

Advent Review

AND SABBATH HERALD.

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

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THE LORD IS COMING.

The light of his coming is flashing afar,
The rising and glory of Bethlehem's star;
The heavens receive him no longer from sight,
Descending, encompassed with seraphim bright.

He comes! lo, he comes for the harvest of earth—
The gems of his crown-bright jewels of worth;
And the mantle of death is folded away,
And the faithful of ages are born in a day.

Behold the despised and crucified One,
Once led to the cross, now ascending the throne!
And the kings of the earth cast their crowns at his feet,
And the hosts of the heavens his praises repeat.

Rejoice, O ye faithful! the circling of years
Has hastened his coming to dry up your tears;
The sweet fields of Eden again are restored,
The kingdom of Jesus,—rejoice in the Lord.

—Selected.

Our Contributors.

THE DECALOGUE A DISTINCT AND IMMUTABLE LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

THE DECALOGUE AN IMMUTABLE LAW.

OUR Saviour makes the keeping of the commandments a condition of eternal life. To the rich young man who anxiously inquired of him what he should do to gain this great prize, he said, "If thou wilt enter into life, keep the commandments." Matt. 19:16, 17. He makes no exceptions. He quotes several of the ten commandments and the precept, "Thou shalt love thy neighbor as thyself," out of which the last six commandments grow, to show what class of commandments he referred to, and to convict the young man. The young man thought he had kept the commandments; but the test to which the Saviour subjected him by asking him to sell what he had and give to the poor, evinced that he did not love his neighbor as himself, and was a covetous and idolatrous young man. Christ did not quote the first four commandments nor the tenth commandment; but who will claim that for this reason we may break those commandments, and yet have eternal life?

Christ declares that "it is easier for heaven and earth to pass than one tittle of the law to fail," or "fall," Greek. Luke 16:16-18. He shows that he is speaking of the law of ten commandments by immediately vindicating the seventh precept of that law. That law, growing out of the principles of supreme love for God and equal love for man (see Ex. 20:6; 1 John 5:2, 3) and being a copy of God's holy and exalted character, it would be as difficult for it to fail, or fall and cease to be in force, as it would be for the Almighty to fail, or be changed into a sinful being.

The French version by Ostervald reads: "But it is easier for heaven and earth to pass, than it

is for one point of the law to be abolished." Though this is not a literal translation, yet it conveys the true sense of the original; for whatever fails in point of law, fails—is broken, or abolished. Because the Saviour teaches that the law and the prophets prophesied, or were preached, until John (compare Matt. 11:13; Luke 16:16), and that since that time the kingdom of God is preached, some claim that the law ceased at the advent of John, and should not be preached since that time. But if this be true of the law, it must also be true of the prophets. And if this is what Christ meant, how does it happen that he so often appealed to and preached the law and the prophets, and that he here shows the two to be firmer than heaven and earth? And why should Christian ministers in our day have anything to say about the prophecies?

Again, was the law abolished twice—first at the advent of John and then at the cross? On what point will they fix for the abolition of the law? Here "the kingdom of God," into which men now press, evidently means the gospel arrangement of saving men. See Matt. 11:11. And this very arrangement necessitates the preaching of the law of God, not only as a means of convicting men of sin, but also as a rule of life. For what need can there be of this arrangement, and of the gospel itself as a remedy of sin, if the law is abolished? For if the law does not exist, there is no sin, nothing to heal. Rom. 3:20; 4:15. The law and the gospel stand or fall together.

Paul teaches that Christ died that the righteousness, or right-doing, of the law might be fulfilled in us. Rom. 8:3-7, and marginal reading. He speaks of a law of which the Jews boasted, which condemns theft, adultery, covetousness, etc., by which is the knowledge of sin, which convicted and slew him in conversion, and in which he delighted. Rom. 2:20-24; 3:20; 7:7-12, 22. He teaches that the Jews through breaking the law dishonored God, and that if the Gentiles keep the law they will judge the Jews who transgress it. Rom. 2:23, 26, 27. Can this be said of the typical system, and be true? Do men to-day dishonor God when they are not circumcised, do not offer sacrifices, nor slay the willful transgressor without mercy, etc.? Will the Gentiles arise against the Jews in the Judgment because they (the Jews) were not strict enough in obeying all the requirements of the typical system?

James, speaking of the royal law of liberty which says, "Do not commit adultery," "Do not steal," etc., which men do well to keep, and by which men shall be judged, declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:8-12); *i. e.* he has sinned against the authority that has given the whole law,—is a transgressor. This is the "royal," kingly law, the law of the great King. It is according to the precept, "Thou shalt love thy neighbor as thyself," because its last six commandments grow out of, and agree with, that precept. The French version reads, "If ye fulfill the royal law, which is according to the scripture, thou shalt love thy neighbor as thyself, ye do well." But even the English version shows that the royal law is not the scripture in question; for it encourages us to keep the royal law according to that scripture; *i. e.*, governed by the principle of equal love for our neighbor. This is a law of liberty to those who

keep it, because they are not under its condemnation, nor under the bondage of sin, but are God's free children. Ps. 119:45; Rom. 8:15, 16; 6:16-23; John 8:34-36. Finally, it is by this law that we shall be judged. "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2:12. James is addressing Christians.

How can any one in the light of such scriptures, and professing to believe the Bible, teach the abolition of the decalogue, or any of its precepts? How can men say that Christ and his apostles taught the abolition of the Sabbath? Would they have Christ and inspired men contradict themselves and utter falsehoods?

INCONSISTENCIES INVOLVED IN CONFOUNDING THE TWO LAWS.

Notwithstanding the definiteness of the Scriptures in teaching that the decalogue is a law of itself, distinct from the typical law and perpetual in its obligations, there are some who, in their anxiety to prove the abolition of the seventh-day Sabbath, will deny that the term *law* is ever applied exclusively to the decalogue in the Bible, and deny the Scriptural distinction between the law of ten commandments and the typical law; and treating all the statutes enjoined on Israel under one head, as the "one law," they will hastily glean a class of scriptures showing that a certain law and certain sabbaths were done away, and reach the much-desired conclusion that the decalogue and the Sabbath are abolished! They will also arrive at the same conclusion by confounding the decalogue with the old covenant. That mode of reasoning would prove equally that the God of the Bible is dead; for the Scriptures amply show that certain gods were destroyed!

If human negations and human assertions are sufficient to demolish Bible truth, then these objectors have gained their object, and infidels are right in saying that the entire Bible has long since been overthrown. True, these opposers of the law of Jehovah have one way of proving the abolition of the Sabbath; but it involves serious inconsistencies.

1. It represents God as destroying through the death of his Son; and against his own teachings and the teachings of his Son (Isa. 51:6, 7; Matt. 5:17) ten righteous precepts; and that for no other conceivable reason than to dispose of the Sabbath; for after all the controversy on the Sabbath, it is usually conceded that nine of the commandments are good. Such an act would be censured in any human legislator.

2. It represents God as abolishing the precepts of supreme love for God and equal love for man; for these precepts are embraced in what is claimed to be the *one law*. Deut. 6:5; Lev. 19:18.

3. It is demoralizing in its tendency. For notwithstanding the efforts made to restore most of the commandments, the impression is made that the decalogue was abolished; whence it is inferred that there must have been a time when it was right to disregard it. And the question will naturally arise, "If it was ever right to disregard the law, why may it not be right to disregard it now?" Again, "If we may break one of the commandments, why may we not break them all?"

4. It puts a host of objections in the hands of infidels, of which these are samples; The old covenant has vanished away, and still exists. (Heb.

8:13; Deut. 4:13; 1 Chron. 16:15; Ps. 89:27, 28; Isa. 24:5.) The law was abolished, and was not abolished (Eph. 2:15; Matt. 5:17-20; Rom. 3:31); it is spiritual and carnal (Rom. 7:14; Heb. 7:16); it is a royal law of liberty and a yoke of bondage (James 2:8-12; Acts 15:10, 5); it is good and not good (Neh. 9:13; Rom. 7:12; Eze. 20:24, 25); it was to endure while heaven and earth remained; yet it was abolished in Christ's flesh, blotted out, taken out of the way, and nailed to the cross. Matt. 5:17, 18; Eph. 2:15; Col. 2:14-17. The Sabbath having been made before the fall, was "for man" and not against man, and was not a type nor a shadow; yet it is (according to the views we oppose) classed among those things which were "against us," "contrary to us," and "a shadow of things to come." Mark 2:27; Gen. 2:2, 3; Ex. 20:8-11; Col. 2:14-17. With the idea of two laws and two kinds of Sabbaths, and with the fact that the word *covenant* is applied to various things in the Bible, all is plain and harmonious.

(To be continued.)

TRUST AND REST.

FRET not, poor heart. The sorrows sore
That crush thy life, thy Saviour bore
Once for thy sake. Yea, this and more.
God's way is best;
Then trust and rest.

Though thy hot head, with throbbing pain,
Seek for a resting-place in vain,
While blinding tears fall like the rain.
Peace, heart; be still;
Bow to God's will.

Though torturing pain thy spirit fills,
And every nerve in anguish thrills,
Receive in patience what He wills;
He sends no pain
But for thy gain.

Be still, my heart. These yearnings wild
Are all in vain. Be reconciled.
'Tis but in love. Thou art His child.
Trust, then, God's will.
Peace, heart; be still.

No mortal ear can hear thy cry.
He's near who hears thy faintest sigh;
He hears thee—loves thee tenderly,
In time of need,
A friend indeed.

Oh, could we trust and love Thee more
Who for our sakes such anguish bore,
Our hearts would not be faint and sore.
Lord, send thy peace,
And pain shall cease.

—Anna Holyoke Howard, in *Christian at Work*.

VEGETARIANISM; THE RISE AND PROGRESS OF THE DIET REFORM.

[An address delivered before the English Vegetarian Society, at a meeting held in Manchester, England, Oct. 19, 1881.]

BY ELD. J. N. LOUGHBOROUGH.

AMERICANS and Englishmen, in time past, have been wont to speak of one another as "cousins." But, from the sympathy shown by the Queen and all England during our recent affliction in the loss of our noble President Garfield, it seems as though we were nearer related, and that we are no more strangers and foreigners, but, as the Hon. John Bright recently said in response to the invitation to visit the United States, "We are two great governments, but one people."

I think myself happy, on this, my first visit to Manchester, in that I have the privilege of meeting so many Englishmen who are seeking to elucidate and practice a truth which lies near to thousands of American hearts; a truth which seeks the liberation of mankind from that worst form of slavery,—perverted appetite. In the phraseology of this meeting, it is denominated "the dietetic reform."

Reform in eating and drinking is the basis of all true reform. As our bodies are made of what we eat and drink, it becomes emphatically true that "as a man eateth and drinketh, so is he." Solomon undoubtedly realized this when he said, "Be not among winebibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." And again: "Blessed

art thou, O land, when thy . . . princes eat in due season, for *strength* and not for drunkenness."

To devise proper ways and means for disseminating the great truths relative to healthful living, and to encourage one another in the work, is the great object of this anniversary meeting. It has been quaintly said, "A lie will go around the world while truth is drawing on its boots;" and in no case does this truism apply more forcibly than in the efforts to expose errors in eating and drinking. And why?—Because improper indulgence of appetite tends to blunt the finer sensibilities and perceptions of man's nature. For this reason, such noble reforms may make slower progress than we desire. Let no one become discouraged; but, taking in our situation and surroundings, let us meet the people as they are, and step by step lead them up the ladder to the better way of living, remembering that "the race is not to the swift, nor the battle to the strong;" and that the great Author of truth, in declaring his will to men, "spake at sundry times and in divers manners." If we are disappointed in one effort, let us up for another, bearing in mind that—

"Truth crushed to earth will rise again—
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers."

The diet reform in America, though called by various names, as, "water cure," "bread reform," and "health reform," has many thousands of adherents and representatives, all teaching, to a greater or less extent, the doctrine of "eating to live," and not "living to eat and drink." In that land of good wages and plenty of bread, we could not expect to reach the masses with the argument of economy merely, but the movement there gained greater strength by setting forth increase of physical health and intellectual power as the grand results of proper diet.

A few words respecting the rise of the cause there. Sylvester Graham, with a frail constitution, under ordinary habits of living found himself on the very brink of the grave. By adopting the whole-meal and vegetable diet, he regained sufficient health to render many years of efficient service to the cause, by personally disseminating the health principles, and by writing his truly valuable "Science of Human Life." Thus "he, being dead, yet speaketh."

The Fowlers and Wells of New York, in their lectures on physiology and phrenology, and in publishing their phrenological and water-cure journals and books, have done, and are doing, much by way of calling attention to the great question of proper diet for man.

The Herald of Health, conducted for a time by Dr. R. T. Trall of New York, in connection with the Laight Street Water Cure, took a still stronger ground for vegetarianism. This journal and the Cure, under the supervision of Holbrook & Co., still live to do service in the cause.

Dr. Trall, having obtained a charter for his "Hygic-Therapeutic College" at Florence Heights, New Jersey, found it necessary to resign his connection with the Laight Street institution, that he might give himself more fully to the work of his college, and answer the calls for his oral lectures in various parts of the country. He did a good work at the college in teaching true health principles; he also sent forth scores of earnest men and women to teach and practically demonstrate that to prevent disease we must live properly, and that in sickness, if we would regain health, we must bring all our habits into harmony with physical laws. Dr. Trall did a noble work for the cause of vegetarianism in America, but died in the midst of his usefulness, not as a martyr to vegetable diet, but for recklessly violating another one of nature's laws requiring rest. He died of over-work.

In the rise of the hygienic movement in America, water cures were started in various States. To establish a water cure and make it a success, required a determined perseverance, and money,—qualifications not possessed by every man. For this reason, many of these institutions failed. There are in America about thirty cures alive and meeting with a greater or less degree

of prosperity. I wish to call attention to the two largest of them.

Dr. James C. Jackson, of the "Home on the Hillside," Dansville, N. Y., was the first whose efforts attained to anything like real success. He first opened his Cure at Glen Haven, N. Y. After thoroughly advertising the beauties of the place, and the advantages of the Cure, he waited, I think four months, to see the first patient arrive. One came at last, and was cured on the principle the doctor had so long asserted; viz., "The art *curative* and the art *preservative* are the same." "Obey nature's laws, and live and be happy." Success crowned his efforts, as his great Home bears witness. His Cure, and his monthly journal, *Laws of Life*, have gained thousands of converts to a proper diet.

Now for the other Cure. Eighteen years ago last July, as the result of living about as everybody else did, I found myself in the first stages of that dreadful disease, consumption. A friend placed in my hands Dr. Jackson's book on consumption. I read, and put his suggestions in practice. After spending about three months at his Home in Dansville, I came out physically a *new man*. A few months after this, at a general meeting of those who had become interested in diet reform, it was decided to organize the Western Health Reform Institute at Battle Creek, Michigan. This organization is now known as the "Good Health Publishing Company," and has under its care the new Sanitarium, with Dr. J. H. Kellogg, M. D., as medical superintendent. It pleased the company, for some reason, to place my name as president of the Institute,—an office which I held for the first eighteen months of its existence, until I went to the sunny land of California, on the Pacific coast, to advocate our principles in that distant State. It has required hard work and persevering energy to make that institution a success, and much is due to the wisdom and energy of Eld. James White, lately deceased. The five thousand cures effected at the Sanitarium in ten years, with the influence of the monthly journal formerly known as the *Health Reformer*, now called *Good Health*, have added greatly to its laurels.

