preach too."

So now he accompanies his master in all his tours, and tells the gospel story to little groups.—*Selected*.

—Be not afraid of taking the little things to God. His scale of what is important is far different from ours.

SPECIAL MENTION.

CYCLONE IN MISSOURI.

BY H. WOODRUFF.

NOTE.—The following communication, dated Nov. 4, has just come to hand. We are unable to explain the delay, but believe our readers will be interested in it, even at this late date.—*Ed.*

YESTERDAY was a very disagreeable, rainy day; it was cool and drizzling in the morning, toward noon getting warmer and raining hard. Toward night it ceased to rain, and became so sultry that it was oppressive, and about half past six o'clock a dark cloud was noticed rising in the southwest. It rose rapidly, and in a few moments from the time it was first observed, the humming, whizzing, heavy roar peculiar to the cyclone was heard; the next moment it was upon us, or rather passing by, as the body of destruction passed some twenty or thirty yards north of the house in which I was stopping, laying waste everything in its course. The house that I was in is made of logs, and although not in the current of the storm, the chinking was blown out from between the logs and the house flooded with water. The course of the cyclone was from west to east, and so far as we have been able to learn, everything in its way was demolished. Eighteen or twenty houses were entirely destroyed, and several that were not directly in the course of the storm were unroofed and badly injured. Bro. Minnett's, the only Adventist family in the vicinity, lived in a frame house, which happened to be in the line of destruction. The house was torn into fragments, and everything in it,—provisions, canned fruit, bedding, and clothing,—destroyed. My books, papers, charts, and some clothing were in the house and were considerably damaged. I escaped being there by having accepted an invitation from a gentleman living near, to stay over night with him.

Just as the cyclone passed us, we heard Bro. Minnett calling for help. We got a lantern, and started to his assistance. As we neared the place where the house had stood, we met him, his wife and children, and his nephew, who had come to stop with him over night. The young man was badly hurt. Bro. Minnett found his children scattered about among the debris, all of them bruised more or less, but none seriously hurt. While this storm was in progress, another of the same kind was passing just south of us some four or five miles. The two storms came together four or five miles east, and as far as we have been able to hear from the country in that direction, everything is laid waste. Intense excitement prevails this morning, men riding on horseback, running to and fro to get the doctor, to find what the extent of the storm is, etc. Surely there is distress here with perplexity, and men's hearts failing them for fear and for looking after the things that are coming upon the earth.

We have just learned that the south branch of the above cyclone entirely destroyed the town of Heatonville, some nine miles southwest of here.

Lawrenceburg, Mo., Nov. 4.

THE MOHAMMEDAN OUTBREAK.

THE Mohammedan religion seems to be destined to play an important part in the drama now being enacted in the East. And we should be led to expect this from the mention that is made in prophecy of Turkey,

the nationality which represents that faith, in connection with events to transpire in the last days. We do not give these strange conjectures when they are merely flying newspaper rumors, with no responsible name attached; but the following was published in the *Interior*, a Presbyterian journal in "good standing":—

Professor Vambury, the eastern traveler, in an interesting paper in the *Pesther Lloyd*, on the Kurdish insurrection, expresses the opinion that it may be but the precursor of events surpassing in horror all that has taken place in European Turkey. The Kurds, according to Vambury, number some one and a half million, and occupy the entire district from Mt. Ararat to the valley of Mesopotamia. They are the most restless element in Western Asia, and still retain the rude and savage customs described as theirs by Herodotus and Xenophon. As to the causes of the present rising, the professor gives no definite opinion, save that, tempted by love of plunder, they may be bent upon visiting the Armenian highlands, where the population is starving. He believes that the Kurdish chiefs will argue that the Sultan being kept in check by the Dulcigno farce, they can act with impunity. While he does not hold the insurrection on the Turko-Persian frontier to be the immediate precursor of the sanguinary drama, yet he believes that, sooner or later, the Moslems of Western Asia will give vent to a wild fanaticism before which the Christian element will go down like dry reeds in the wind, and the "greater part of classical Asia be enveloped in devouring flame." The proximity of the terrible event will be largely determined by the attitude of the Christian powers toward Turkey, to which the Moslems turn as the political head of their faith.

CRUELTY IN A CONVENT.

WE find in an exchange the subjoined account of a terribly cruel deed done in an Italian convent. How many revolting deeds of darkness and death convent walls have hidden from all, save God, is known only to Him who is the Judge of all the earth. We can but rejoice that the power of this iniquitous church is broken, and that the time hastens when even isolated instances of cruelty will be forever unknown. The account is as follows:—

The secrecy surrounding convents, it has frequently been suspected, was made the cloak under which wickedness was practiced which would not bear the light of day. A disclosure recently made in Italy shows that there are good grounds for the suspicion. An abbess and two nuns of a Carmelite convent at Portremoli have just been arrested, and are to be tried for the following barbarity: A female lay-servant, being detected stealing bread, was tried and sentenced by them "to undergo the torments of purgatory." Having conveyed their victim to a cell in which an iron stove stood out from the wall, they caused the stove to be heated in her presence, and then tying her hands tightly together behind her back, notwithstanding her struggles and cries for mercy, held her face down for several minutes close to the surface of the glowing metal, until her scorched eyes had lost their sight forever, and her whole face was converted into one huge blister. They were, however, denounced by several members of the community to the local authorities, who, after instituting a searching inquiry into the circumstances of the case, have consigned the abbess and her confederate tormentors to prison. The courts are so corrupt in Italy that it is doubtful if they will be punished as they deserve.

WHAT A TURK THINKS OF CHRISTIANS.

CHRISTIANITY is discussed by a learned Turk in a manner that does not reflect favorably upon believers. The gentleman admits the superiority of the moral teachings of Jesus, but affirms that his professed followers have perverted and degraded those teachings to a degree unparalleled in other religions, so that the nations in semi-barbarous ignorance are corrupted by contact with modern Christendom, since its real god is mammon. Among Roman Catholics the reign of mammon is "tempered by a lust of spiritual and temporal power." Among Greek Christians it is "tempered by a lust of race aggrandizement." Among Protestants, mammon is supreme. He admits that there are noble exceptions, and that some are struggling to practice the higher virtues of Christianity.—*Selected*.

SALOME.

She was dazzled by the vision
Of the kingdom prophesied,
And the mother-heart within her
For its wondrous splendors sighed.

Not for self; she sought no honor
At the court of the new King;
She could still abide contented,
And at daily toil could sing,

Happy, as she watched the tossing
Of the Galilean Sea,
And beheld the white-winged sail-boats
Ply their trade industriously.