As to the present influence of the Sanitarium, it is proper that I say something of its present physician-in-chief, Dr. Kellogg. In seeking his medical education, he first graduated at Dr. Trall's College; then at the Michigan State Medical University at Ann Arbor; then he took a course at the Bellevue Medical and Surgical Hospital in New York, graduating with the highest honors. He was then invited to take charge of the Battle Creek Sanitarium, where he has met with great success as a practitioner. His writings are eagerly sought, and have a wide sale. I wish to introduce to you his latest production, "The Home Hand-Book of Hygienic Medication" (laying the book on the table). This work, of about sixteen hundred pages, treats of over three thousand distinct subjects, all of which are clearly referred to in the index. It has twenty-two colored plates, and over five hundred illustrations.

The work has been recommended by five hundred leading physicians of the United States, of all schools. It is not a book on drugs, but a work that tells us how to treat ourselves so as to keep well, or if ill, how to use nature's own remedies to regain health. One recommendation I wish to read. You have doubtless all heard of Mr. John B. Gough, the temperance orator. [Voices—Yes; we have heard him.] Well, I heard of him pretty soon after he made up his mind to let drink alone and be *Mr. Gough*. I will read you what he says of this book: "It is a wonderful book. The wealth of information is almost bewildering, and the research that has enabled the author to produce and collect such a mass of material, so fully adapted to the individual, the family, and society, is simply amazing. I have never seen any work so comprehensive, of such varied information, and better—or rather more systematic—in its arrangement."

I am not here to advertise the book; but when I tell you that six thousand copies of the work were sold in one month, it shows how the book is regarded, and as supply and demand

wait on each other, it shows a growing and popular influence in favor of hygienic principles in the United States. I am here in England, and with you to-night, to represent the organization which is using such agencies, with such a man at its head. I convey to you the fraternal greetings of the American Health and Temperance Association, and in their behalf present to this Vegetarian Society a copy of the book, to be kept for reference in the office of the Secretary, Mr. R. Bailey Walker. [Cheers.]

As to present prospects, the Doctor writes me that their family at the Sanitarium for the summer has numbered about three hundred all the time, and "the prospect for a continued large patronage during the winter is at present most excellent."

It would doubtless be a matter of interest, if I could give you exact statistics of the strength of the cause of vegetarianism in America. This I am unable to do, for the reason that there is no one organization comprehending all vegetarians. I can speak quite definitely of the Good Health Association. It is safe to put their number at twenty thousand, who are pledged to health principles. From what I know of other institutions, it is probably a fair estimate to say that out of the fifty millions of the United States, one hundred thousand have, to a greater or less extent, adopted vegetarian principles. I am here to join our forces with yours in pushing forward the work of reform. Our way may be one of self-denial and pain; but it is no worse for us than for others before us who have battled for right. You will permit me to close these remarks by quoting from our American poet Whittier:—

"Where now with pain thou treadest, trod
The whitest of the saints of God.
To show thee where their feet were set,
The light that led them shineth yet.
The footprints of the life divine
Which marked their path, remain in thine;
And that great life transfused in theirs
Awaits thy faith, thy love, thy prayers."

THE SABBATICAL YEAR AND THE JUBILEE. LEV. 25.

BY MRS. M. E. STEWARD.

IN considering the feasts and sabbaths of the Jews, we do not include the weekly Sabbath, as that was not exclusively Jewish. Referring to their feasts, Moses says, "These are the feasts of the Lord, . . . besides the Sabbaths of the Lord." Lev. 23:37, 38. God carefully separates his weekly rest-day from all the feasts and sabbaths which were particularly Jewish. It is true that in giving the ten commandments to the children of Israel the Lord adduces as a reason for their observance the fact that he had brought them "out of the house of bondage." While they were held as slaves in the land of Egypt, they had not the privilege of keeping them all, but now God brings them out and proves them, he says, "whether they will walk in my law or no." Ex. 16:4. The point upon which he proved them was the Sabbath commandment, the very one they had been obliged to disregard and had so lost sight of in the rigor of their servitude, that Nehemiah says, "Thou camest down also upon Mount Sinai, . . . and madest known unto them [as already existing, but obscured] thy holy Sabbath." Chap. 9:13, 14.

As the whole human family is indebted to creation, so the commemoration of that stupendous work is of universal obligation. God has honored it with a variety of sevens. He commanded the Israelites not only to observe a weekly Sabbath, but to rest every seventh year. The year after seven sabbatical periods he particularly emphasized, and called it the jubilee. We believe also that the earth is to enjoy her sabbaths during the seventh thousand years of its existence. As one observes, "The Sabbath law has its claims, not only upon man, but upon the earth. Christ paid the penalty of a broken law in behalf of the righteous when he expired upon the cross. At the end of the one thousand years, the wicked will suffer its penalty in their own persons, while its claims on the land will all have been met when the earth shall have enjoyed its millennial sabbath."

We find an account of the institution of the sabbatical year and of the jubilee in Lev. 25. By these yearly sabbaths God would have his people understand their obligation to him as his tenants, that he had a right to the disposal of their land. "The land is mine," said he. Verse 23. The yearly sabbath was beneficial in several respects. It gave those who had possessions an opportunity to exercise liberality toward their poorer brethren, thus making them, while they were "willing and obedient," more unselfish, promoting directly their brotherly love, as we always are interested in those objects for which we choose to labor and sacrifice. It gave them more time for meditation and religious worship. It also called upon them to exercise faith. "If ye shall say, what shall we eat the seventh year? behold, we shall not sow, nor gather in our increase; then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years." Verses 20, 21. As God proved them in the wilderness by giving on the sixth day manna for two days, so he intended to prove them through their national history; and he never failed them, though he had to fulfill his word by working miracles. This should encourage all to do their duty, leaving the consequences with him, casting their care upon him.

The land itself was improved by lying fallow every seventh year; and as it is said that these ancient nations were generally unacquainted with the modern custom of the rotation of crops, and as they looked forward to a long line of posterity, it was essential that the land be not impoverished. The sabbatical year began in the seventh month, at the end of harvest. "At the seed-time which immediately followed the end of their in-gathering, they should sow no corn in their land, neither in the spring-time dress their vineyard; consequently they could expect neither harvest nor vintage the next year."—*Matthew Henry*.

Since all the sabbaths memorialize creation in sevens, it is evident, though the point has been much contested, that the jubilee came on the forty-ninth instead of the fiftieth year. "Franke, with equal learning and plainness, settles the controversy on this point."—*Rosenmüller*. He says the fiftieth lunar year would come in the forty-ninth solar year. "The Hebrew phraseology is, 'The year of this fiftieth year,' which is repeated in verse 11, in these words, 'Let the fiftieth year of this year be to you the jubilee.'"

During this year, as in other sabbatical years, the land was not tilled. It began with the seventh month. "The first nine days were spent in festivities, during which no one worked, and every one wore a crown on his head." At the close of the day of atonement, the trumpets pealed forth in all parts of the country. (*Matthew Henry*.) "The word rendered 'jubilee' seems to mean a peculiarly sonorous and animated sound of trumpet."—*Scott*. "Instantly the slaves were declared free, and the lands returned to their hereditary owners." How fitting, above all the year, to declare freedom of life, and property (the two things dearest to a nation) immediately following a season of humiliation and atonement. When an Israelite sold his land, he was to compute the yearly value of its crops until the jubilee, and charge accordingly. Neither buyer nor seller was to overreach. The buyer had to run his risks of war, famine, etc., and these possibilities were taken from the value of the purchase. The nearer the day of jubilee, the less amount was paid; so as we approach the grand jubilee of the children of God, when our occupancy of this old world will cease, the value of its possession should be continually lessening to us. "They that buy, as though they possessed not?" 1 Cor. 7:30.

The jubilee was given in great wisdom, and was suited to such a nation as the Israelites,—a commonwealth of brethren. It tended to preserve equality, and to attach them to their native country by excluding too much poverty among them, which leads great multitudes to emigrate. It gave them an interest in their hereditary claims in the way of enriching

and perhaps beautifying them. The seller, if he became able before the day of jubilee, could repurchase his lands at the same rate at which he sold them, or his nearest kinsman could do it for him. If not before, at the jubilee every one's inheritance returned to him. In this inalienable possession God had an eye to the future. He had a marvelous plan before him in his dealings with his ancient people, and in their peculiar institutions, most of which had some relation to the redemption of the human race. He so arranged the political constitution of the descendants of the patriarchs—to whom the promises were made—that through their hereditary possessions the genealogy of the promised Messiah could be clearly traced. This was all done for us "who came after," that our hope might be "as an anchor of the soul, both sure and steadfast." Heb. 6:19. God has been good to us, jealously guarding every point connected with our Redeemer, that a subtle foe might find no chance to overturn our faith in him. Can we not fully trust so wise, so faithful a being?

Our inheritance has been sold to sin and Satan, and we have no power to redeem it; but a "near kinsman," one who calls us his "brethren" (Luke 8:21) has purchased it for us. He has begun the work of restitution, in delivering his people from the bondage of sin. "If the Son shall make you free, ye shall be free indeed." John 8:36. Within a few years in the past, our Saviour has entered so much more largely into the work of restoration, that the Holy Ghost by Peter (Acts 3:21), looking down to our days, called them the "times of restitution." The work of the "man of sin" in perverting God's word, "thinking to change times and laws" (Dan. 7:25) has been exposed, and the blessed Edenic Sabbath, with many important sacred truths, has been given back to us. The work of releasing from sin will go on till primitive purity is restored to the church of God, "the righteous nation which keepeth the truth." Isa. 26:2. Then the jubilee trumpet, "the trump of God," will bring the bondman out of his dusty prison, give him life eternal, and change the living "in a moment, in the twinkling of an eye." As the hills and valleys of old Canaan rang again with the glad shouts of the poor and the captive, re-instated into an independent and happy manhood, so will the joyous shouts and praises of the redeemed ring all around the world in that wonderful coming jubilee.

But what will be the fate of those who have no part, through disobedience, in the great redemption Christ has purchased? Let them learn a lesson from the unfaithful Israelites. God said, if they would not obey him, "I will bring the land into desolation. . . . I will scatter you among the heathen. . . . Then shall the land enjoy her sabbaths; . . . as long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it." Lev. 26. It seems that the children of Israel were not careful to observe all God's institutions. In consequence, came the Babylonian captivity, which Jeremiah said should continue until the land had enjoyed her sabbaths. 2 Chron. 36:21. The Jews say, "They began not to reckon for the sabbatical year till the complete conquest of Canaan in the eighth year of Joshua. The seventh year after was the sabbatical year, and the fifteenth the jubilee." "Josephus and Tacitus both mention the sabbatical year as existing in their day."—*Bible Dictionary*. But "we read scarcely anything of the jubilee after its institution."—*Scott*.

We have in a previous article referred to the productiveness of the land of Canaan. Josephus, who was governor of Galilee, says, "The cities lie here very thick, and there are very many villages which are so full of people, by the richness of their soil, that the very least of them contained above fifteen thousand inhabitants." "By the concurring testimony of travelers, Judea may now be called a field of ruins. From Mount Tabor is beheld an immensity of plains, interspersed with hamlets, fortresses, and heaps of ruins. The buildings on the mountain were destroyed and laid waste by the sultan of Egypt in 1290, and the accumulated vestiges of successive

forts and ruins are now mingled in one common and extensive desolation. Of the celebrated cities Capernaum, Bethsaida, Gadara, Tarichea, and Chorazin, nothing remains but shapeless ruins. Some vestiges of Emmaus may still be seen. Cana is a very paltry village. The city of Nain is now a hamlet. Loudd, the ancient Lydda Diospolis, appears like a place lately ravaged by fire and sword, and is one continued heap of rubbish and ruins. Ramla, the ancient Arimathea, is in almost as ruinous a state. In the adjacent country there are found at every step dry wells, cisterns fallen in, and vast vaulted reservoirs. Cæsarea can no longer excite the envy of a conqueror, and has long been abandoned to silent desolation. The city of Tiberias is now almost abandoned, and its subsistence precarious; of the towns that bordered on its lake there are no traces left. The ruins of Jericho, covering no less than a square mile, are surrounded with complete desolation; and there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes, to be seen about the site of this abandoned city. Bethel is not to be found. The ruins of Sarepta, and of several large cities in its vicinity, are now mere rubbish, and are only distinguishable as the sites of towns by heaps of dilapidated stones and fragments of columns. But at Djerash (supposed to be the ruins of Gerasa) are the magnificent remains of a splendid city. The forms of streets,—once lined with a double row of columns, and covered with pavement still nearly entire, on which are the marks of the chariot wheels, and on each side of which is an elevated pathway,—two theaters and two grand temples built of marble, baths, bridges, a triumphal arch, and upwards of two hundred and thirty columns still standing among deserted ruins without a city to adorn,—all combine in presenting to the view of the traveler 'a much finer map of ruins' than even that of the boasted Palmyra. But how marvelously are the predictions of their desolation verified, when in general nothing but ruined ruins form the most distinguished remnants of the cities of Israel; and when the multitude of its towns are almost all left, with many a vestige to testify of their number, but without a mark to tell their name."—*Keith*.

"The prophetic malediction was addressed to the mountains and to the hills, to the rivers and to the valleys; and the beauty of them all has been blighted. Where the inhabitants once dwelt in peace, each under his own vine and under his own fig-tree, the tyranny of the Turks, and the perpetual incursions of the Arabs, the last of a long list of oppressors, have spread one wide field of almost unmingled desolation. The plain of Esdraelon, naturally most fertile, its soil consisting of fine, rich, black mold, level like a lake except where Mount Ephraim rises in its center, bounded by Mount Hermon, Carmel and Tabor, and so extensive as to cover about three hundred square miles, is a solitude 'almost entirely deserted; the country is a complete desert.' Even the vale of Sharon is a waste. In the valley of Canaan, formerly a beautiful, delicious, and fertile valley, there is not a mark or vestige of cultivation. The country is continually overrun with rebel tribes. . . .

"Law there is none. Lives and property are alike unprotected. The valleys are untilled, the mountains have lost their verdure, the rivers flow through a desert and cheerless land. 'The countryman must sow with the musket in his hand; and no more is sown than is necessary for subsistence.' In describing his journey through Galilee, Dr. Clarke remarks that the earth was covered with such a variety of thistles that a complete collection of them would be a valuable acquisition to botany. Six new species of that plant, so significant of wildness, were discovered by himself in a scanty collection. 'From Kane-Ceban to Beer, amid the ruins of cities, the country, as far as the eye of the traveler can reach, presents nothing to his view but naked rocks, mountains, and precipices, at the sight of which pilgrims are astonished, balked in their expectations, and almost startled in their faith.' 'From the center of the neighboring elevations (around Jerusalem) is seen a wild, rugged

and mountainous desert, no herds depasturing on the summit, no forests clothing the acclivities, no waters flowing through the valleys; but one rude scene of savage, melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation. *The land mourns and is laid waste, and has become as a desolate wilderness.*"—*Ibid.*

TWO THANKSGIVING DAYS.

'Twas twilight hour; the crimson and gold
Had faded into gray;
I sat in the gloaming and mused alone,
To-morrow's Thanksgiving Day.

Over my life the hand of Fate
Had swept with fingers cold,
And taken away the brightest and best
Of all my life could hold.

God hath been mindful, the Holy Book said;
But I queried, How can it be,
In a life so filled with bitter tears,
God hath been mindful of me?

As I darkly mused, my spirit grew calm,
And over my senses stole
A vision sweet from the better land,
Behind the crimson and gold.

I saw one like to the Son of God,
With a glory-circled brow,
Treading a path all lonely and wild,
A sharer of human woe.

I followed him on to the journey's end,
'Mid suffering, pain, and loss,
Where they lifted him up, that the weary might flee
To the shelter of the cross.

As in the vision I came anear,
His eyes were bent on me,
And he said, in a voice like music sweet,
All this I have suffered for thee.

Thy heart is weary and full of grief,
And for tears thou canst not see
That the fields are white and the harvest ripe,
And I have need of thee.

There are faltering footsteps that thou canst stay;
There are hungry that must be fed;
There are lost to be pointed the homeward way,
And sorrowing, comforted.

Go forth and labor, and over thy grief
Shall come a hallowed calm;
Thou shalt find, in blessing thy fellow-men,
Thy spirit's long-sought balm.

The vision faded—my spirit woke,
Still blessed with its sweet intent;
I thankfully rose with lightened heart,
And forth to my labor went.

There were tear-dimmed eyes beside my path,
Which I had not seen before;
There were hungry ones that waited for bread
But just outside my door;

There were wandering ones that I told of the cross
And its blessed sacrifice;
There were faltering footsteps my hand could stay,
And lead to their home in the skies.

My heart grew glad, my eyes grew bright,
I learned again to smile;
In bringing blessings to other hearts,
My own was blessed the while.

Twilight again, and I sit alone,
And muse in the gloaming gray;
A year has passed, with its sunshine and shade;
To-morrow's Thanksgiving Day.

God hath been mindful—I see it now—
Oh, so deeply mindful of me;
And I bowed my head with thankful joy
For sorrow's ministry.

A changed cross and a hallowed calm
To my saddened life are given;
My path hath been swept by glory's gleams,
And is close by the gates of Heaven.

—*Mrs. M. C. Palmerton.*

THE GRACE OF GRATITUDE.

[Extract from a sermon preached by Sidney Corbett, D. D., in Battle Creek, Mich., Thanksgiving morning, Nov. 25, 1880.]

TEXT: "Praise the Lord, O my soul, and forget not all his benefits." Ps. 103: 2.

"GRATITUDE" is a quality of great preciousness, and yet it is only imperfectly cultivated. Gratitude is not exotic. God placed it in every heart at creation. It will flourish if nurtured. It will sicken, and wither, and die, if neglected.

In the realm of nature, flowers lift themselves up and constantly turn toward the sun that so beautifully nourishes them. As a reward for such a mute acknowledgment, the sun paints them with additional beauty, making them more

attractive and the earth more glad. Thus, too, should it be with the flowerets of the heart. They need to lift themselves up toward the Sun of Righteousness, make their first and constant acknowledgments to him, and as a reward he will give them a fuller development and transform the heart into a conservatory beautiful with efflorescence and fragrant with the incense of thanksgiving.

There is no greater moral antithesis than that existing between gratitude and ingratitude. Ingratitude is the crying sin of our age. Ingratitude blights everything on earth,—affections, friendships, all are made unstable and unlovely by it. It even chills the prayers and pæans that are wafted heavenward. The whole lump of humanity is rotten, by reason of ingratitude.

We live in a country where may be found every variety of climate, in a land where nature yields an increase without let or hindrance, under a government so free and benign that law touches all good citizens as gently as does the atmosphere; a government that aims to protect person and property, to give freedom of thought, and of expression, and of action, and yet this same paternal government has been scarred all over with the base sin of ingratitude, and by the very ones who enjoyed the blessings it so generously conferred.

This same sin of ingratitude is found in many a home, and parents throughout our land are echoing the lamentation, "How sharper than a serpent's tooth it is, to have a thankless child." Now, what is the cause of all this? I make answer: The primal cause is, we are not taught in earliest life the debt of gratitude we owe our Heavenly Father. We grow up blind to his mercies; we are indifferent to his glory. Now precisely as it is with the god of day, so is it with the God of grace; both of them first love their own begotten. The sun, in the firmament above, with the warmest expressions of his nature looks down genially upon earth, and the seed therein deposited becomes warm, and expands, and fructifies, and shoots up above the surface, each upward growth seeming to say, "If I can have more of sunlight, I shall gain more of quickening power."

So should a child be taught to feel spiritually. The very moment a child is born upon earth, he should be brought, and educated to bring himself, gratefully under the kind influence of the Sun of Righteousness. He should never suffer himself to be outside that influence, but should bask in that wealth of love, as a flower basks in the wealth of consolidated sunbeams.

In the season of flowerhood, when the sun looks ardently into your gardens, color grows prodigal, and every variety of tint is therein seen; but at night after the sun has withdrawn itself, the same garden becomes unattractive and colorless. It becomes dark and dank, and no beauty can be distinguished in it. Now, as nature depends upon its sun for its attractiveness, so does the heart of man depend upon its Sun for its moral and spiritual expansiveness, and without that it is as nothing. This rule holds good in every instance. No man, high or low; no flower, or tree, or bush can thrive under any other rule. The same sun that warms the violet into being, and bids it lift up its head as the harbinger of flowerhood, is the identical sun that germinated the acorn, and developed it into a mighty oak. Shall the violet, then, withhold its need of praise to God because it is less grand than the widespread oak? God did not intend to have the violet climb into the clouds, but in sweet humility to keep near and empurple the earth, and therefore, by way of compensation, he garnished that lovely floweret with a royal purple mantle that was withheld from the umbrageous oak.

As it is with dumb nature, so it is with animal nature. God has given to every one of us a certain position to fill. It may be a position of eminence; it may be a position of subordination,—a position where we may be hidden from the gaze of the world. But what then? Shall we, because called to fill an inferior place, withhold our thanksgiving for the mercies God gives us where we are? We each have all we absolutely

need to equip us for the position we are required to fill. Why, then, give way to ungrateful repinings because we have not so much as some others, who need more, by virtue of the important position God requires them to fill? To have more and larger bestowments than we now possess, might possibly prove our shipwreck.

The little barque, that, with swan-like sails, glides gracefully down the shallow river, would soon be swallowed up if transferred to the broad Atlantic, where storm after storm stealthfully arises. But the Leviathan steamship laughs at such storms, and climbs the great mountain ocean waves, and toys with old Neptune in his lashing rage as though he were only a puny child; but, if you would make that same powerful steamship useless,—if you would paralyze its energies and prevent it from moving a single one of its iron muscles,—transfer it from its ocean home to that same narrow river where the little sail-boat wantons. Nor is this an arbitrary illustration. Men whom God created to sail, as it were, upon the little rivers of life, are frequently ungrateful and complaining, because they are not placed in the broad and boisterous ocean of life. The very reason such were not placed in a greater depth of water is because they are unable to cope with the ocean's lawless waves. Place such men in such changed circumstances, and swift destruction would follow. This may be an unsavory truth to some of us, but it is a truth to be accepted and acted upon, nevertheless.

Business men realize this verity. They speak of certain men whom they esteem as invaluable, as priceless in the position of clerks—in the position of subordinates—but as merchants they regard them as worse than useless, as incompetent to manage all the details of a large business, in and of themselves.

The lesson, then, we to-day need to learn is, to lay aside all repinings, even though we do not occupy the highest walks of life, to give up mourning, even though we are not conspicuously prosperous, as the world counts prosperity. We need to remember that we could not be even what we are but by God's good pleasure, and hence we want to enkindle within our hearts the grace of gratitude for what we do enjoy. We need to picture to our sense how much more deplorable might be our condition in life than it now is, and then to give "thanks" unto the Lord for all his benefits unto us.

Let "thanksgiving" be always made to God, and the sin of ingratitude, that now poisons nations, and society, and families, will cease; for if we are thankless to God, from whom all mercies outflow, it stands to reason that we shall be thankless to our fellow-man; for is it not impossible for a fountain, at the same time, to send forth waters both bitter and sweet?

We have seen trees in an orchard so near the roadside that great boughs of fruit hung over and fell off into the road for passers by. We have noticed, however, that the fruit that fell, whether inside or outside the orchard, was of the same nature; *i. e.*, if apples fell from the tree inside the fence, the branches of the same tree overhanging the road, did not drop oranges. The same tree, perforce, yielded the same sort of fruit, no matter how widespread its branches. It did not give better fruit to the stranger than it gave to its owner. My brethren, our hearts may be compared to such a suppositious orchard. There are growths bearing fruit within us, and God has said, "By their fruit ye shall know them." He is the great husbandman. He planted within us the germ of gratitude, and he expects a full harvest of gratitude in return. If, then, when he looks for gratitude we yield to him "rank ingratitude;" if when he looks for grapes, we yield him only sour grapes, we are yielding to him just the same in kind as we are yielding to our fellow-men; for from one and the same heart we can no more give God "ingratitude" and our fellow-man "gratitude," than the imaginary tree, just described, could drop apples within the orchard, and oranges in the roadside without. If we are ungrateful to God, we certainly will be ungrateful to man, and hence if you would have gratitude in your own families and from your

own children, those children of yours must see you (their parents) scrupulously, and conspicuously, and gladly, and betimes, grateful to God for his mercies to you and yours.

Autumnal Thanksgiving days in this country originated in New England. Governors proclaimed a day when families should assemble in their respective places of worship and thank God for the crops of the year. A little handful were accustomed obediently then and there to assemble for worship, after which they evidenced St. Paul's assertion that "their god was their belly." But the same disasters that came to pass, and so chastened us as to induce our government to acknowledge God upon some of its currency, has also induced it to give us a national Thanksgiving Day in place of a State Thanksgiving Day; a day when all this vast Republic is earnestly urged with one accord to gather themselves together, and to thank God, not only for the crops that have been garnered, but for all his other benefits, known and unknown.

Pursuant, then, to the call of our Chief Executive, we have here and now convened to offer our united gratitude to Him "in whom we live, and move, and have our being." We have hither come to acknowledge that our times are in his hands, and that "his mercy endureth forever." No observant man can deny that the wheels of business that for some time last past have moved slowly and creakingly, have providentially been put in motion, and that once again the euphonious hum of industry is heard on every hand. The tidal wave of prosperity has gone over our land, and "healthy activity" has become the watchword throughout our great Republic.

There is no other country in the world so abundant in prosperity as our own. But if some of us during the past year have not prospered in a pecuniary sense, we must not forget that money-making is not the great business of life.

God placed us here on earth for something far nobler than that; and when we stand before the great white throne to give an account of our stewardship, we shall not be asked how much money we are worth, nor how many houses nor how many stocks are recorded in our name, but the question that will decide our eternal future is this, "How much owest thou unto thy Lord?"

But if our gold has not augmented during the year now drawing to a close, our days and weeks and months have augmented, and to-day all of us here assembled are living monuments of God's boundless mercy. A year ago, when we kept this feast, we had not a moment's lease of life, and yet our Heavenly Father has extended our probation to the present time. Have we for such an extension of life no song of thanksgiving?

Would not a criminal of the blackest dye find words to thank one in authority, should such an one extend a death sentence for an entire twelve month? Let us be equally grateful, and thank God that the overtures of pardon and peace are ours to-day, and that even yet the scepter of forgiveness is extended to all of us.

THE TEST.

BY J. M. HOPKINS.

"BUT ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

To live an earnest Christian life is no trifling matter. To be a Christian is to be like Christ. And oh how few there are who can even approach to such a claim! Like Christ! And yet the scripture above teaches that if we have not his Spirit, we are none of his. And if we are none of his, we shall have no part with him when he makes up his jewels. We shall be cast off forever. Oh, terrible thought!

But how may we know whether we are Christ's? Surely a question of such eternal interest should be settled beyond a doubt. A question involving the gain or loss of some rich earthly possession would not long remain unsettled; and of how much more importance are the eternal interests of the soul!

Let us apply to our cases a plain, practical rule of evidence. Jesus said, "By their fruits ye shall know them." Matt. 7:20. Now let us reason from cause to effect: "If any man have not the Spirit of Christ, he is none of his." The inference is that if we have his Spirit, we are his. And if we have his Spirit, it will be manifest in our lives by our fruits. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. Dear brethren, are these Christian graces manifested in and by us? If not, it is a self-evident fact that we have not the Spirit of Christ, and hence are none of his. We need not be deceived on this all-important point. Do we love God and our fellow-men as God requires, and as we shall love them if actuated by the Spirit of Christ? Have we "joy" in the Lord, and "peace" with God "through our Lord Jesus Christ?" And do we possess each and all of those graces which should characterize every child of God?

Remember, the blessed Lord has fully warned us that "whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." May the Lord help us to examine ourselves whether we be in the faith, to prove our own selves, while yet we have opportunity

COMING TO SINAI.

To understand the story of the Hebrews' march toward Sinai, and to appreciate in any degree the peculiar impressiveness of the scene of the law-giving, it is essential to have in mind the utterly exceptional characteristics of the Peninsula of Sinai. That peninsula is by no means, as some would suppose, a vast sand waste, or reach of dreary plain, with a solitary mountain at its base, or an occasional mountain range barring progress across its borders. On the contrary, the entire peninsula is a wilderness of hills and mountains with a gradual rising from the shores of the sea, eastward and westward to a summit of mountain summits; and with winding passes among the varied ranges, and here and there the surprise of a garden spot on a lofty plateau. Only in two places in all the peninsula is there any extensive sand waste; the one on the shore of the Gulf of Suez, the other along the upper coast of the Gulf of Akabah.

The mountain scenery of this peninsula is as varied and as impressive as it is unique. In combination of form and color there is literally nothing like it in all the world. It is as unlike the snow-clad ranges of the Alps as it is different from the verdure-covered Andes. Both hill and mountain are without vegetation; and ice and snow are but unimportant factors in the scenery, where they are found at all. Only the hills themselves have prominence; and they tell only of God. Their lessons are unmistakable to-day. That they must have been of pre-eminent force to the fugitives from Egypt will be made apparent by noting the main features of the scenery along the road to Sinai.

After leaving Elim, the next resting-place of the Israelites was "the Red Sea." Coming out from Wadi Tayyibeh at the close of the day which had taken us from Wadi Gharandel, we were again in sight of the sea we had turned from at Ayūn Mūsa. It was a beautiful sight. The sea was of a pale green hue near the shore, and farther out it was of a clear deep blue. Olive-grey hills, softened with a blue haze, were on the opposite shore; and the sky above was the bluest of the blue. As we turned down along the sandy beach, the mountains, or chalk-hills, at our left showed a bewildering variety of color,—red, and brown, and olive, and salmon, and cream, and white, and black, and again half a dozen colors in one mountain in different strata. These hills were ridged and furrowed and corrugated in their chalky sides, and turreted and capped attractively along their rolling crown. Yet not a tree was to be seen on hill or shore. It was obvious that here a new training of the Israelites through the sense of sight, and in the

lessons of form and color, was begun in the plan of God. And every step of our progress from that point made this fact the more apparent.