But for these brave lads, her children,
All her sail-boats, proud and strong;
And for them, so dear, so worthy,
She will face the restless throng,

Pressing close about the Master,
As the twelve he draws aside,
And communes of what will straightway
At Jerusalem betide.

Ah, Salome! could your vision
Have been quickened then to see
What dread future loomed before him,—
Judgment, death, foul perjury,

You had never pressed so closely,
Begging for such kingly grace,
That your boys, in the new kingdom,
May obtain the highest place.

But no shadow falls upon you
From the cross, so soon to stand,
Type of self-renunciation
For all time in every land.

How that gentle heart of Jesus
Must have pitied your poor pride,
While he loved the mother-longing
For their good that strove and sighed!

Little thought you what they answered,
"Cup and baptism, all would we
Fain assay with thee, our Master,
Drink and share most loyally!"

Ah! in ways He only knoweth,
Come the tests to us, as then
Came they to his earlier followers,
When he walked and talked with men.

Cups whose dregs await our drinking
Press our lips to-day, if we
Would the kingdom share with Jesus,
And partake his royalty!

Baptisms of woe our spirits
Must receive, before the day
When we enter that blest kingdom
Which shall never pass away.

But among the heavenly places
Will Salome's joy droop wing,
That so strange a meaning lingered
In the Master's questioning?

Sweeter for the martyr transit
Will arise the domes of Heaven;
Grandeur the prophetic vision,
That in exile it was given!

And when in our smaller measure
We are daily vexed and tried,
Rest we in the blest assurance,
"Ye with me are crucified!"

—Rebecca Perley Reed, in Interior.

Progress of the Cause.

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

WEST VIRGINIA.

Berea, Ritchie Co., Dec. 6.—The Lord is graciously prospering his work in this place. Six have been converted to the truth, one of whom is a United Brethren minister of good abilities; and there are many others who are convinced. The meetings are held in the Seventh-day Baptist meeting-house. I expect to remain here a few days longer, and then go to Camden, N. J.

I. SANBORN.

NEBRASKA.

Labor among the Churches.—During the past six weeks I have held meetings in nine different counties in the eastern part of the State. My labors have been with, and mostly in behalf of, the churches. With sadness I see a dreadful stupor creeping over our people. I regret that my labors are not more efficient. Oh for enough of the power of the Holy Ghost to awaken those sinking into this deathlike slumber!

Dec. 6.

CHAS. L. BOND.

ILLINOIS.

Louisa.—Last Sabbath was a good day for the friends who met at this place. There was really a heart-searching time. All felt to reconsecrate themselves to the work of God. Elds. Ballenger and Hammond were present. From month to month, the scattered brethren in this vicinity meet, and sustain Sabbath-school and social meetings. The plan commends itself to others similarly situated. Brethren, let us keep our lights burning, and be hopeful in God.

Dec. 8.

A. A. JOHN.

OHIO.

Norwalk, Dec. 9.—After my return from Spencer, I spent Sabbath, Nov. 27, with the Norwalk church. Nearly all the members were present, and the meeting was excellent. Love and harmony prevail. The Spirit of the Lord is moving on the hearts of the people in this place, and there are indications that some will turn their feet to his testimonies.

Spent Sabbath and first-day, Dec. 4, 5, with the Camden church, speaking three times and holding two temperance meetings. A health and temperance club was organized. Obtained three subscribers, and sold \$8.00 worth of books. They have a good Sabbath-school, which is well supplied with books and maps. They will soon be ready to have their church dedicated, and then we expect to see them move forward in every good work. May the Lord bless the Camden church.

To-day, Dec. 9, I go to Litchfield. WM. BEERE.

MAINE.

Freeport.—I commenced meetings in this place Nov. 24, and have held eleven meetings. Have had liberty in speaking; and judging from the fruit already seen, the word spoken has taken effect in the hearts of the brethren and sisters; for now love, peace, joy, and good-will are restored among them. Confessions have been made which have seemed to meet the mind of the Spirit of God; for they have brought life and power into our meetings. One that had given up the truth, and one that was on the point of doing so, have come back, and resolved anew to keep the commandments of God and the faith of Jesus, and one has started in the service of the Lord for the first time. I feel encouraged about the brethren and sisters here; and if they prove faithful, they will soon realize that their efforts have not been in vain. A good degree of interest is manifested in the tithing system and in missionary work.

Dec. 1.

J. B. GOODRICH.

NEW YORK.

Vermillion, Mannsville, Adams Center, and Goodenough.—Nov. 13, 14, we met with the Vermillion church. Our effort here was directed mainly to the work of encouraging the members, and bringing about a better state of things, by recommending such action as would relieve the cause of reproach, and place the work here upon a better basis. One was disfellowshipped. We believe that better days are before this church. The blessing of the Lord was with us, and we received many tokens of his love and approval.

We visited the friends at Goodenough the 16th and 17th, and held a meeting with them Wednesday evening. They are still holding on, although they are somewhat broken up by some moving away. Eld. Fraser, the Methodist minister who embraced the Sabbath here, has been growing in the knowledge of the truth, and is a help to the friends. They were much encouraged by our meeting and visit among them.

Nov. 19, 20, we held meetings with the Mannsville church. Here we met Bro. C. O. Taylor, who was on his way to Battle Creek. We found the friends somewhat discouraged by trials, and we labored to help and encourage them. Steps were also taken to adjust some of the difficulties existing; and if the parties co-operate, we think a better condition of things will be secured.

We visited Adams Center, Nov. 22-29. Our visit to this church seemed to be timely, and much appreciated. A good spirit prevailed throughout the meeting. The wants of the cause were placed before them, and all responded cheerfully to the calls made. They paid more for the Signs to England than was apportioned to them, and some was subscribed on the European mission. We were greatly encouraged by this meeting, and others expressed themselves in a similar manner.

M. H. BROWN.

M. C. WILCOX.

MICHIGAN.

Smith's Creek, Dec. 6.—We continue our meetings here in the hall with a steady interest on the part of those who attend, though our congregations are small during the week. The Methodists are trying the effect of a noisy protracted meeting to draw the people away from the hall. They commenced last Thursday evening. Bro. Weeks took notes from the minister's sermon, and we replied in a discourse on the nature and perpetuity of

the moral law. Among the "great words" spoken against the law and its Author, he said, "The law kills, and that's all it's good for," thus contradicting Deut. 10:13; Ps. 19:7; Lev. 28:5; Luke 10:28, and other texts that might be mentioned. Again he said, "If I believed in the law, I would not give a cent for Christ." This is equivalent to saying, "If I believed in the command which says, 'Thou shalt have no other gods before me,' I would not give a cent for Christ," and so of the whole law. We have heard him speak twice, blowing hot and cold almost in the same breath, yet some do not seem to see his contradictions. He has made no attempt to explain the Sabbath or the law, but only to throw the dust of contempt into the eyes of the people, lest they see the truth.