We strolled along the beach in the fading light of the evening, and again in the early morning as we resumed our journey toward Sinai, picking up pretty shells, and bright corals, and showy pebbles, as the Hebrew children must have done, and as every traveler since their day has done. The hills run down to the shore just there, so that to pass their jutting point, in going out from that camping-place, our camels went up to their knees in the waters of the sea. From that time we were in a new region. Then we began to feel the impress of the mountain scenery of the wilderness of Sinai.

From the Red Sea we turned inland, as the Israelites must have turned. The scenery grew wilder. The crags and bluffs were bolder. The foot-hills of the great central mountain range of the peninsula must be crossed. There were towering hills in startling contrasts of color about us. The way led through rugged defiles and vast amphitheatres, and over one lofty mountain pass which gave a final view of the sea we had left, and of the forsaken Egypt beyond it. Remember that the Hebrews had come out from a land which had no equal in the grandeur and magnificence of its pyramids, its palaces, and its temples. Its people and its deities had rested their claim to reverence on the surpassing glory of these earthly structures and their adornings! And now these wanderers from Egypt found themselves surrounded by such natural pyramids and temples and obelisks as made the works of Ghîzeh and Karnak and On and Zoan the merest playthings of an hour. The brightest colors in the far-famed tombs of Sakkâra or of Beni Hassan were paled in contrast with the glowing hues of the mountains and the hills among which the Hebrews found their winding way. And as they passed on from day to day, seeing new wonders of nature, and finding the grandeur of the mountain scenery growing with each hour, until the magnificent five-peaked summit of Serbal, and again loftier summits beyond it, rose commandingly before them, would it be strange if the feeling of their hearts found expression in the cry of Moses, their divinely sent leader:—

“Jehovah, thou hast been our dwelling-place
In all generations,
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God”?

What were the sanctuaries of the many gods of Egypt, in comparison with the vast natural temple of the great I AM, the outer corridors of which they were now traversing in order to meet him in the place which he had said was “holy ground”!

It was on the fourth day after leaving the Red Sea—the fifth after leaving Wadi Gharandel—that we came to the plain of Er-Râha, above which tower the peaks of Sinai. Before the Israelites reached that point, they had hungered and thirsted, and been fed with heaven-sent manna, and with the quails which brought “lean-ness into their soul;” they had drunk of the waters which flowed from the flinty rock at the command of God; and they had battled successfully with the Amalekites for the possession of the “Pearl of the Desert”—the fertile oasis of Feirân. They were now prepared to stand before the mount of God, with some fitting sense of the goodness and the power and the glory of Him who had brought them hither.

We had camped the night before at the fort of Nakh el-Hâwi, the Pass of the Wind, a gorge or defile between granite walls of nearly a thousand feet in height. Up the steep hillside, and through that defile, we found our way in the early morning. Beyond its eastern slope stretched the great plain of Er-Râha, up to the very base of Jebel Mûsa, the Mountain of Moses. That plain is nearly five thousand feet above the sea level.

At its upper end there rises the Ras Safsâfeh, or the Peak of the Willow, the westernmost peak of the Jebel Mûsa range, now commonly supposed to be the place of the law-giving. A short distance beyond the head of the plain, eastward, and on the northern slope of Jebel Mûsa, stands

the Greek Convent of St. Catherine, a well-known place of entertainment for pilgrims, and yet better known to the Christian world through Count Tischendorf's discovery there of the Sinaitic manuscript of the New Testament.

Outside the walls of that convent we encamped for a stay of several days. On the plain behind us it is probable that the Israelites had their camping-ground, when they came to the mount of God. “In the third month when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.”

There are those who believe that Mount Serbal was the Sinai of that day, and there are others who hold to the monkish tradition of the eastern peak of Jebel Mûsa as the original mount of God; but neither of these places meets the conditions of the Bible narrative as does Ras Safsâfeh. I believe that *that* is the Sinai of the Scripture story.

The peculiar coincidence of this place with that described in the Bible as the scene of the law-giving was first pointed out in modern times by the Rev. Dr. Edward Robinson, of New York, something more than forty years ago. His view of it has been very commonly accepted since then, by those who have visited the vicinity and have compared this site with others suggested as preferable to it. “We were surprised as well as gratified,” he says, “to find here, in the inmost recesses of these dark granite cliffs, this fine plain spread out before the mountain; and I know not when I have felt a thrill of stronger emotion, than when, in first crossing the plain, the dark precipices of Horeb [the mountain of which Safsâfeh is a peak is still called Horeb by the monks] rising in solemn grandeur before us, we became aware of the entire adaptedness of the scene to the purposes for which it was chosen by the great Hebrew legislator. Moses doubtless, during the forty years in which he kept the flocks of Jethro, had often wandered over these mountains, and was well acquainted with their valleys and deep recesses, like the Arabs of the present day. At any rate, he knew and had visited the spot to which he was to conduct his people; this adytum in the midst of the great circular granite region, with only a single feasible entrance; a secret holy place shut out from the world amid lone and desolate mountains.”

The mountain and the plain “were made on purpose!” as one expressed it when he heard the locality described in detail; and that has been the thought of more than one. Says Professor Palmer in his *Desert of the Exodus*, of this Ras Safsâfeh: “The very mountain, in all human probability, upon which ‘the glory of the Lord rested in the sight of all the people!’ A stately, awful-looking, isolated mass it is, rearing its giant brow above the plain, as if in scornful contemplation of the world beneath. What scene so fitting to witness the proclamation of the primeval law as those primeval rocks? Surely it was not accident which determined the choice, but rather that universal harmony of the moral and the physical in nature which attest so plainly the unity of purpose in God's creative scheme.” “That such a plain should exist at all in front of such a cliff,” says Dean Stanley, “is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself being described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answer to the ‘bounds’ which were to keep the people from ‘touching the mount.’ The plain itself is not broken and uneven and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could ‘remove and stand afar off.’ The cliff, rising like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of ‘the mount that

might be touched,’ and from which the voice of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the contiguous valleys. Here, beyond all other parts of the peninsula, is the adytum, withdrawn as if from ‘the end of the world,’ from all the stir and confusion of earthly things.”

Even some of those who favor Mount Serbal as the site of the law-giving are willing to admit that there is no other plain like Er-Râha to be the camping-ground of so large a body of people before a lofty mountain. Thus Mr. W. H. Bartlett, the artist traveler, while inclining to the claims of Serbal, says of this plain of Er-Râha: “A very extensive open space, greater than any other existing among these rugged barriers, and from every part of which the precipices of Horeb (Safsâfeh) in the center of the view, could be plainly discerned—certainly an important literal conformity with the Scriptural account. This jagged range of rocks projects into the plain, rising directly from its level in dark and solemn grandeur; and its summit appears a fitting theater for the awful phenomena which accompanied the promulgation of the law.” On the other hand, President Bartlett, of Dartmouth College, says in further proof of the claims of Safsâfeh: “In connection with the various indications which unite to suggest this as the probable scene of the law-giving, [there] should not be forgotten an additional circumstance of contrast in Serbal. The latter mountain has no distinct individuality and clear isolation. It is a serrated, or rather dentated, mountain range, with several co-equal peaks, all extremely difficult of ascent, provided even a fitting place were found for the people near its base. Jebel Mûsa, or rather Safsâfeh, while affording this magnificent amphitheater at its very foot, and while so facile of ascent, rises sharp, grand, and absolutely separate and solitary, a unique temple, not made with hands, fit resting-place for the glory of the sole Jehovah. ‘We inwardly recoil,’ says Fraas, ‘from seeking in the wild, many-pointed rock-clefts of Serbal, the place where the teaching went forth from the one eternal God. With such a thought far better harmonizes the one majestic peak of Jebel Mûsa.’ This remark, bearing as it does upon the impressive meaning of the scene, is something more than poetry.”

There stretches the plain, with a capacity by actual measurement for the accommodation of “the entire host of the Israelites, estimated at two million souls, with an allowance of about a square yard for each individual.” “The plain itself,” says the Rev. F. W. Holland,—the most experienced living traveler in the Peninsula of Sinai,—“is upward of two miles long and half a mile broad, and slopes gradually downward from the water-shed on the north toward the foot of Ras Safsâfeh. About three hundred yards from the actual base of the mountain there runs across the plain a low, semi-circular mound, which forms a kind of natural theater, while farther distant, on either side of the plain, the slopes of the enclosing mountains would afford seats to an almost unlimited number of spectators.”

The mountain, on its side toward the plain, rises bold and abrupt to its summit—nearly two thousand feet above the plain. But behind it, in the line of its ascent, there is a basin, or table-land, some five hundred feet below the highest peak—a mountain chamber surrounded by crags and peaks on every side; and there it is that the elders who had gone up with Moses from the plain below may have tarried, as in the holy place, while he went up into the cloud-capped peak above to meet God face to face in the holy of holies. And some distance below the highest peak, but above this basin, there is a rift or cleft in the mountain side, overlooking the entire plain, from which opening Moses may have delivered the words of the law to the people in the court below.

We rested for a Sabbath at the base of Jebel Mûsa, after clambering its heights the day before. On Sunday morning there was a storm of wind and rain and hail. Clouds and darkness were round about the mountain-top; and the signs of God's presence, and a sense of his maj-

esty and power, were there. When the sun broke through the clouds, and the clouds rolled up the mountain side, and again its lofty jagged summit stood bare and bold against the sky, we realized afresh the fitness of that place as the mount of God, as the place of his appearing to proclaim his law for a thousand generations.—*H. Clay Trumbull, in S. S. Times.*

The Naughty Girls.

WHAT DO THE CHILDREN READ?

TELL me, O fair young mother,
Counting your household joys,
Rich in your sweet home treasures,
Blest in your girls and boys,—
After the school is over,
Each little student freed,
After the fun and frolic,
What do the children read?

Dear little heads bent over,
Scanning the printed page;
Lost in the glowing picture,
Sowing the seeds for age.
What is the story, mother?
What is the witching theme,
Set like a feast before them,
Bright as a golden dream?

Letters, though small and simple,
Words, though as feathers light,
Make on the snowy background
Positive black and white.
Yet more enduring, mother—
Fruit from the smallest seed—
Will it be pure or baneful
Thoughts that the child may read?

Look at the towns and cities
Scattered throughout the land;
Hidden in nook and corner,
Gathers the reading band.
Millions of growing children
Drink from the magic spring;
Look to it that your darlings
Drink of no deadly thing.

Make them your sweet companions,
Lead them along the way,
Safe through the paths of learning
Needful in their young day;
So that the tone be healthy,
Their growing minds to feed,
With joy you then may
Know what the children read.

—Selected.

HELEN'S LIGHT READING.

It was in a college for both sexes in Iowa, and a great revival was in progress.

Dear, noble Mrs. Roberts, the preceptress, had gone from student to student, urging all to an interest in Christ. The Christians were aroused; and from a Sunday morning meeting in her recitation-room, there had grown to be two or three daily, and the interest was at white heat. Timid girls dared to plead for Jesus; scholarly professors told with tears the story of the cross; scoffers listened and believed, and the number of Christians grew daily.

It was pleasant at any time to visit my college home, but coming as I did that winter from the world without into such an atmosphere, it seemed like paradise.

Coming out of a prayer-meeting, sweet with the influence of the Spirit, one evening Mrs. Roberts said to me, "Mary, do you remember Helen Andrews?"

"Oh, yes, I do, certainly. A nice, bright girl, too."

She is one of my anxieties now. I wish you would go down to her room and talk to her about the salvation of her soul. I have tried in every way to arouse her interest, but in vain, and it may be that another might reach her when I could not."

I consented to try, and we tapped at Helen's door. After a little talk, Mrs. Roberts excused herself, telling me to come to her room soon. The burden of a soul was upon me, and with all the warmth and tenderness which I had brought from the prayer-meeting, I urged her to come to Christ. I might as well have talked to the wall. There was a listless apathy about her which defied all efforts to arouse her.

I closed my call in a little while, and went up

to Mrs. Roberts' room, where I found Addie Raynor, who shared our anxiety about Helen; and when I told them of my poor success,

"Addie," said Mrs. Roberts, "what is the matter with Helen Andrews? I cannot understand her. She is neither hard nor defiant; she is generous and sweet; she is an orphan, and alone in the world. I surely thought that she, of all girls, would have been readiest to accept the Saviour. Why is it?"

"I have thought, lately," said Addie, "that it must be those books."

"Those books," repeated Mrs. Roberts, "what books?"

"Why, she borrows every novel she can, and every spare moment she has she reads and reads. Not bad books, you know, but just interesting and exciting. I've thought about it, and it seems to me that they take all her interest."

"That explains it all," said Mrs. Roberts sadly. "That is the reason that the influences which have stirred us all so deeply, have taken no hold upon her. Girls, girls," she said with a cry of anguish in her voice, "pray for Helen Andrews. She has stupefied her soul with that reading as surely as she would her body if she took opium. I will try to arouse her to her danger, but I confess I am disheartened. Oh, I wish girls knew what they do when they drown themselves in light reading."

I left the place the next day, and never afterward learned whether Helen became a Christian; but the memory of that visit never comes to me without a sad thought of the girl-student who drugged her soul to sleep with novels.—*Dinnie Macdole Hayes, in American Messenger.*

THE BARRIER IN THE WAY.

MR. JANES, of M., was a pleasant as well as a moral man, but he was not a Christian.

His wife was one of God's children, and it was sad for her to feel that her beloved husband was outside of the safety-fold. She and other friends prayed for him, but all seemed vain, until a revival commenced in the church of which his wife was a member and himself a constant attendant.

Mr. Janes was soon under strong conviction, and friends prayed more earnestly than ever that he might find help from the only true source. It seemed hard for the proud moralist to submit to Christ; but he determined to seek until he found pardon and peace.

A friend and neighbor who was deeply interested in his welfare talked to him from time to time upon the all-important theme, and at length asked the distressed man if he was neglecting any known duty, and when the other hesitated before he should reply, he said, "Have you erected a family altar?"

This question was not asked from a sudden impulse, but after prayerful consideration; for the friend had feared to broach the subject, thinking if his neighbor chose to shun the duty, if duty it was, it might be the means of grieving away the Holy Spirit.

"I have not attempted family worship," said Mr. Janes, "and Mr. L. has been urging me to do so; but I shrink from doing the duty, although I confess that I feel it a duty."

The friend tenderly urged the anxious man to act according to the dictates of conscience, and at length Mr. Janes yielded so far as to say, "I will commence the duty to-morrow morning." It was then early evening.

"No, no," said his friend earnestly; "do it to-night; do not delay until morning."

The other, urged on by his own convictions and his pleading neighbor, said, "Well, I will to-night erect a family altar, as I know delays are dangerous."

The two parted, and Mr. Janes went home and faithfully performed the promise given, and in the very act found pardon, peace, yea, even joy. With the willingness to undertake the duty came the willingness to surrender all to Christ, and then came the longed-for blessing.

An anxious sinner often builds up a barrier between himself and the Lord, because he is not willing to give up all for Christ; and our God is

a jealous God—he will have the whole heart ready to receive him ere he will come in to abide with us. So small a matter sometimes proves a hindrance in the right direction, that it creates surprise when we afterward review our experiences.

In the above case, the duty of family prayer was the obstacle in the way; another is hindered because he loves some pleasure which duty tells him must be given up; and still another does not submit because he never can pray in the prayer-meeting—he is sure of that.

Friends, let nothing come between you and your God. His grace is sufficient for you; and he will have an undivided heart. Remember this.—*Selected.*

WHAT WE OWE TO POOR CHILDREN.

THE world owes some of its richest treasures to those who were deemed unfortunate in youth, and who looked to others at that unsheltered period for pity, protection, and help. Our country was discovered by Columbus. He was a hard-worked boy, and often knew the need of sufficient food. We owe our freedom of religion, which has made our institutions what they are, to Luther. The reformer once sung ballads in the street to procure the means of an education. Our advances in science started with Franklin; yet the inventor ate his penny roll in the city of Philadelphia when a lad, and knew what it was to feel all alone in the world. We owe the beginning of our cotton mills to Sir Richard Arkwright. He was the youngest of a poor family of thirteen children, and his father was a barber. The curse of slavery was removed from our land by the pen-stroke of Abraham Lincoln. He ate the bread of hardship in childhood, and went as poorly clad as the humblest child in the streets of any country village to-day. President Garfield was once a poor, hard-working boy. The great missionary of the century is Dr. Livingstone. He learned Latin from a book on his loom while at work, and he once said proudly on completing his education, "I never had a dollar that I did not earn." Professor Heyne, one of the greatest scholars that Germany or the world ever produced, was a penniless child. "Want," said he, "was the companion of my childhood. I well remember my mother's distress when without food for her children. I have seen her on a Saturday evening, weeping and wringing her hands as she returned home, having been unable to sell the goods that my father had made." A kind family helped him in his distress at school, and in so doing honored themselves and their country in a way of which they did not dream. Some forty years ago, there lived in one of the country towns of New York a slender little factory girl. She speaks of her early recollections of "noise and filth, bleeding hands, sore feet, and a very sad heart." She says, "I used often to rise at two o'clock in the morning, and do the washing for the family." She found friends. That girl was Emily Chubbuck Judson.

He who protects, assists, educates friendless children, makes the best contribution to the future that human resource can find. He builds himself a monument, not in marble, but in influence. Lips will call him blessed when the moss is filling the letters of his cenotaph. He lives for ends that do not terminate in himself.—*Hezekiah Butterworth, in Childhood's Appeal.*

—In Christian life virtue grows strong by resistance; experiences are sweetened by affliction; love of duty is increased by sacrifice; integrity is established by temptation; and joy becomes more precious through sorrow.

—Nothing can so bring a family into harmony, cordial love, and beautiful gentleness toward each other, as the spirit of Christ acted out in simplicity. So many who have love to the Master, fail to exhibit in little things the love of the Master in them.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 22, 1881.

U. SMITH,
J. N. ANDREWS,

Resident Editor.
Associate Editor.

THE GREAT CENTRAL SUBJECT.

IN the Bible-lecture class in the College, the subject of the sanctuary has been under investigation for the past week. At every examination of this question, the evidence in behalf of the view held by S. D. Adventists appears more satisfactory, the testimony more clearly defined and positive, and the possibility of any well-supported objection fainter and fainter; and in just the same proportion our wonder increases that any who are interested in the great question of the second coming of Christ, should reject this view of the subject, and persist in clinging to that misapplication which was the cause of the great disappointment in 1844, and from which has largely resulted the confusion and failures among first-day Adventists since that time. As we look at it, their attitude toward the S. D. Adventist view must result from a wonderful indifference which prevents their examining the subject, or from a strong personal interest in some direction. That this may appear the more clearly, let us look at some of the difficulties solved and the doctrines established by this question.

The view that the sanctuary of the new covenant is in Heaven; that it is cleansed by the service of our great High Priest in the putting away of sins; that this cleansing is the finishing of the mystery of God, Rev. 10:7, and the close of probation; and that it is for this reason, among others, a work of Judgment, marvelously simplifies some otherwise very perplexing questions, and makes room for some plainly predicted and necessary events which, on any other view, are not possible.

1. It makes provision for a preliminary work of Judgment, which must take place before Christ appears. The least reflection will convince any one that when Christ reveals himself in the clouds of heaven, there is no time given for the investigation of character, and the work of deciding who are worthy of the blessings he comes to bring; but he declares that his reward is with him, to give every man as his work shall be; hence it must have been determined before this what every man's reward is to be; and therefore, as soon as he appears, all the dead in Christ can be raised, while all the wicked dead are still left in their graves, and all the righteous living can be changed in a moment, in the twinkling of an eye. The subject of the sanctuary, as set forth in the Scriptures, brings this very preliminary work to view, assigns it a time and place, reveals the period of its beginning, and shows us its nature. But apart from this view of the subject, who can tell us by what this work of Judgment is determined, and when it can be accomplished?

2. It provides a time and place for Christ to confess before the Father and the holy angels the names of his friends, and deny those of his enemies. Matt. 10:32, 33: "Whoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." This he does as he finishes his work as priest in the sanctuary.

3. It provides a time and place for a blotting out of sins before Christ comes, as in Acts 3:19, 20, or the blotting out of names from the book of life, as in Rev. 3:5. As cases are examined in the sanctuary, the sins of all those who have secured pardon through the intercession of Christ will be blotted out of those books wherein our deeds are written; while, on the other hand, if they have not secured pardon, their names will be blotted from the book of life, and their sins retained against them.

4. It guards against the error of continually setting times for the Lord to come, inasmuch as it shows that no prophetic period reaches to that event—the longest and latest—the 2300 days—reaching not to the coming of the Lord, but to a work called the cleansing of the sanctuary, which must be accomplished before he comes.

5. It enables us to distinguish between the work of Christ as an offering for sin, and his work as a High Priest atoning for sin. In the first-named capacity he acted for all the world; in the second, for his people only; and by confounding the two, we are inevitably driven into Universalism on the one hand, or into predestinationism on the other. The subject of the sanctuary saves us from both, showing that the atonement is the very last act of Christ's service as a priest and mediator.

6. It establishes the doctrine of the immutability of the law and the perpetuity of the Sabbath, by bringing to view in the temple of God in Heaven, under the sounding of the seventh angel, the ark of his [God's] testament. Rev. 11:19. The ark was so called because it contained the tables of testimony, or tables of the ten commandments, which he calls "his" covenant. The fact that John applies the same name to it, as revealed in Heaven under the sounding of the seventh trumpet, shows that the same law exactly must be therein. Moreover, Christ's work, to be the antitype of the work of the earthly priests, must have reference to the same law that their work had reference to, which was the law of ten commandments in the ark.

7. It establishes the doctrine of the soon coming of Christ; for Christ comes as soon as he has finished his work as priest, and he is now performing the closing service of that priestly work. His coming must therefore be at hand.

8. It establishes the doctrine of the unconscious state of the dead, by showing that no part of the Judgment, which must precede the bestowal of rewards and punishments, could be performed till Christ reached the closing division of his work as mediator. Men and women have not, therefore, through all the ages past, been going to Heaven and hell, but are resting in their graves, awaiting the decision in their cases.

9. It gives us more clear, definite, and beautiful views of Christ's position and work than can be evolved from any other subject.

10. Finally, it sets the seal of divine truth, and of divine providence, to the message now going forth. Here we see the open door which no man can shut. Rev. 3:8. Through this, the ark of God's testament is seen in the temple in Heaven, and no one can shut off the view. Rev. 11:19. The truth will go forth. The message will be proclaimed, though God should have to find new messengers to carry it. The work cannot be overthrown, and will not come to naught; for it is the work of God, and cannot fail.

Do we make enough of this great central subject of that system of truth which belongs to this time? Line upon line must be given, till the people are made familiar with all its parts. Study to present it in such a way as to arrest attention, and show the importance which attaches to it. May Heaven speed the message forward in mighty power!

RELIGION.

INSPIRATION teaches that pure religion is the result of spiritual regeneration and illumination; that it takes hold of man's nature, and changes the current of his thoughts and actions, and is manifested by good works toward God and man. The rules by which the religious life is governed have never been changed since man's creation. The principles of God's moral government, emanating from himself, and being perfect from the first, admit of no change.

They are contained in the ten commandments. The principles set forth in them were binding on Adam and Eve. They were binding in the patriarchal age and the Jewish age. They are binding in

the gospel age, and will be eternally obeyed in Heaven by saints and angels, being written in their hearts.

By these principles is the knowledge of sin, and sin is the transgression of them. The voluntary death of Christ has reference to man's transgression of the principles of God's moral government; and in virtue of his shed blood, pardon is obtainable for sins that are past.

The present life is given us for a time of preparation, that we may seek the Lord by faith and repentance, and learn in the school of Christ the lessons of righteousness that shall qualify us for usefulness on earth and in Heaven. The effect of religion is assimilating. It assimilates the soul, body, and Spirit to Christ, and preserves the whole person blameless unto the coming of our Lord Jesus Christ. It subdues the spirit, sweetens the temper, and regulates the actions of the body.

Religion is the one thing needful, the pearl of great price, the true riches, the crowning glory of man. It is the best ornament of childhood and youth, the strength and power of middle age, the sure road to success in every laudable undertaking, and the glory of old age.

It gives comfort in affliction, eases the pains of sickness, smooths the dying pillow, and reconciles the soul to God. It takes away the fear of death and the dread of the grave. It seals the soul to God, insures a part in the first resurrection, conducts the soul to the gate of Heaven, to the presence of Jesus, who says, "Come, ye blessed." Ye have been faithful over a few things; I will make thee ruler over many things.

ALBERT STONE.

OUR MINISTERS.

IN articles published in the REVIEW last summer, Bro. White spoke of the condition of our ministers, and their inadequate support. Very little has been said upon this subject, but facts will soon compel us to pay more attention to it if we are to have any efficiency in this line of our work.

It is a fact to which none can shut their eyes that with few exceptions, our able ministers are those who began preaching many years ago; and of these we have but very few indeed, some of whom are rapidly wearing out. Scarcely a man of first class ability as a preacher has entered our ministry for years. Among our young ministers we do not see that growth that we might reasonably expect, and which is generally seen in the ministers of other denominations. Then again, how very few, comparatively, from our ranks are entering the ministry. With nearly seven hundred churches, and a membership of fifteen thousand, we have only about one hundred and fifty ordained preachers, and as many more licentiates. Yet, in our ranks, it is not difficult to find scores of bright, intelligent, and even well-educated young men. They appear to have as much natural talent as the young men of other denominations. Indeed they have excellent success in what they undertake, showing that they have real ability. With all our crying need of efficient ministers, why do not more of these enter the work? Surely there must be a cause. Is it not in the little encouragement which they receive in this direction? Look at the facts: When a young man receives a license to preach, he is told to go out and try his gift, but no definite promise is made him more than that merely his expenses will be paid; or if anything is promised him, it is a very meagre pittance indeed, perhaps from three to five dollars a week for time actually spent.

No man can be away from home and work all the time; hence about forty weeks is all a minister will generally labor during a year. If a Conference is very liberal with him, he will receive for his year's work somewhere from \$160 to 200. If he does not have good success, it will be less than that. Frequently young men have a wife to support, perhaps a child or two, or they may have a debt of \$100 or more for schooling. It can readily be seen that they

would have no reasonable prospect of living on such a sum as that. Hence they resort to canvassing, school-teaching, or some other business at which they can make a little money, designing afterward to enter the ministry; but once in business, they soon become attached to it, tied up in it, or in some way drawn away from all ideas of entering the ministry.

Then, again, those who make an average success of preaching receive only from five to eight dollars per week for time actually spent, usually about forty weeks in the year. This averages them about two hundred and fifty dollars per year. No man can support an ordinary family in any reasonable manner on such a sum. Those who do manage to live have to practice the most rigid economy, wear the plainest clothing themselves, wear it until it is old, and seedy and patched. Their families have to live in cheap houses with poor furniture and in the closest manner possible. They have little or no means to purchase a library, take journals or papers, or to avail themselves of other means of improvement. They are kept ground down constantly, and it causes them much anxious thought and careful planning to get through the year without actual embarrassment.

We do not deny but what men can and ought to grow even under such circumstances, but they must have more than ordinary energy, strength, and godly zeal. If all were made of such material as Paul or Luther, or even a few among us, they might make a tolerable success. But the great rank and file of ministers always have been and always will be made of quite inferior metal as compared with these great men. We must calculate for ordinary men of ordinary talents and under ordinary circumstances.

The body of our brethren, being composed of farmers, do not realize how much it costs a man to live when he starts with nothing, has a family to support, and must be away from home all the time, and pay the cash for everything he receives, even to a pound of butter or a bushel of potatoes. Brethren who raise most of the necessaries of life, or only have their store-bill to settle, think that two or three hundred dollars per year is a liberal allowance for a minister's family. Hence they are generally very close in settling with them.

But look at the difference. If a minister dresses respectably, as a minister ought to do to appear in the desk or in public, his clothes will cost him three or four times as much as though he were at work on a farm or at a trade. Satchels and trunks he must have, and these are soon smashed up. If he keeps up with the times at all, he must take different papers and journals, and five hundred dollars will not purchase him an average good library. Beginning with nothing, fifty dollars a year is the least a minister should lay out for good, necessary books; if he does not do this, he cannot be up to the average intelligence of the age. Ministers of other denominations have all the way from five hundred to three thousand dollars invested in their libraries, and they use them, too. But where are our ministers that can do that? or who calculates for this in settling with our preachers?

Our brethren tell me that if all would faithfully pay their tithes, it would amount to enough to pay off our preachers, run all our machinery, and pay all the expenses of the cause. Those who think so do not know what they are talking about. Perhaps, while we have no more ministers than we have now, and while they are kept on starvation pay, it might be somewhere near correct. But if we paid our ministers now in the field what they reasonably ought to have, and then as many more such as a reasonable support would put in the field, every cent of our tithe would be needed.

It seems to me that if our brethren could realize these things as they are, they would not withhold their support from the ministry, as many of them are now doing. D. M. CANRIGHT.

HE THAT ENDURETH.

"He that endureth unto the end, the same shall be saved." Matt. 24: 13.

A mighty tide of evil is bearing the world farther and farther from God, and its chilling waves are dashing their spray upon the very pews of the church. A sight painful to angels, it must have been, to behold

for six thousand years the great majority of earth's inhabitants in one grand procession marching down to death, led by the great arch-enemy of God. Steadily have the ranks increased; and now when Satan well knows that his time is short he is executing his best-laid plans to take men captive, and lead them at his will.

It will not avail us that we know the right way, and are somewhat aware of Satan's devices, if we do not walk uprightly. "Let him that thinketh he standeth take heed lest he fall." Our knowledge in such case would only increase the greatness of our downfall. Knowledge will not preserve us. True wisdom, which is sanctified knowledge, will direct us, as helpless and needy, to Him who is mighty to save. The most intelligent may be made by Satan to serve him as his most devoted children, and the strongest man, though he boast of his moral power and uprightness, cannot alone withstand his wiles. Jesus told us of all this in these few words: "Severed from me, ye can do nothing."

Who, then, will finally be saved? Who will finally awake in the possession of never fading glory and immortality? Who will share in the ineffable joy of the meeting by and by? Who will sing the song of the redeemed, and join in the triumphant strain of victory over death and the grave? Who will sit down with the Captain of our salvation upon his throne?

"He that endureth unto the end, the same shall be saved."