Yesterday morning I was called unexpectedly to go ten miles away to attend the funeral of Bro. Daniel Smith, who died of consumption, in Kenosha, St. Clair Co., Mich., Friday morning, Dec. 3, leaving a large family to mourn his loss. He was fifty-six years of age, and had been keeping the Sabbath about ten years. The Lord gave liberty in presenting before the large and attentive audience and the bereaved family the true hope and comfort for pilgrims in this vale of sorrow, from 1 Thess. 4:13-18.

G. K. OWEN.

NEW ENGLAND H. AND T. SOCIETY.

THIS Society held a meeting at South Lancaster, Mass., Nov. 22, at 10:45 A. M. The President in the chair. The Secretary being absent, Miss Cora Spencer acted as Secretary *pro tem*. The meeting opened with singing, and prayer by Bro. J. C. Tucker, of Rhode Island. The President made some general remarks relative to the temperance work, after which the report of the last meeting was read and approved. Eld. Haskell spoke encouragingly of the work, and strongly urged that the standard be kept high, and that zeal and earnestness be manifested proportionate to the importance of this branch of the cause.

E. T. Bedee, H. D. Mansfield, and C. W. Priest were appointed by the Chair as a Committee on Resolutions.

A second meeting was held on Friday, the 26th, at which time the Committee on Resolutions presented the following as their report:—

1. *Resolved*, That we are thankful to God for the broad principles of temperance adopted by this Association, and pledge ourselves to renewed earnestness in the work.

2. *Resolved*, That we will be careful to keep the standard of temperance high, that a proper influence may be exerted upon those outside of our ranks.

3. *Whereas*, God has shown his approbation of the special move on the health and temperance question among us as a people; therefore,

Resolved, That we will not rest satisfied until every S. D. Adventist in the New England Conference has signed the teetotal pledge.

The last resolution created some discussion, but all were adopted by a unanimous vote of those present.

The Secretary of the Association having resigned, Miss Cora Spencer was elected to fill that office. The meeting was concluded with a Bible-class on the health question, conducted by Eld. Haskell.

Adjourned *sine die*.

D. A. ROBINSON, Pres.

CORA SPENCER, Sec.

TEXAS H. AND T. SOCIETY.

THE second annual meeting of this society convened on the camp-ground near Dallas, Texas, Nov. 21, 1880. Meeting called to order by the President, A. W. Jenson. The report of the last annual meeting was read.

The President appointed as a Committee on Nominations A. H. King, H. C. Chrisman, and J. S. Kilgore; on Resolutions, D. Carpenter, Charles Wilson, and T. T. Stevenson.

Very appropriate remarks were then made by Bro. Butler, Whitney, Jenson, and Kilgore, on Christian temperance and the importance of working more effectually to advance this good cause.

The President called upon all who had formerly used tobacco, and through faith in the third angel's message had been enabled to leave off the defiling practice, to testify to the fact by rising, and quite a large number responded.

Adjourned to call of Chair.

SECOND MEETING, Nov. 22.—After singing and prayer, the minutes of the previous meeting were read and approved.

The Committee on Nominations reported, presenting for President the name of Eld. R. M. Kilgore; and for Secretary, that of Mrs. M. J. Bahler. On motion, the nominees were elected at one vote.

The Committee on Resolutions reported as follows:—

Whereas, We see in the condition of our fellow-men a great necessity for reform from habits destructive to health, and from the use of hurtful stimulants, which makes it obligatory upon our people to extend to others the light we have received upon these important subjects; and

Whereas, We see in the organization of the American Health and Temperance Association, the most suitable plan yet devised to supply this great want, its object being not only to war against the monstrous evils growing out of the use of alcoholic stimulants, but also to fight against every other form of hurtful stimulation; therefore,

Resolved, That we urge our ministers, licentiates, directors, and all members of this society, and every person who loves purity and the good of his fellow-men, to labor ardently to spread a knowledge of this important subject, both by personal effort, and by the circulation of health and temperance literature.

Resolved, That we strongly urge the officers of this society and our ministers and licentiates to organize health and temperance clubs wherever there is a society of our people, and in all other places where it can be done; and that all members of this society keep on hand copies of the Constitution and By-laws, and, especially, copies of the different pledges, and make special efforts among their neighbors and acquaintances to obtain all the signatures possible; and also that all be urged to become full members by paying the initiation fee of twenty-five cents.

The importance of carrying these resolutions into effect was strongly urged by Brn. Butler and Whitney, after which they were adopted.

Persons were appointed to canvass the congregation, and while they were thus employed, Bro. Butler addressed the audience. A quartette and two solos were then sung from the Temperance Song-book. The canvassers returned a goodly number of names.

Adjourned *sine die*.

A. W. JENSON, Pres.

FRANK GREEN, Sec.

NOTE.—Will those persons who acted as canvassers at the above-named meeting, and who have not handed in the names obtained, please send them to Mrs. M. J. Bahler, Box 98, Denison City, Texas?

THE WORK IN THE SOUTH.

NORTH CAROLINA.

We reached the place of our appointment in North Carolina on Friday, November 19. Watauga county, where the meetings were held, is located high up in the Blue Ridge Mountains, fifty miles or more from the railroad. Late in the fall the weather there is generally blustering and cold, and at the time of our appointment it was unusually disagreeable. Notwithstanding this, some came in from other places, and the work in the State was quite well represented in the meetings. The preaching was mostly practical, and was well received by all present.

On Sunday, three were baptized, and the ordinances of the Lord's house were celebrated. Bro. L. P. Hodges was ordained to the work of the ministry, and Brn. C. F. Fox and S. H. Kime received license to preach.

The Sabbath-keepers in North Carolina number about thirty, and are nearly all in Watauga county. These, all but one or two, came out by reading our tracts and periodicals furnished by two sisters, one living in Haverhill, Mass., and the other in Mill Grove, N. Y. The prospect is now good for many others to accept the truth in that part of the State. May God bless the faithful workers of the tract and missionary army.

GEORGIA.