The love of the world, of old associations, the flattery of mistaken friends, the present ease of the broad way, will doubtless cause many who once loved the truth to turn from it, and choose an easier religion or none at all. Oh, fatal turn! "He that endureth to the end, the same shall be saved." There is no safety far from God. Enoch walked with God, and they who endure the trials and temptations of these times must do the same.

"Nearer, my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me."

There never was a time when the power of the adversary was so manifest. God's people must keep their eyes upon Jesus. They must struggle toward the light. "Strive to enter in at the strait gate." If individuals do this, they will be sure of eternal life. Jesus says of those who faithfully put their trust in him and follow him, "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." St. John 10: 27.

Dear reader, are you tempted to give up the struggle? The truth is the same as when you so joyfully received it. The change is in you. Satan has beguiled you by his softest arts to neglect little and larger duties, until you feel almost ready to give up everything. Why will you turn from the pleading voice and outstretched, bleeding hands of Him who laid down his life to save you, and join the ungrateful ranks of those who follow their own destroyer? Will you not make one more and a lasting effort? By and by your probation will end, and the angel will execute the command, "Cut him down. He is a useless, fruitless tree."

"I counsel thee," says the True Witness, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." With a yearning more intense than that of a mother for her wayward child, Jesus counsels us to procure of him the means to save ourselves. May God beget within us a willingness, yea, an anxiety, to accept this kindly counsel, and lay hold afresh of the hope of eternal life. C. W. STONE.

ELECTION OF CHURCH OFFICERS IN MICHIGAN.

THE time has nearly arrived when the annual election of our church officers is to take place. According to the resolution adopted by the Michigan Conference at its annual session of 1880, this election shall be held in each church at the time of the January quarterly meeting, except in churches where dissatisfaction with the incumbent has been expressed by at least a respectable minority of the church. In such cases as the one last mentioned, the election of officers is to be deferred until proper help can be provided by

the Conference Committee, after being notified of the fact by the church clerk.

The annual election of our church officers does not necessarily imply a change of officers. On the contrary, it is thought best not to seek changes unless the condition of the church or the course of an officer, actually demands a change. Yet there exist good reasons why each church should annually consider the names of those who are to be its spiritual leaders.

1. Each church should have its very best talent for officers. Those best qualified by spiritual growth and natural endowments should be selected for the offices of elder and deacon. But it often happens that when a church is organized, the members are not fully acquainted with each other, and consequently know little of each other's qualifications. In fact, it is usually the case that no one of those entering the organization has ever had that religious experience that would develop any talent in this direction.

Under such circumstances, the best that can be done is to select such persons as the church can unite on, and place them in the positions, hoping they will develop that spiritual growth and tender care for the church that will fit them to bear these responsibilities for an indefinite period. In the meantime, however, there may be some other person who has developed a growth in spiritual things, so as to be more eminently fitted for the position than the one first placed there. In this case the church must see that it would be proper to make a change, though without any feeling of disrespect toward the incumbent; yet unless there is a system which recognizes this contingency, and will provide for it, it would be a hard matter to effect a change without doing violence to the feelings of the one who has held the position, and possibly to the feelings of some of his personal friends as well. As it now is, every one will understand the matter, and consider it no personal affront when the unanimous choice of the church selects another person for the position he has formerly occupied.

2. There is no good reason why the elders and deacons of our churches should not, as well as our preachers, have their cases duly considered each year. Even after receiving ordination, unless his credentials are renewed annually by the Conference—the granting of which approves his course the past year as well as renews his authority—the minister's authority as such ceases. This system is recognized by all our people to be a good one, because it tends to make each minister feel the due weight of his responsibilities, and to prevent his becoming careless and slack in his work. Why not let each church officer be placed on his good conduct as well, and understand that his continuance in office depends on his general fitness for, and his consecration to, the work?

3. Another advantage in having these annual elections is that when the election takes place, each officer has the satisfaction of knowing whether his past services are appreciated or not, and if re-elected he can enter upon the duties of the coming year with courage, because he knows he has the support and hearty co-operation of his brethren.

When re-elected, it is not necessary for the elder and deacon to be re-ordained, as an ordination to these offices holds good as long as the individual continues to hold the position. Hence, in all the churches where no dissatisfaction with the present officers is known to exist, the Conference Committee recommend that each church in the State meet together on the first Sunday in January next, and elect their officers for the ensuing year. But where it is plain to be seen that differences will arise, resulting in the demand for a change of officers, the resolution of the Conference makes it necessary for the Executive Committee to be informed of the fact, and the election in that church to be deferred until proper help shall be furnished by the committee. Moreover, if no one should manifest any dissatisfaction until the day of election, and then for the first time make it known, even in that case the election should be postponed to await the action of the Conference Committee.

The reason for this restriction is two-fold. 1. If new officers were chosen, they are not qualified to fulfill the duties of those offices until ordained, which would require the presence of a minister, and the old officers would consequently fill the positions until the ordination of the newly elected ones. This would virtually make an election under such circumstances of no effect until the arrival of a minister. 2. The difference manifested might upon investigation be seen to be only the result of some slight personal or party spirit, which with good counsel might be allayed, much controversy be saved, and union and general good feeling be preserved to the church.

MICHIGAN CONFERENCE COMMITTEE.

THE THIRD ANGEL'S MESSAGE.

BY JULIA E. GREEN.

The last great warning message
Is sounding loud and clear;
Its tones are shrill, inviting,
And all who will may hear.
Its solemn notes are sounding
From quiet Switzerland,
From France again rebounding,
Strike Norway's icy strand.

Like morning sun it shineth
From eastern hills of Maine,
But not like it declineth
When western coasts we gain.
Its rays are reaching farther
Than morning sun e'er shone:
The great Deliverer's coming,
Who will for sin atone.

This message brings the tidings
That whosoever will
Observe the faith of Jesus,
The Father's law fulfill,
Shall 'scape his indignation,
Shall never feel his wrath
Reserved for those who hate him,
Who walk the sinner's path.

O ye who hear this message,
How can ye idly stand,
And fail to tell your neighbors
Redemption is at hand?
How can you lock the tidings
Within your breast alone?
Do they not burn within you?
Oh, haste to make them known!

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.

MICHIGAN.

Birmingham, Nov. 11.—Finding work to do in this church, and a good outside interest, we have continued our meetings here three weeks. We are encouraged to see the brethren and sisters manifest the "go forward" spirit. We continue here a few days longer, hoping for good results. Can hardly expect to reach our newly appointed field of labor in the Alaiedon division before the General Conference, but would request the church elders in that division to write to us immediately at Battle Creek concerning the condition and needs of their respective churches.

G. K. AND J. A. OWEN.

Otsego and Allegan.—There is a good interest at Otsego, both in the church and from the outside. Nearly all the young people are now trying to obey God. Our prayer and social meetings are most excellent. Two have begun keeping the Sabbath, and others are nearly ready to do so. Our house is filled every night. We praise God for the good work begun.

Last Sabbath, I was at Allegan, by request of Bro. Littlejohn, to attend baptism. Many came from Monterey. A deacon was ordained, one added to the church, and three young men baptized, the fruit of Bro. Littlejohn's labor.

D. M. CANRIGHT.

St. Charles.—The good work of the Lord has been going forward in this place during the past week. In consequence of the muddy roads and scattered condition of the brethren, we could not hold meetings at the meeting-house in the village, but we have visited from house to house, and held meetings in a school-house some two miles from town.

When Sabbath came, we had a full attendance. Two discourses were given during the day, and in the afternoon twenty-four, who were not members of the church, responded to a call to come forward for prayers. On Sunday, eight, in the presence of many witnesses, were buried with their Lord in baptism. In the evening a discourse was given to a full house, many of the citizens of the place being present. The work here is only partially done, and before we leave we expect that more will be baptized.

We have longings to see the work go still deeper and more thorough. There are a goodly number of young persons in the families of this church. If these young people would give their hearts unreservedly to the Lord and his service, it would be a source of very great encouragement to the church.

We thank God for what has been accomplished so far, and take courage.

Nov. 14.

A. O. BURRILL.
M. B. MILLER.

Allegan County.—Since my last report, which was made just previous to the camp-meeting at Grand Ledge, I have labored in this county. I spent Sabbath and Sunday, Oct. 15 and 16, with the church at Leighton. The rain fell almost incessantly during our stay in that place, and materially lessened the usefulness of our meetings.

On Oct. 30, we commenced a series of meetings in Hilliards, a railroad station on the L. S. and M. C. R. R. between Allegan and Grand Rapids. Thus far the interest has been fair, and we hope for some fruits of our labor.

Last Sabbath, Eld. D. M. Canright baptized three young men at Allegan, who have united with the church in that place. These young men, with three others, were brought into the truth as the result of our meetings at Abronia. They are in the morning of life and in the vigor of strength, and, if consecrated to the work of Christ, are capable of performing much for the honor of the Master. To them we hope the words of John may ever apply: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14.

Bro. A. Kunz is assisting me at the present time.

W. H. LITTLEJOHN.

Casnovia.—I came to this place about two weeks ago, to see if the interest from which I was called to bury my dear companion could be regained. The weather and roads have been so bad that I could only hold meetings a part of the time, and they have been quite thinly attended. Last Sunday evening, I gave my last discourse. The house was well filled, and some interest and considerable feeling were manifested. But the people seem unwilling to obey the convictions of the Spirit.

One lady bore testimony in some of my meetings last summer, and said she had long been a church-member, but had not united with her people here because of a lack of union among the members, and that she was becoming convinced that the Seventh-day Adventists were the people of God. In company with her sister who loves the truth, she attended the camp-meeting at Grand Ledge, and there took a decided stand; was baptized, and is now rejoicing in the hope of being prepared to meet her soon-coming Lord. I visited her last week. Her husband is a man of influence. He has been admitted to the bar, and for many years has been justice of the peace, having lately given up that office on account of ill health. We hope he will make haste, and delay not, to keep God's law, and thus secure eternal life.

MRS. E. B. LANE.

VERMONT.

Warren and Moretown.—Since our last report, we have given lectures in Warren and Moretown. Three have embraced the truth in Warren.

We also had very encouraging meetings with the brethren and sisters at Waterbury, Waitsfield, and Cabot. We organized Sabbath-schools among the new friends of truth at Waterbury Center, and at Waitsfield. We now go to labor in a new field.

Eld. McLucas, a First-day Adventist minister at Burke, Vermont, has taken his stand upon the truth, to observe and advocate the Sabbath.

D. T. BOURDEAU.

R. S. OWEN.

Burke, Nov. 9.

KANSAS.

Marquette, Nov. 10.—We closed our tent-meeting here Oct. 15. The weather was stormy much of the time, and but little interest was manifested. We sold some publications, and one man took a firm stand upon the truth and was baptized, uniting with the Coopersburg church.

R. F. BARTON.

P. L. HOEN.

Ballard's Falls.—Our labors at this place closed Nov. 2. Labored there ten weeks. Besides laboring for the church, we gave a course of lectures at the Ballard school-house. Nine were converted and added to the church,—eight by baptism and one subject to baptism. One joined by letter. There are several others who began to keep the Sabbath, that we hope will soon join also. The Lord blessed our labors very much. The church was much strengthened, and is better prepared to fight the good fight of faith. It was found necessary to separate two members from the body.

We organized a Health and Temperance club of sixteen full teetotal members, twenty teetotal pledge members, and six anti-rum and tobacco pledge members. All the teetotal members but five or six drank

more or less tea and coffee when we went there. May God bless the good work of temperance.

Several tract and missionary meetings were also held with good results. Bro. N. P. Dixon gave instructions in regard to the keeping of individual pass-books as taught by Bro. Whitney. We realize more than ever the importance of the tract and missionary work.

M. AND H. ENOCH.

Bull City, Kansas, Nov. 9, 1881.

Labor among the Churches.—Returned home August 2, and have spent the time since then in securing needed rest, in caring for temporal affairs, and in holding meetings. At Ft. Scott we effected a temporary organization, consisting of thirteen members. Bro. George Smith was elected leader. Sabbath-school and meetings are held, and prayer-meetings on Tuesday evenings. We have purchased a lot on which we think of building a meeting-house the coming summer.

Sept. 2-4, held meetings at Uniontown with the few at that place. Oct. 1-3, was with the Centerville church. Here sickness and a heavy rain made our company small for the time being. But the meetings were encouraging. Peace and harmony prevail; and most present evidences of a growth which is encouraging. Oct. 13-18, attended the Parsons camp-meeting.

Oct. 28-30, was at Bethany, Osborn Co. Here we were under the painful necessity of cutting off some of the old members. Oct. 3, came to Lebanon, in Smith county. Here we found the brethren in deep trial, but not disposed to surrender to the enemy. We happened at their prayer-meeting unexpectedly to them, and were greatly pleased to see how earnest their meeting was. They seemed like men interested in business, all in haste to act their part. As one would cease praying, another was ready; so also in speaking. As our meetings progressed, and the sword of the Spirit probed the wounds Satan had made, all seemed to see clearly. Hearty confessions wet down with tears, and earnest declarations of love and fellowship, were freely made. We left this church, we think, where they will grow in grace and strengthen in Christian character. They have built a neat sod church since we were here six months ago. It is comfortably seated, has a good floor and pulpit, is plastered, and all paid for. It is more respectable for a place of worship than we have many times seen in older settled countries, and far more comfortable in cold weather.

J. H. COOK.

NEBRASKA.

Labor among the Churches.—At Silver Creek and Columbus, Bro. Cudney assisted in holding meetings and completing the organizations.

At Valparaiso, some of the brethren are letting little things separate them from great blessings.

At Camp Creek the weather and going were so unfavorable that the attendance was small.

The quarterly meeting of Dist. No. 3 was held at Weeping Water. A club of *Signs* was ordered, and the missionary spirit revived.

The quarterly meeting of Dist. No. 2 was held at Seward. Notwithstanding the meagerness of their income, the few here ordered thirty copies of the *Signs* to assist in letting the precious light of present truth shine in that vicinity. At the last two of these meetings, Bro. Nettleton assisted in the work, after which he went to the southern part of the State.

May God direct and bless both him and the missionary workers.

CHAS. L. BOYD.

IOWA.

Labor among the Churches.—Since the Woodbine camp-meeting, I have labored among the Scandinavian churches in Iowa, with the exception of attending the general meetings at Sioux Falls, D. T. I have in this time visited and labored more or less with the churches at Emmettsburg, Spencer, Weston, Altamont, Bowman's Grove, and Elkhorn. At some of these places I only held three meetings, as my time would not permit of more.

At Weston I remained one week, and held twelve meetings. The interest here steadily increased, and the word spoken seemed to affect many hearts. The church was very much encouraged. The interest was such that we decided to return there, and hold further meetings.

The blessing of the Lord has been with us at every place, in a large measure. Our brethren have been much encouraged, and the outside attendance has been good.

We lament the spirit of worldliness and spiritual lethargy that is becoming so general. May we be aroused and realize the time and our situation before it

is too late. Yet I fear many will not be fully awakened till it be too late,—till the trump of God is heard.

I think that a short series of meetings in many of these places would result in much good, not only in strengthening the brethren and sisters, but in adding others to their numbers. We hope the way may open for such labor.

Nov. 14.

MAINE.

Allen's Corner (Deering), Nov. 9.—When my report of Oct. 12 was written, we were still holding meetings in South Woodstock. Ten, in all, commenced to serve the Lord, and to keep his holy Sabbath; others who had backslidden took hold anew. Four were baptized; others, I hope, will go forward in this duty soon. We obtained three subscribers for *Good Health*, two for the *Review*, and eleven for the *Youth's Instructor*, and six copies of the *Signs*, with the premium, were taken for the Milton church. Sold about \$17 worth of books and tracts.

We held a few meetings at Sumner and Milton. Our brethren in Milton have been feeling somewhat discouraged of late. There are some things there that must be made right before prosperity and the blessing of God can attend them. I think prayer is greatly neglected among them, and I hope they will so earnestly seek help from God that they will be able to come up on all points where they have failed in the past, and be a strong church, capable of doing much to lead others that are now in darkness to the light of precious truth.

We ask your prayers.

SAMUEL J. HERSUM.

INDIANA.

Labor among the Churches.—The past four weeks I have labored at Ligonier, Wolf Lake, Nobles, and Mechanicsburg.

At Ligonier our meetings were excellent. During the past two years their church has been favored with the labors of Eld. Sanford Rogers, who has resided there. Union and harmony have prevailed, and the spiritual advancement of the church has been very marked since he became its elder. He has been called to California to labor in the cause there. He spent his last Sabbath with them while we were holding meetings there. The parting meeting between the church and Bro. and Sr. Rogers was an affecting one. They will be greatly missed.

The Lord seemed especially to bless at our ordinance meeting. First-day, Oct. 9, three were baptized and taken into the church. They embraced the truth as the result of our tent-meeting held at Milford one year ago last June. When we took down the tent, we did not know that a single individual would live out the truth; but fruit has since appeared, until now there are five who have united with the Ligonier church, and are distributing reading matter to get the truth before others, and giving quite liberally of their means to support the cause. To the Lord be the praise for this, another evidence that every earnest effort put forth in the cause of the Master is destined to bring its good results.

At Wolf Lake I found the greater part of the church still living out the truth, and trying to advance in divine life. Our meetings were good. We celebrated the ordinances, and all seemed encouraged. The outside attendance was quite large. Bro. Marlow, who has relatives living near Southampton, England, donated ten dollars to help pay for *Signs* sent to that country.

Sabbath and first-day, Oct. 29, 30, and several days thereafter, held meetings in connection with Brn. Covert and Thompson at Noblesville. Three years ago last August we pitched our tent at Noblesville, the county seat of Hamilton county. At that time there were but two or three in the county who knew anything of our views. The Lord blessed our tent effort, and a small church was organized. They have been fully united, and the Lord has blessed, and at the present time there are about forty who belong to the church.

During the past summer, through energy and sacrifice, they have erected a neat, plain house of worship 24x36 feet, and have it all paid for but about \$130, which is amply secured. The meeting-house is nicely located, being only two and one-half squares from the public square.

Others of our ministers have labored at two or three points in the county, and some have embraced the truth. During our meetings, nearly seventy-five Sabbath-keepers were present, most all of whom have embraced the truth during the past three years.

The meeting-house was solemnly dedicated to the service of the Lord's cause, first-day, Oct. 30. Throughout the meetings, all seemed joyful in the

Lord. Five were baptized and received into church membership. The outside interest was good, and we hope to be able to give a course of lectures in the house during the winter, and thus induce others to embrace the truth.

S. H. LANE.

THE SOUTHERN FIELD.

REPORT FOR OCTOBER.

WHILE in Jackson Co., Miss., during the month of October, the way did not open for many meetings. The few I held were with those not much acquainted with our views, and not much interest was awakened. The fourth Sabbath and first-day I spoke in a Baptist house about twenty miles west of Mobile. Those present were mostly Baptists. The attention was very good. I spoke on the manner and evidence of Christ's soon coming. Several expressed themselves well pleased, and indorsed the views set forth. I think many souls could be gathered to the truth in the South, if the labor could be put forth.

I returned to Alabama to fill my appointment on the fifth Sabbath. The meeting on the Sabbath was very good; on first-day it was broken up by rain. I learn that the camp-meeting had a good influence on some not of our faith.

I have been some discouraged during the last month by aches and pains resulting from dyspepsia. I had been free from it for nearly five years. Dear brethren, pray that I may not be hindered from the work. While in Mississippi I attended a Methodist camp-meeting, the first one I have attended in the South. I think it has been thirty-five years since I attended one before. I could see a marked change, but not for the better. The way they got up a happy state of feeling was by singing. I think there were sincere persons there, who love the truth as far as they see it. While on my way to Mississippi, I called on a Methodist minister. He was fully convinced that the "seventh day is the Sabbath." He is a sample of persons I often meet with. They are satisfied that there is a wrong in the religion of this age, as seen in the churches. They are bewildered. They can't account for the state of affairs. They don't know what to make of them. They are looking for, they know not what.

C. O. TAYLOR.

FOUND THE TRUTH.

A BROTHER residing in Burke, Vt., writes to the Office, under date of Nov. 7, 1881, as follows:—

I have been reading tracts and papers printed at your Office, and by reading them I have accepted the truth. About eight years ago, I found the Lord to the rejoicing of my soul. Have been laboring with the First-day Adventists as a minister of the gospel, accepting the truth as I received light from the Bible. I am now keeping the Sabbath, the day that God sanctified after resting from his labors. I wish to thank you for the good your papers and tracts have done me. I thank God that he has brought me into present truth, and I would ask the brethren and sisters in Christ to pray for my family, that they also may be brought into the light and truth of God's word.

BE A CHRISTIAN AT WORK.

Don't be afraid of killing yourself with overwork. Men seldom work so hard as that on the sunny side of thirty. They die sometimes, but it is because they quit work at six P. M., and don't get home until two A. M. It's the intervals that kill. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

There are young men that do not work; young men who make a living by sucking the end of a cane, and who can tie a necktie in eleven different knots and never lay a wrinkle in it, who can spend more money in a day than you can earn in a month. But don't you do that. Just find out what you want to be and do, and take off your coat and make success in the world. The busier you are, the less evil you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holiday, and the better satisfied will be the world with you, and you with yourself.—*Christian at Work.*

—Christ took your nature, and came into your place, to justify you; he took possession of your heart, to sanctify you; he advocates your cause before God the Father, to comfort you; he reigns on the throne, to command you; he will come again, to judge you.

Our Tract Societies.

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

MONEY.

MONEY borrowed is a foe
Vailed in kindly seeming;
Money wasted is a friend
Lost beyond redeeming.

Hoarded, it is like a guest
Won with anxious seeking,
Giving nothing for his board
Save the care of keeping.

Spent in good, it leaves a joy
Twice its worth behind it;
And who thus have lost it here,
Shall hereafter find it.

—Selected.

FOUND OUT AT LAST.

BY ELDER S. N. HASKELL.

DURING the past tent season, the fact that very much more can be accomplished by the living preacher when papers and tracts are distributed in connection with his labors than if not, has been demonstrated in Nebraska and in California. To a certain extent, this has ever been a self-evident truth among Seventh-day Adventists. The new feature introduced in the work in these Conferences consists in preparing minds to receive the truth in advance of tent-meetings, by furnishing reading matter, visiting, and praying with families. In some instances the *Signs of the Times* was sent directly from the Office to a large number of persons in the village or neighborhood where the lectures were to be given. In other cases, the papers were sent to the canvasser or colporter, who distributed them. In either case, the distribution of reading matter was accompanied by personal labor. The course pursued is as follows: At the first visit it is stated that the paper will be sent free for a few weeks, so that they may become acquainted with its character and contents. Its different departments, the good it has accomplished, and such items as will leave a favorable impression on the reader, are mentioned. When the second call is made, tracts and other publications are taken along with the *Signs*, and thus the work is followed up. Subscriptions are obtained for our periodicals, and such labor bestowed as the case seems to demand. It requires discretion and the fear of God, in order to thus labor effectually. But God has thus far blessed the effort. After this work has been followed up a few weeks, and the interest of the people has become enlisted in the doctrines taught, the lectures commence.

In every instance, as far as we have been able to learn, where this method has been adopted, success has attended the effort; souls have embraced the truth, and churches have been raised up. In one instance a meeting-house worth not less than \$3000 has been built by a church raised up in this manner. This speaks well for the plan. In another case, the work commenced by a young man's visiting the sick, acting as nurse, and distributing health publications. He organized a temperance society, the members of which nearly all signed the teetotal pledge. Our denominational works were next introduced, and although not holding a license from any Conference, he called meetings in the school-house, and explained the truth to those who attended. In a few weeks a company of twenty-three had embraced the Sabbath, giving evidence of conversion, and a minister was sent to baptize them. An extensive interest was also awakened in the surrounding country.

A REMARKABLE DREAM.

In looking over the back volumes of the *Signs*, I find in the issue of Nov. 11, 1875, six years ago, a dream which sister White had in Rome, N. Y., some time previous, and which seems to accord with this feature of the work. We quote the following: "There should be more earnest efforts made to enlighten the people upon the great subject of health reform. Tracts of four, eight, twelve, sixteen, and more pages, containing pointed, well-written articles on this great question, should be scattered like the leaves of autumn. Small tracts on the different points of Bible truth applicable to the present time should be printed in different languages, and scattered where there is any probability that they will be read. God has placed at the command of his people advantages in the press which, combined with other agencies, will be successful in extending the knowledge of the truth. Tracts, papers, and books, as the case demands, should be circulated

in all the cities and villages in the land. Here is a missionary work for all to engage in. There should be men trained for this branch of the work, who will be missionaries and will circulate publications. They should be men of good address, who will not repulse others nor be repulsed. This is a work to which men would be warranted in giving their whole time and energies, as the case demands.

"Those who distribute tracts gratuitously should take other publications to sell to all who will purchase them. Persevering efforts will result in great good. Very many souls have been converted to the truth by reading papers and tracts alone, who would not have been reached without them. God has committed to his people great light. This is not for them to selfishly enjoy alone, but to let its rays shine forth to others who are in the darkness of error.

"You are not, as a people, doing one-twentieth part of what might be done in spreading the knowledge of the truth. Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the word alone, without the publications. The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and people. Many minds can be reached in no other way. Here is true missionary work, in which labor and means can be invested with the best results."

The above dream contains many thoughts worthy of consideration. Though it does not lay out the precise method of operation, it does plainly state that "very much more can be accomplished by the living preacher with the circulation of papers and tracts, than by the preaching of the word alone without the publications." It is well known that the preacher more than trebles his usefulness by visiting families and praying with them. It is the fireside preaching that reaches hearts and makes public labor effectual. If the labor be put forth before the course of lectures commences, the conscience is touched, and the interest to hear will not be merely of a novel character. Using the *Signs* largely is better than tracts alone. Tracts have a denominational caste to begin with. *The Signs of the Times* is a title that well expresses the character of the paper, and yet it is sufficiently general not to be objectionable at the first sight. In fact, it is a heading that will strike the eye of the beholder favorably.

The work above described, if performed with faithfulness and a heart which feels a burden of the work, and is softened by the grace of God, will often develop the person who performs it into a successful laborer. Experience in a number of instances has proven this. The colporter, after having his sympathies drawn out for others in private conversation, will feel, when he comes to speak publicly, an inspiration of something besides mere theory.

As a people and ministry, we need more of the divine sympathy to unite hearts to the Lamb of God. An intellectual religion may convert heads, but it requires something more to mold the soul. We think the plan set forth in the former part of this article meets the case the best of any which has as yet been adopted, and we therefore recommend it to all. Another point mentioned in the dream is that men should be

TRAINED FOR THIS WORK.

The best method of training men that they may become successful colporters, will include not merely theoretical instruction, but practical lessons that will give an experience. The necessity for this kind of education has been felt in every branch of science taught in our schools. Therefore it is quite common to have schools where real business is transacted in connection with the principles taught. It is practical men who move and mold society; men who have met and overcome the obstacles of life are the men of use. The mind may be enlightened and directed into certain channels. General principles can be laid down, but something more is needed if a man becomes really useful. It will require efforts prompted by a heart which feels the burden of the work and a soul drawn out after others. The individual will thus learn to adapt himself to the wants and circumstances of those for whom he labors. A successful canvasser can usually be a successful colporter, provided the same talent be consecrated to God, and the object be to convert souls.

It seems, therefore, that with our publishing houses there should be some arrangement whereby a subscription department can be opened, and conducted by proper persons, where individuals can procure publications for canvassing and receive sufficient remuneration to defray expenses while adapting themselves to the work. We are acquainted with a number of individuals who by canvassing for the "Home Hand-

book" have become successful missionary workers. One young man obtained over one hundred subscribers for this book within two months, and within three months over two hundred subscribers for *Good Health*, besides distributing many thousand pages of reading matter. Another, while canvassing, exerted an influence which has resulted in individuals embracing the truth. His interest to see these individuals embrace the truth was equal to that of selling the book; and yet the time and strength of both of these persons were devoted to the work for which they were canvassing.

Many have embraced the truth who had previously been successful canvassers for various works. They immediately looked for something of this kind among us. They tried canvassing for *Good Health* and our denominational works, but these failing to meet their expectations financially they have become discouraged, and either sought other employment or canvassed for other publishing houses. There has been in some of these things too great a fear of running risks, or venturing. We shall expect to see something done at our coming General Conference to open a door for those who wish to enter the field as colporters by way of obtaining an experience of this kind. If it has taken us six years to learn how to do missionary work successfully in some of its features, we should not be as long in adopting it, or properly encouraging this kind of labor.

ILLINOIS T. AND M. SOCIETY.

THE report of the Illinois T. and M. Society for the quarter ending Sept. 30, 1881, is as follows:—

Membership,	411
No. of reports returned,	173
" members added,	3
" " missionary visits,	392
" " letters written,	845
" " " Signs taken in clubs,	199
" " subscribers obtained,	110
" " pp. tracts and pamphlets distributed,	34,429
" " periodicals distributed,	4,492
" " Annuals	145
Rec'd on membership and donations,	\$58 41
" " sales,	67.25
" " periodicals,	139.08
" " T. and M. fund,	22.00
" for General T. and M. Society,	13.70

Dists. No. 7 and 11 failed to report.

L. S. CAMPBELL, Sec.

INDIANA T. AND M. SOCIETY.

QUARTERLY REPORT.

THE fourth quarterly meeting of the Indiana Tract Society for 1881 was held at Noblesville, Ind., Oct. 30, Eld. S. H. Lane presiding. Meeting opened by singing and prayer. Minutes of last meeting read and accepted. The report of labor for the past quarter is as follows:—

No. of members,	198
" " reports returned,	119
" " members added during quarter,	4
" " " dismissed " " "	4
" " missionary visits,	94
" " " letters written,	72
" " " Signs taken in clubs,	28
" " new subscribers for REVIEW,	17
" " " " " Signs,	9
" " " " " Good Health,	5
" " " " " Instructor,	6
" " " " " College Record,	2
" " " " " other periodicals,	1
" " pp. tracts, etc., distributed,	44,593
" " periodicals	1,594
" " Annuals	4
Rec'd from memberships, donations, etc.,	\$15.65
" " sales,	33.16
" " for periodicals,	83.31
" " on T. and M. reserve fund,	9.75

Total, \$141.87

S. H. LANE, Pres.

W. A. YOUNG, Sec.

INDIANA T. AND M. SOCIETY.