The meeting in Georgia was held at Reynolds, Sabbath and Sunday, Nov. 27, 28. The work in that State does not seem to move forward as rapidly as in North Carolina, yet those professing the truth seem very firm indeed. Bro. W. F. Killen was ordained to the work of proclaiming the gospel, and we earnestly hope he may be able to give his time more fully to the work in the future than he has done in the past. There are some good openings in that State, where a faithful laborer would without doubt meet with success.

ALABAMA.

Twelve miles west of Bladen Springs, we met with a fair-sized congregation of our people on Sabbath, Dec. 4. This was the first pleasant Sabbath we had had in our entire Southern tour; but the almost continuous rains of the preceding six weeks made the roads nearly impassable, and hindered many from attending the meeting who otherwise would have been present. We trust, however, that it was a profitable season to those who did attend. At a business meeting, after discussing the wants of the cause in the State, the brethren recommended that Bro. J. M. Ellitt be ordained to the work of the ministry. This recommendation was carried out, and Bro. Ellitt was authorized to perform the duties of a minister during the present Conference year. Bro. J. R. Waite also received license to preach.

This meeting closed my appointments in the South. It has given me much pleasure to meet with those in the Southern field who love the truth. I was especially glad to find them anxious to co-operate with our people in the North and elsewhere in spreading the light of the third angel's message; and I see no reason why some

parts of that great field may not in the near future resound with the notes of warning from the lips of the faithful laborer, and souls be gathered into the truth to sing the final song of victory.

J. O. CORLISS.

Square Selections.

HUMILITY.

EASIER to smite with Peter's sword
Than watch one hour in humbling prayer;
Life's great things, like the Syrian lord,
Our hearts can do and dare.

But oh, we shrink from Jordan's side,
From waters which alone can save;
And murmur for Abana's banks,
And Pharpar's brighter wave.

—Whittier.

"HOW LONG WILL IT DO TO WAIT?"

DR. NETTLETON had come home from the evening service in a country town. The good lady of the house, after bustling about to provide her guest with supper, said before her daughter, who was in the room, "Dr. Nettleton, I do wish you would talk to Caroline. She don't care nothing about going to meeting, nor about the salvation of her soul. I've talked and talked, and got our minister to talk; but it do n't seem to do her any good. I wish you would talk to her, Dr. Nettleton," saying which, she soon went out of the room.

Dr. Nettleton continued quietly taking his repast; when suddenly he turned round to the young girl, and said,—

"Now just tell me, Miss Caroline, don't they bother you amazingly about this thing?"

She, taken by surprise at a question so unexpected, answered at once,—

"Yes, sir, they do; they keep talking to me all the time, till I'm sick of it."

"So I thought," said Dr. Nettleton. "Let's see; how old are you?"

"Eighteen, sir."

"Good health?"

"Yes, sir."

"The fact is," said Dr. Nettleton, "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it! And you're in good health, you say. Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait."

"That's just what I've been thinking myself," said Caroline.

"Well," said Dr. Nettleton, "suppose you say till fifty? No, that won't do. I attended the funeral of a lady fifteen years younger than that. Thirty? How will that do?"

"I'm not sure it will do to wait quite so long," said Caroline.

"No, I do not think so, either; something might happen. Say, now, twenty-five, or even twenty, if we could be sure that you would live so long. A year from now; how would that do?"

"I do n't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and of how many young people, as well, apparently, as you are, do die suddenly, I am afraid to have you put it off a moment longer. Besides, the Bible says, 'Now is the accepted time.' We must take the time. What shall we do? Had we not better kneel down here, and ask God for mercy through his Son Jesus Christ?"

The young lady, perfectly overcome by her feelings, kneeled on the spot. In a day or two she came out rejoicing in hope, finding she had far from lost all enjoyment in this life.—*Band of Hope.*

"TALKING TO GOD!"

A FEW years ago, Dr. Leonard Bacon, the venerable patriarch among Congregationalists, was traveling with one of his sons in the far interior of Asia on their way to the ruins of ancient Nineveh. I believe it was along the same path which ages ago the prophet Jonah took to that famed city. They had passed safely through many perils along that dangerous road, and had crossed a large river which intervened, and were proceeding on their way to Nineveh. Suddenly, they were met by a band of robbers, which roam that wild country, and who took them captive, as prisoners, at the mercy of these marauders.

The little helpless caravan was placed under the shade of a large tree to await their destiny or doom. The band of robbers were a few rods off, deliberating on their fate. The captives were in momentary expectation of hearing the crack of the guns whose balls would end their pilgrimage on earth, and they were anxiously watching the looks and movements of the robbers, who often turned their eager eyes toward their victims.

In these moments of deadly peril their only resource was in the power and providence of God, for protection. They all kneeled down in the attitude of prayer and looked up, and Dr. Bacon prayed earnestly, while the robbers were watching. "What are they doing?" said the robbers among themselves.

The guide and interpreter of the caravan replied, "They are talking to God!" The robbers, doubtless influenced by a divine power, thought it was not best to shoot and kill persons who could talk thus to God. The captive prisoners were released and saved. Dr. Bacon and his son faced about and made the best of their way back to Europe and to London, where the writer of this met them at the dinner table of an eminent American, and heard from the lips of Dr. Bacon this exciting narrative, which is now written (with some exactness) from the memory of by-gone years.—*Advance.*

THE BEST FRIEND FOR THE DARK DAY.

IT is an amazement to most of us when we learn that this or that disciple of Jesus has found the Master sufficient for company and consolation in the loneliest and saddest seasons. We have so leaned upon human companionship and trusted in worldly consolations, that it seems impossible to live without them. And yet others have lived without them, and lived, they tell us, their richest and most satisfied life. They even affirm that their best joys, their calmest moods, their most perfect contentments, have come to them when the earth had no charms and no songs or smiles for them. The gates of another and more stable world seemed to have been opened by sorrows that threatened to end in heart-break. The way that seemed so hard as to be impossible was irradiated with a light from beyond the sun, and glowed with divine glory and rejoiced with celestial flowers. They might find it hard to tell how and just in what particulars the new aspect came to occupy all their thought; but they felt that all things became new to them, and as delightful as new. They passed by the gates of sorrow into a world of divine love, and found rest and refreshment and hope.

Since all lives must pass under the conquering arms of sorrow, yours as well as those of the triumphing saints, it is good to believe that faith can convert this defeat into a sublime victory. A morrow that is near will bring you to the Pass of Pain, to the humiliation of weakness, and the torture of grief. It is there that you will really know, in the sense of perfected experience, whether or not your faith has its hand in the skies. The bright days never really prove your confidence: it is so easy to enjoy them with a divided trust. But the sad hour tests you, strains at your supports, strikes hard upon your real religion; and all false or fickle or half-hearted faith must be broken and lost. The testing hour finds too many of us unready and wavering between doubt and belief. How imperative the duty of obtaining sure anchorage in the heart of Jesus!

And there is an easy way to perfect fitness for trial. He who wants such fitness will begin at once to approach his Lord more closely. This friend for the dark day is just as near in the bright day. He has all grace that he should be loved, all power that he should be trusted, all attractions that he should win us to his inmost presence. So many have said, "I did not know—why did you not tell me?—that he is precious to them that believe." Nothing but our self-will and foolish worldliness keeps us from such knowledge. We may take it at this moment and with it the full assurance of faith—the stable confidence that nothing shall ever shake—in the perfect goodness and unfailing love of our Christ. Why not, dear souls, why not lock hands and clasp hearts with our Saviour and representative, our brother and our husband, our king and our God?

Holding back, hesitating to come even to his seat, half-afraid of his majesty, half-fearing that he will rob us of something, we stay without, and, half in love with him, yet reject the heart of the Prince of life. We can live so until the dark season covers us with its somber shadows; then we cannot live without our Saviour. Why not forecast the day of gloom, and prepare for it a feast, a song, and a victory? Let the

testimony of the tried and broken ones who have taken refuge in the King's palace, encourage us to follow them thither. "Full of grace" is the King; wide-open are his gates of joy. Go in and be welcomed; and learn there that Jesus is all-sufficient in the day of your humiliation.—*The Methodist.*

SEVEN TYPICAL SHEPHERDS.

MR. SPURGEON remarks that in the Old Testament there were seven typical shepherds who foreshadowed the Lord Jesus. Abel, the witnessing shepherd, poured out his blood. Gen. 4:4-8. Abram, the separating shepherd, led forth his flock to a strange land. Gen. 12; 13. Isaac, the quiet shepherd, digged wells and fed his flock in peace beside them in the midst of enemies. Gen. 26. Jacob, the surety shepherd, earned them all by long toil and weariness, and preserved them by his lonely midnight prayers. Gen. 29-32. Joseph became head of Egypt for Israel's sake, and all power was committed to him. Gen. 41-45. David, the shepherd king, fought for his sheep at the risk of his own life. 1 Sam. 17:33-37. "The Lord is my Shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters."—*Selected.*

THE GOSPEL BRIDLE.

1. Let sobriety form the bits.
2. Charity the head-stall.
3. Humility the front-piece.
4. Watchfulness the throat-latch.
5. Justice the curb.
6. Truth and love the reins.
7. Meekness the buckles.
8. Forbearance the loops.
9. Forgiveness the stitches.

Let holiness constitute the hand, faith the arm, and firm, prayerful decision the authority by which the tongue is now to be managed. Thus this wild and terrible member may be bridled and disciplined into perfect submission, fidelity, and usefulness; and thus many tears, much sorrow, and untold wretchedness will be prevented.

THIRTEEN WAYS OF BEING HAPPY.

HAPPY is the man whom God correcteth; for he maketh sore and bindeth up.

Happy is that people whose God is the Lord.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Happy is the man that feareth alway.

Happy is he that condemneth not himself in that thing which he alloweth.

He that hath mercy on the poor, happy is he.

Whoso trusteth in the Lord, happy is he.

He that keepeth the law, happy is he.

If ye suffer for righteousness' sake, happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold, we count them happy which endure.

If ye know these things, happy are ye if ye do them.—*Well-Spring.*

THE WINTER PALACE AT ST. PETERSBURG.—About three thousand persons live in the Winter Palace at St. Petersburg, some of whom have been born, baptized, confirmed, and married within its walls. There are families which have even had the honor of dying out in it; in St. Petersburg, a contemporary states, the story finds common acceptance that there is a meadow somewhere on its roof where cows are put out to graze. Certain is it that there are huge cisterns on the roof, which in the winter have to be kept from freezing by heating furnaces in the lofts below. It is said that before the Russian architectural mind thought of these furnaces, the water in the cisterns was kept in a liquid state during winter by red-hot cannon-balls, which, after being heated on the roof, were dropped into the water. When one of these forced its way through the lead into a lady's apartment, nearly setting fire to the palace, the system of heating was changed.

—Whatever you do, do it willingly. A boy that is whipped at school never learns his lessons well. A man that is compelled to work cares not how badly it is performed. He who pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for us.

Notes of News.

- Dakota asks to be admitted as a State.
- President Hayes is opposed to pensioning the ex-presidents.
- In Ireland, lawlessness is increasing, and some murders are reported.
- Europe and America are to be connected by two more Atlantic cables.
- There is a report that Russia contemplates a great reduction in her army.
- The experiment is to be tried of lighting the Hoosac tunnel by electric lights.
- The British Admiralty has at last abolished the cat-o-nine-tails in the navy.
- During the month of October, more than 60,000 immigrants landed in this country.
- The Russians contemplate building an immense iron-clad; it is to be of 12,000 tons burden.
- Gen. Howard is to succeed Gen. Schofield in command at the West Point Military Academy.
- The last two weeks in November are said to have been the coldest ever known in that month.
- Six persons were killed by the explosion of a saw-mill boiler at Wendell, Mass., on the 8th inst.
- A stage was recently stopped and the passengers robbed by highwaymen, near Brownwood, Texas.
- France has a new imperialist paper, which will be the personal organ of Prince Jerome Napoleon.
- In his message, the President recommends that General Grant be appointed Captain General of the United States army.
- Near Chester, Ill., a madman escaped from his keepers, and before he could be secured, brutally murdered three persons.
- On the 10th inst., a terrible explosion occurred in a colliery near Cardiff, Wales. It is believed that 86 persons perished.
- A few days ago, two Louisville policemen had a fight. One of them was killed, and the other will probably die of his wounds.
- Earthquake shocks have continued for over a month in the Austrian province of Croatia. The shock on Dec. 8 was especially violent.
- A new treaty has been negotiated with China, which secures to the United States the control and regulation of Chinese immigration.
- There is said to be a remarkable correspondence between the flowers of the eastern part of the United States and those of Japan.
- B. G. Arnold & Sons, coffee dealers, of New York City, have failed. The liabilities are estimated at between \$750,000 and \$1,000,000.
- Sara Bernhardt, the famous and infamous French actress, played 24 nights at Booth's theater in New York City, and the receipts were \$98,000.
- It is thought that the soil and climate of the South are suited to the culture of ginger, and the experiment of growing it is likely to be tried there.
- In the Ottawa district, Ontario, 75 per cent of the horses are affected with epizootic. It is feared that this will interfere seriously with lumbering operations.
- On a recent Sunday, 29 Chinamen attended the Bible-school in Trinity (Baptist) Church, New York. In the evening another of that nationality was baptized.
- The London Times, speaking of Secretary Sherman's recent report, says that the United States finances may well excite the envy, not only of England, but of all Europe.
- There is a rumor that Dr. Talmage's church is reduced to great financial straits. The Doctor's salary is in arrears, and notes aggregating \$9,000 are falling due; and the treasury contains but \$50.
- In October, 1879, the "Salvation Army" was represented in this country by three English emigrants; it now has 12 corps in as many districts, holds 172 weekly services, and has recorded 1,500 conversions.
- The Emperor William of Germany will not be represented in the fete of St. George, which is soon to be celebrated at St. Petersburg; and curiosity is excited to know what this slight to the Czar signifies.
- Greece has been repeatedly advised, or rather warned, not to open a war with Turkey; but late dispatches state that the Greek army is to be increased to a force of 80,000 men. This is a pretty large army for so small a nation to support.
- Vermont has just passed the most stringent liquor law that has ever been enacted in this country. It makes every place where liquor is sold or given away a nuisance to be abated as such, and, besides, every keeper is made liable to a fine of \$20 to \$200, and three months' imprisonment.
- According to the present aspect of affairs in the East, the question of the boundary between Turkey and Greece is to be settled by arbitration, and not by an appeal to arms. Turkey proposes that Greece shall receive a considerable increase of territory, but that Janina, Metzova, and Larissa shall remain Turkish.
- Says the Independent, "It is inconceivable that it should happen in this year of grace, but it is a fact that three English clergymen are in jail for their method of worshipping God. And it can't be helped under English law, so long as the Church of England is established. Every such incarceration is a stunning blow at establishment."
- The Germans propose to hold Alsace-Lorraine with an iron hand. General Manteuffel has warned the inhabitants that he shall punish with the utmost rigor all intrigues with foreigners against the union of the provinces with Germany.

By "foreigners" he of course means the French, and his admonition is not likely to be misunderstood.

—A ship that recently entered the port of New York brings an account of a strange adventure. On the night of the 27th of November, a light was discovered on the horizon, which proved to be a ship on fire. On approaching as near as the intense heat would permit, not a soul was to be seen, and it was impossible to ascertain the name of the ship.

—The Presbyterians have a recently organized church of 93 members among the Nez Percés Indians in Indian Territory. One of the converts is the Indian who planned Chief Joseph's battles in the late Nez Percés war. He publicly confessed that he had been a very bad man, and had believed it his duty to carry a musket and fight the whites.

—The Hospice on the top of Mount St. Gothard was founded in the 14th century, as a place of refuge for travelers. At present it affords food and shelter to 20,000 people yearly; but in two years it will be closed, as the opening of the tunnel will render it useless. This winter the mails are carried through the tunnel, but travelers are not permitted to risk the passage. A ride through the tunnel, when it is finished, will cost only 20 cts.

—The king of Abyssinia, in his zeal for the "true faith," has inaugurated a return to the summary methods of evangelization which Mohammed followed with such conspicuous success, and has ordered that all Mohammedans resident in his kingdom shall receive Christian baptism, or have their heads cut off. This order the khedive of Egypt proposes to resist, even at the risk of losing some thousands of his subjects scattered throughout Abyssinia.

—A company has been formed having in charge the interests of the Panama canal. Mr. Thompson, Secretary of the Navy, is about to tender his resignation, to accept the presidency of the American branch of this company. Up to Dec. 11, American subscriptions to this fund amounted to \$8,000,000. Simultaneously with the De Lesseps scheme, the project of opening a canal by the Nicaragua route is revived, and a bill will soon be introduced in Congress for the incorporation of the projectors of this route under the name of the Inter-oceanic Canal Company.

—On Monday, the 6th inst., Congress assembled, and listened to the reading of President Hayes's last annual message. It is a lengthy document. The President congratulates the country on its present prosperity, and takes a hopeful view of the future. He uses plain language on the Mormon question, and urges Congress to adopt such measures as will secure the speedy abolishment of polygamy. The President approves Secretary Schurz's policy toward the Indians. He thinks the plan of educating them, so that they can take care of themselves, is the true solution of the Indian question.

Obituary Notices.

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

WARD.—Died of diphtheria, near Dell Rapids, Dakota, Oct. 23, 1880, our little daughter, Jessie, aged 6 years, 1 month, and 6 days; also on the 27th of October, our Bertha, aged 8 years and 6 months. While we mourn our loss, we hope to see our loved ones again at the time of the first resurrection. N. AND L. M. WARD.

HOWLAND.—Died of apoplexy, at the residence of her son, Dr. Wm. H. Stanton, in Monterey, Mich., Nov. 29, 1880, Mary Howland, in the seventy-fifth year of her age. Sister H. had observed the Sabbath of the Lord for nearly thirty years. Two children mourn their loss. Discourse by the writer, from Num. 23:10, last clause. H. M. KENYON.

MURPHY.—Our aged brother, O. B. Murphy, departed this life at his residence in Choctaw Co., Ala., Nov. 28, 1880. He embraced the faith of S. D. Adventists about one year ago, and in his dying moments gave unmistakable evidence that he will have a part in the great reward that awaits the righteous in the future world. A. J. ROGERS.

WARREN.—Died of consumption, at Cottage, Cattaraugus Co., N. Y., Dec. 3, 1880, Sister Emeline, wife of Bro. B. B. Warren, aged 65 years. She embraced the present message about twelve years ago, has held fast, and fallen asleep in the blessed hope of the gospel. This hope is the consolation of the bereaved family. A little while, and the time of the glad re-union will come. May the whole family be present and share in the joy. R. F. C.

DICKINSON.—Died near Estella, Gratiot Co., Mich., my dear sister Lillie Ann, wife of O. Dickinson, aged 18 years and 5 mos. as. About four years ago, she was baptized, and united with the S. D. A. church in Estella. She was greatly loved, and an affectionate husband and a large circle of friends mourn their loss; but they mourn not as those who have no hope. Comforting words were spoken by Eld. Sigourney, U. B. minister, from Isa. 30:18. MRS. T. C. ALVARD.

REED.—The subject of this notice is our beloved brother, D. V. Reed, of Aledo, Mercer Co., Ill. He died Sabbath morning, Nov. 27, 1880. A number of months ago, his health failed, and he suffered a great deal; but he bore it all with marked patience. His life has left behind a fragrance that will not soon pass away. Aledo has lost one of her most worthy citizens and kind benefactors. The church has lost a good man, whose life bore a continual testimony in favor of the truth, and his family have lost a tender husband and guardian; but their loss is his gain. Our brother is released from pain and suffering. He rests in hope. A large congregation met at the Congregational church on the occasion of his funeral. Words of comfort were spoken by the writer, from John 11:25: "I am the resurrection and the life." R. F. ANDREWS

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The Review and Herald.

Battle Creek, Mich., Thursday, December 16, 1880

On account of cold and severe cough, which may forbid public speaking, we postpone our appointment for Lapeer indefinitely. J. W.

The new Sabbath-school Lesson Book, No. 3, of Progressive Series for Children, covering the ground of Sacred History from Moses to Solomon, is now ready. It has been hastened through the press so as to be circulated through the mails before the New Year.

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This number closes Volume 56 of the REVIEW. Number 1 of Vol. 57, with the improvements promised in another column, will be issued in two weeks, bearing date Dec. 30, 1880.

H. AND T. WORK IN NEW ENGLAND.

I wish to briefly call the attention of all our people in this Conference to the temperance work. It is gratifying to see the interest that has been manifested, but the H. and T. society has not as yet accomplished all that it should undertake. Every Seventh-day Adventist should sign the teetotal pledge. To secure this, we need the co-operation of all who have already signed it. At our last meeting, held a few weeks since, a resolution was passed relative to this point, which we invite you to carefully read, as given in another column of the paper, and then aid by your influence in carrying it out.

Then there are scores outside of our ranks who will sign one of the pledges, if the matter is properly presented before them. One club which was organized fifteen months ago, with a membership of 36, now has 223 members, and not over one-third of this number are Seventh-day Adventists. This simply shows what can be done. The number above referred to include many of the leading business men of the place. We do not ask you to make a hobby of this, but we do ask you to give it the attention its importance demands.

Now a word in regard to annual dues. Article V. of the Constitution says, "Each full member of this society shall annually pay into the State treasury the sum of ten cents, to create a fund to defray the incidental expenses of the society," etc. Had the sum been five dollars, we presume much more promptness would have been manifested in its payment than has been as it is, but there is a text that says something about being "faithful in that which is least." We are anxious to report to the General Association in January that every member in New England has been faithful in this matter. Annual dues should be sent to the secretary, Miss Cora Spencer, South Lancaster, Mass. D. A. ROBINSON.

LABOR IN THE PENNSYLVANIA CONFERENCE.

SINCE the Progress Department was made up, the following report from Bro. F. Peabody has been received. We give it here, as there will be no paper next week:—

"I have spent some time in Warren Co., Pa. Visited the brethren at Corydon, Russellburg, Kelley Hill, Matthews Run, and Lottsville. In each place the brethren were hopeful, and ready to enter into the T. and M. work with renewed zeal.

"Held ten meetings at Yankee Bush Hill, and much prejudice seemed to be removed. We expect to see more added to the faithful few at that place.

"Nov. 27, 28, I was with the church at Sinclairville. Here the brethren took a club of ten copies of the Signs. We took subscriptions for our papers as follows: REVIEW, 9; Signs, 17; Instructor, 5. We also sold about \$23.00 worth of books, most of them our own works."

A REQUEST.

WE request all the scattered members of the Knoxville, Iowa, church to report, either in person or by letter, at our next quarterly meeting, Jan. 1, 2. We have written to some; we do not know the address of others. Come, brethren and sisters, the church wants to know the spiritual condition of each of its members. Do not disappoint us. CHAS. F. STEVENS, Elder.

Appointments.

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

CLYDE, Allegan Co., Mich., Sabbath, Dec. 18, 1880, at 10:30 A. M. R. C. HORTON.

T. AND M. quarterly meeting for Dist. No. 5, Mich., at Wright, the 8th and 9th of January, 1881. E. H. ROOT.

At Ligonier, Noble Co., Ind., Jan. 1 and 2, 1881; Wolf Lake, Jan. 8 and 9. Let all turn out to these meetings, as they will be important occasions. S. H. LANE.

QUARTERLY meeting for Dist. No. 2, Nebraska T. and M. Society, will be held with the Blue Valley church, Jan. 8, 9, 1881. Let us have a full report from each church. Bro. Boyd will be with us. E. D. HURLBURT, Director.

I WILL meet with the friends at Sevastopol, Ind., Dec. 25, 26; Bourbon, Ind., Jan. 1, 2. At these meetings, the church officers for the next year will be elected. Will Bro. Stone and Martindale meet me at Bourbon? W. W. SHARP.

PROVIDENCE permitting, I will hold meetings as follows: At Bordoville, Vt., Dec. 25, 26, 1880; at Brownington, in quarterly meeting, the first Sabbath and first-day in January, 1881. A. S. HUTCHINS.

THE quarterly meeting of the church of Jackson, Mich., will be held at the house of Bro. Alva True.

Quarterly meeting of Dist. No. 2, Mich., at West Liberty, Jackson Co. Will Bro. Lane attend these meetings? E. P. GILES, Director.

COLON, Mich.,	Dec. 18, 10:30 A. M.
Burlington, "	" 19, "
Newton, "	" 19, 7 P. M.
Convis, "	" 25, 26
	H. M. KENYON.

THE quarterly meeting for Boulder, Col., for the quarter ending Dec. 31, will be held Jan. 1, 2. It is urgently requested that every member of the church report at this meeting, either personally or by letter, and also be punctual in paying the tithe and pledges for the quarter.

Let all the churches of Colorado hold their quarterly meetings at their usual places of worship at this time, and regard these requests. E. R. JONES.

THE district quarterly meeting of Dist. No. 1, New York T. and M. Society, will be held with the church at Lancaster, the second Sabbath and first-day in January, 1881. We do not intend to have all the meetings with this church, but as it is the most central place, and we want as large a gathering as possible, we appoint it there. I hope all will report, and that the reports will show a renewal of the clubs for the Signs, and also new clubs formed. Is it not time to engage heartily in the work of the Lord? R. F. COTTRELL.

RICHLAND, Kan., Monday and Tuesday, Dec. 27, 28, 1880. Meeting Monday at 7 P. M., and Tuesday at 10 A. M. and 7 P. M.

Mt. Vernon, Jan. 1, 2, 1880.

Centerville, Jan. 3-5; first meeting, Monday, at 7 P. M.

District quarterly meeting (Dist. No. 12) with the Oswego church, Jan. 8, 9, 1881.

There will be business of importance to transact at each of these meetings, and I shall expect to see a general attendance. SMITH SHARP.

QUARTERLY meetings will be held in Dist. No. 8, Iowa, as follows:—

The Magnolia and Weston societies, Dec. 26, 1880; Logan, Denison, and Altomont, Jan. 2, 1881. Bro. Jeys will meet with the Magnolia and Logan churches; Bro. Sawyer, with the Denison church, and I will meet with those at Weston and Altomont.

District meeting at Elk Horn, Jan. 9, 1881.

We desire to meet all the Sabbath-keepers in the vicinity of these churches. A. W. BUNNELL, Director.

MANNSVILLE, N. Y.,	Jan. 1-3.
Pineville, "	" 8, 9.
Roosevelt, "	" 11-16.

Bro. M. C. Wilcox will join me at the latter place, and we trust there will be a general rally of all the friends of the cause in that section, as the district quarterly meeting for Dist. No. 2 will be held in connection with this meeting.

My post office address will be Mannsville, Jefferson Co., from Dec. 25 to Jan. 1.

Salmon River, Oswego Co.,	Jan. 1-8.
Pennellville, "	" 8-15.
	M. H. BROWN.

THE Lord willing, I will meet with churches in New York as follows:—

New Connecticut,	Jan. 1, 2.
Silver Hill (district quarterly meeting),	" 8, 9.
Roosevelt,	" 15, 16.

We hope to see a general attendance of our brethren at the Silver Hill meeting. Come, brethren, make some sacrifice; get out to the meeting. It will encourage others, and do you

good also. We would especially like to see our librarians there. And in the meantime, let us pray that the weather may be suitable, and the meeting profitable. Come one; come all. M. C. WILCOX.

PROVIDENCE permitting, the next quarterly meeting for the brethren and sisters of Virginia will be held at Soliloquy instead of Liberty, Jan. 1, 2, 1881. We would like to have all who can, attend this meeting, as the T. and M. work and other matters of importance, some of which have been neglected, will receive attention.

There will also be a quarterly meeting at Zion, Page Co., Jan. 8, 9.

All the brethren and sisters in this State who cannot attend either of the above meetings, are requested to report to me, letter at once, so that I can hear from them before the first of January. State if you want ministerial help. Address me at Quicksburg, Shenandoah Co., Va. A. C. NEFF.

HAZLETON, Mich., Dec. 20 at 7 P. M. and 21 at 10:30 A. M. and 7 P. M.; Birch Run, Dec. 22 at 7 P. M. and 23 at 10:30 A. M. and 7 P. M.; Jay, Dec. 24 to 26. Meetings will commence here Friday evening at 7 o'clock.

We hope to see a full attendance at these meetings. We wish to learn the wants of the churches in the several places, and will try to labor with you in the future, as the way may open.

Edenville, where Bro. Marsh may appoint, Dec. 27 at 7 P. M. and 28 at 10:30 A. M. and 7 P. M. M. B. MILLER.

E. S. GRIGGS.

A GENERAL meeting of the brethren of the Pennsylvania Conference will be held in connection with the State meeting of the Pennsylvania T. and M. Society, at Wellsville, N. Y., commencing Jan. 7, 1881, and continuing ten days. Instruction will be given in the Conference and tract and missionary work; and it is expected that the meeting will be attended by all the ministers of the Conference, and as far as possible by all officers of the Conference and T. and M. society, and by all our leading brethren. Further particulars will be given in next number of REVIEW. There will be a similar meeting for the New York Conference held at Rome, N. Y., commencing Jan. 21, 1881, and continuing over two Sabbaths. B. L. WHITNEY.

Publishers' Department.

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

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.

TEN-THOUSAND-DOLLAR FUND.

ONE HUNDRED \$100 MEN AND WOMEN WANTED TO RAISE \$10,000 TO CIRCULATE THE WRITINGS OF MRS. E. G. WHITE.

R. G. Lockwood and wife, \$100	James White, 100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lobdell, 100	Right Hand, 100
D. J. Burroughs (deceased), 100	Newell Grant, 100
H. and N. E. Wren, 100	M. F. Stillman (paid \$20), 100
E. H. Root (paid \$50), 100	J. M. Stansbury, 100
Sally Hugaboom (paid \$25), 100	Betsy Landon, 100
David Sevy (paid \$75), 100	Wm Arnold, 100
James M. Minisee, 100	Bro. K., 100
A friend, 100	S. N. Haskell, 100

"Right Hand" \$400.00.

MRS. MARY HAREY, Georgia, Franklin Co., Vt., would like a situation as house-keeper or nurse. Vermont or Canada preferred. Address as above.

T. A. OWEN, Ash, Washington Co., Iowa, wishes to employ a young man not under 16 years of age to work on his farm in Highland Twp., in that county. Address as above.

WANTED.—A Sabbath-keeper, a millwright by trade, would like a situation in a saw or grist mill, or any wood-manufacturing establishment. Address, A. E. King, Locke, Cayuga Co., N. Y.

NOTICE.—I desire to return thanks through the columns of the REVIEW to those brethren and sisters who so promptly responded to my call for papers, etc. I have all that I can use at present. B. R. NORDYKE, Librarian T. and M. Society, St. Anne, Ill.

ALL the churches in the Indiana Conference will please report to me immediately after the quarterly meeting. Blanks were given at the camp-meeting. If you have no blanks, notify me at once by postal. Wm. A. YOUNG, Sec. Ind. Conf. Noblesville, Ind.

Books Sent by Express.

J G Holroyd \$15.25, A O Burrill 15.90, S N Haskell 8.00, B Franklin 6.29.

Books Sent by Freight.

Geo Foreman 14.40, B L Whitney 65.95, B L Whitney 100.90, Wm Kerr 98.08.

Cash Rec'd on Account.

H Wren 64c, Gen S S As, Mich S S As tithe per Eva Bell 1.50, Mich S S Association per Eva Bell 7.45.

Shares in Publishing Association.

A C Neff \$10.00, C C Doren 20.00.

Mich. Conf. Fund.

Hudsonville G W Deansmore \$2.00, Mattawan D B Richards 5.00, Flint Mrs N S Bump 5.00.

Gen. Conf. Fund.

Samuel Zollinger \$5.00.

S. D. A. E. Society.

Lewis Clauson \$10.40, Gustaf Freeman 10.00.

European Mission.

Mrs H G Washburn \$2.00.