ANNUAL REPORT.

THE ninth annual session of the Indiana Tract Society was held in connection with the camp-meeting near Marion, Ind. The first meeting was called to order Sept. 23, 1881, by the President, Eld. S. H. Lane. J. T. Richards was chosen Secretary *pro tem*.

After the opening exercises, the minutes of last meeting were read and accepted.

The President was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 26.—After the opening exercises, the minutes were read and approved.

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

It was urged upon the members that they be more liberal in their donations, in order to relieve the State of its present indebtedness.

No. of members,	198
" " reports returned,	383
" " members added,	21
" " missionary visits,	214
" " letters written,	333
" " Signs taken in clubs,	182
" " new subscribers obtained,	383
" " pages tracts, pamphlets, etc., distributed,	149,557
" " periodicals distributed,	20,989
" " Annuals distributed,	1,571
Cash received,	\$511.39

Adjourned *sine die*.

S. H. LANE, Pres.

S. S. SHROCK, Sec.

LIVING FOR GOD.

NOT always nor often does God invite us to do some great thing for him. Isaiah volunteered to go to his own people, his own neighbors, and to try, with his cleansed lips, to make their lips clean. And though at times he had to rebuke princes, and to pronounce the doom of nations, yet it was his whole life which he dedicated to God, with all its petty details of daily conduct. It was part of his work to live with the prophetess whom he took to wife according to a divine law, to name and train his children so that little Immanuel and little Maher-shalal-hashbaz should be "for signs and for wonders in Israel from the Lord of hosts."

And, in like manner, God sends us to our own people, to our kinsfolks and acquaintance. We have been cleansed that we may cleanse them. And we are not to wait for great opportunities which may never come to us, and for which we might not prove fit if they did come. We are to endeavor so to order our whole life by a divine law that, even in the trivial round and common task, we may show that we have taken God for our King, and that we delight to do his will. It is by this constant and patient heed to the little things of daily conduct that we are gradually to build up a character and life wholly consecrated to him; and if we do but take the trivial occasions for self-conquest and self-denial, for resisting evil and doing good, which every day affords, we may safely leave God to link on day to day, and duty to duty, and to draw all our poor and imperfect acts of service into the large and effectual ministry by which he is teaching and saving his people.

This, then, is our high calling and vocation—to live for God, so that our very lives may speak for him. To this service we are invited to volunteer, that, while serving, we may be free. For this service, if only we choose it, God qualifies us by revealing to us the sacred and abiding realities which underlie all the shadows and changes of time. And, indeed, the service is often so hard, and appears to be so unsuccessful, that we cannot hope to be steadfast in it unless we see all that Isaiah saw, and share his strong persuasion that God rules over all, and rules for all good. If we would understand what the difficulties of this divine service are, and where lies our hope of being faithful to it, we have but to consider the task which the prophet was called to undertake, and the motives which secured his fidelity.—*Samuel Cox*.

—The truth is clear, as clear as prophecies fulfilled and fulfilling can make it, that the end is very near, and the great day of the Lord is at hand. Christ is soon to come; and the question is *now* in order, "Who may abide the day of his coming? and who shall stand when he appeareth? It is better to make this solemn inquiry now than by-and-by to join the great lamentation, "The great day of his wrath is come, and who shall be able to stand?" R. F. C.

—That which is the truth teaches the doctrine of love to all persons, but by virtue of that love it teaches also to hate the errors which mislead and the delusions which blind them. The truth, therefore, is necessarily exclusive of its opposite; and to propose a peace between them is simply a disguised mode of proposing to truth suicide, and obtaining for falsehood victory.—*Gladstone*.

SPECIAL MENTION.

THE CHURCH AND STATE CONFLICT IN PRUSSIA.

THERE is evidently a growing spirit of compromise now appearing between Prussia and the Vatican, and both parties are anxiously looking forward for some means whereby to end a conflict that has in some regards been bootless to them both.

The main cause of the trouble was the senseless endeavor on the part of Pius the Ninth to force Prussia and Germany to bow to the insane demand of the syllabus. This late pontiff was nothing if not obstinate, and unless he could rule in the new Germany that was about to arise out of the conflict between France and the whole series of German States, he seemed determined to ruin. This interference with its internal officers Prussia especially repudiated by a long series of enactments in self-defense against the aggression of the church, of which the crowning ones were the May Laws, mainly intended to take all educational matters out of the hands of the priests and Jesuits, and confide them to those of lay teachers appointed and sustained by the State. The result was a refusal on the part of the ecclesiastical agents of the State to obey its dictates, which rebellion ended in the deposition of a great number of church dignitaries, from bishops down to the lowest church officials.

These malcontents then commenced a fierce conflict with the State on the political arena, which has lasted with varying fortunes until quite recently, when negotiations began between the two parties with a view to cease hostilities and come to a better understanding of their mutual relations. Now both sides claim a victory in this result, which in reality belongs to neither. Bismarck has not been humiliated by the pope, nor has the latter and the Curia absolutely yielded any vital position. The May Laws are not abrogated on the one hand, nor are the claims of the church abandoned on the other. But while Leo XIII. has assumed a conciliatory policy in great contrast with that of his predecessor, the State has gladly accepted and welcomed advances by administering the offensive laws in the mildest manner, so as to make it easy for willing ecclesiastics to resume all their church functions.

The first practical outgrowth of this renewal of negotiations and resumption of duties, is the installation of the new Bishop Korum, in the diocese of Treves, which has given rise to great rejoicings on the part of the Catholics of that district, who have given him a grand reception on his entrance into the old city of Treves to assume his duties. But this first episcopal appointment does not in a manner change the political situation, for the same laws exist to-day that were in force a year ago; it simply opens the way to find a means to live together in harmony instead of rebellion and antagonism. The act offers much for the future in the possibilities for negotiation, for which reason a great deal is now said about the resumption of relations between Prussia and the Vatican. If this takes place by means of a resident ambassador in Rome, as now hinted, it will only be in the effort on the part of the State to be better informed of the true position of the pontiff and his court. Indeed, the principal significance of the act is the fact that the State is leaving the so-called ultramontane party of Prussia in the background, and is communicating over their heads directly with the head of the Catholic Church—and this to the discomfiture of the great body of Prussian Catholics, who have enjoyed the opportunity of using their church influence for political purposes.

The installation of the new Bishop is, therefore, the indication of a change in the manner of conducting the conflict in the future, not an abandonment of the position formerly taken. And the only concession made by the Curia is the cessation of the stubborn resistance adopted by Pius IX., whose policy in Prussian church matters was to let things go as they might, and then throw all the blame for the misfortunes of the church on the State. It was a sort of strike on the part of the employes of the pope, by his order, refusing to move on with their work until the abrogation of certain conditions that were imposed on those who really paid and employed the parties to carry on the work of the Catholic Church in Prussia. The worse matters became, the louder would the Ultramontanes exclaim, "See the result of the May Laws!" And when it was clearly demonstrated to them that it lay in the power of the church to mend matters, there came back the same answer: "Abolish the May Laws, and we will step in and make things right." In this effort to embarrass the State, the Ultramontanes have not hesitated to call to their aid the worst elements of discontent and disloyalty; they and the Socialists and Communists have frequently joined

hands to effect some hostile purpose toward the State; and when the people were ready to support good and useful measures, the Catholic clergy would incite to antagonism toward the State authorities.

This mode of procedure is now in a fair way to be greatly altered by a conciliatory policy on the part of the church, as is shown by decisive action of the State in rejecting several vicars elected for other dioceses, with a full knowledge of their antagonisms to the State. These were rejected, while Doctor Korum was accepted and welcomed by the State authorities as an official who would endeavor to cultivate harmony instead of discord. Therefore, this opposition is one that causes rejoicing on both sides, as promising less bootless conflict in the future, and much less interference on the part of the church in the political or rather partisan questions of the hour. Great hopes are now cherished in the minds of all that this unfortunate conflict may cease, and the new Bishop may succeed in bringing peace and reconciliation into his diocese.

No section of Prussia has so much suffered from this struggle between the church and the State as has this diocese of Treves. The city is full of ecclesiastics of all names and functions, priests, seminarians, friars, etc., who deftly used invisible hands to move the masses and control them, so that it was a political machine in full blast. The older and more tolerant portion of the clergy could gain no hearing with the masses, and measures were carried that were clearly intended to insult and embarrass the State, and the latter taught them a good lesson in rejecting their nominations for vicars or bishops, and accepting that of a conciliatory and wise prelate, who is known to be honest and efficient, and who will do his best to advance an era of peace. He will doubtless meet with some opposition from those who did not want him, but his high position in the church will make his wishes respected, and his policy in this first of the vacated Episcopal chairs a model for others in the future. The State now proposes to proceed to accept all candidates for the remaining empty chairs who are presented in the right spirit, with the sanction of the pope. But in doing this it repudiates the charge of yielding principles, and performs just what it would have done long ago had the papal authorities made the concessions that are now granted. And, therefore, we do not see in this policy so much a failure on the part of the State to effect its purpose, as a disposition to accept this in the way of compromise.—*Christian Weekly.*

—Tripoli is a walled town on the north-western coast of Africa, and has a population of about 20,000 inhabitants, consisting mostly of Mohammedans; the rest are Jews and Christians. Not long after the French affairs in Tunis, the Sultan recalled Hadj Ahmed Azset Pasha, governor-general of this regency, and appointed in his place Mohammed Nazif Pasha, who brought with him 1,600 soldiers, with a quantity of arms and ammunition. But the arrival of troops had not to stop there, and the late increase of the military forces is a manifest proof that the Turks intend to do all that is possible before they let Tripoli fall into the hands of the French or other European power. The number of the regular troops stationed in this regency amounts to 16,000, besides a regiment of artillery with twenty-three heavy siege-guns, fifty-one field-guns, and six mortars. Other troops are expected here. The troops that are here are composed of strong-built men capable of enduring fatigue. The Mohammedans of Tripoli, especially those of the country, would make very good soldiers. They are a hardy people, and live on very frugal meals. It is reported that block-houses and forts are to be built along the Tripolitan-Tunisian frontier. The forts protecting the harbor are under repair, and will soon be ready to receive the siege-guns. Maneuvers of the regular troops are frequent, and the carrying of arms and ammunition from one place to another gives the town a military appearance which for many years past it has not witnessed.

—The Americans and French at the Yorktown Centennial honored the British flag with a royal salute—this by order of the President. Last week the usual grand procession preceding the inauguration of a new mayor of London was formed, including as a new feature two fine American flags, which occupied a place of special honor in the pageant, and as they were carried along the densely crowded street, they were everywhere greeted with tremendous cheering. At the American Exchange a special demonstration occurred, caused by ladies who waved the stars and stripes from the balconies. In the course of an address, Earl Granville said that never in the history of the

two great English-speaking countries had so friendly a feeling existed between them as now. The *St. James Gazette* growls at this, and suggests that Canada may be induced to rush to the loving embraces of Uncle Sam. That is not impossible. We are not going to be inhospitable or mean about it. The British and the Americans belong to the dominant race, and in a few years their language will be freely spoken in every quarter of the globe. The innumerable dialects of Asia—of India especially—are effecting a compromise among themselves by adopting the English language. The two great nations ought to pull together, and undoubtedly they will.—*Interior, Nov. 17.*

—The report of the Treasurer of the United States will fill the careworn and harassed financiers of state of all Europe, Asia, Africa, and North and South America, our own blessed land excepted, with envy and despair. The revenue has increased over that of last year, up to this time, \$27,000,000. There is a surplus of \$100,000,000, which is to go to liquidate the debt. The stock of coin in the treasury has risen to the enormous sum of \$269,000,000. Including the reserve for the redemption of the greenbacks, the surplus is \$146,000,000. The public debt was reduced during the month of October by the sum of \$13,321,485. Since the beginning of the fiscal year, in June, the reduction of the debt has been \$55,064,345, or at the rate of \$165,000,000 a year. The amount of silver certificates in circulation is equal to the amount of silver in the treasury. Since August 1, the importation of coin from Europe has amounted to \$22,832,941. While all other governments are anxiously looking about for some other commodity to tax, our statesmen, of a protective turn of mind, are looking up the old arguments for maintaining the present import duties, which will be needed when the debt is paid. No other country ever made such a showing of enormous accumulation of wealth. It must not be forgotten, however, that we are in another period of great monetary inflation—the silver and silver certificates, added to the greenbacks and national bank notes, and the sum of all these, vast as it is, augmented every week by shipments of gold from Europe, gives us a volume of money and currency so great in proportion to the demand for it that prices of all the necessaries of life have advanced nearly to "war prices," and speculation has again become insane. Look out for the next general collapse. It may be some years ahead, but it will be a tremendous one when it does come.—*Interior.*

Our Basket.

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

—You cannot dream yourself into a character; you must hammer and forge yourself one.—*Froude.*

—That is the best part of beauty which a picture cannot express. The history of many a Christian has for its chief data his so-called holy resolutions.

—The Spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with the sense of his love.—*Gurnall.*

—William Penn wisely said: "When thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying, and lying is the whole way to hell."

—When a person is exposed to a storm, he expects it will soon be over and takes comfort; but those who die impenitent will be exposed to a storm which will utterly destroy them in the world to come.

—There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces—it is ice still; but expose it to the beams of the Sun of Righteousness, and then it will melt.—*Middleton.*

—Supposing all the great points of atheism were formed into a kind of creed, I would fain ask whether it would not require an infinitely greater measure of faith than any set of articles which they so violently oppose.—*Addison.*

—That was an apt expression of a Sunday-keeper who designated Sunday as "the day the popes have sabbatized." He did not mean that the popes had sabbatized, or rested, on that day; but as a piece of steel is magnetized by the touch of a magnet, so the touch of the pope's wand had imparted to the first day the qualities of the Sabbath day. R. F. C.

—Edward Everett Hale has written for *Good Work* a suggestive piece on "Extempore Speaking." He makes seven points: 1. Speak when anybody is fool enough to ask you; speak anywhere; speak to fifty till you have well mastered stage fright. 2. Say nothing about yourself. Address yourself suddenly and promptly to the subject. 3. Have one thing at least to say. Do not try to fix it in words. Be sure of the fact. 4. When you have said it, sit down. 5. If you have more than one thing to say, arrange the order. 6. Stick to your order. 7. Care nothing for the opinions of the people, but lose yourself in your cause. "No man can speak extempore who is not willing to make a fool of himself for his cause." We add our conviction, that any man who can write well can learn to extemporize well. Seventeen years ago we said that to a Presbyterian minister who never spoke without notes. He is now one of the most eloquent extemporizers in his or any denomination.—*Christian Advocate*.

—Ministers are often troubled by seeing persons asleep in their congregations. Often they are themselves to blame. Their oratory is soporific. But often the stupidity of the hearer is the cause. Eutyclus slept while Paul preached. Joseph Bradford fell asleep while John Wesley preached. Bishop Janes told a class of young men that if their hearers slept it was their fault. At that moment Bishop Baker, just in from a long journey, was asleep in the pulpit. Bishop Janes, on being told of it, was much amused, and said, "I was an awful example to them." Nothing will keep some persons awake. In a murder case in Hudson county, N. J., Judge Knapp was delivering his charge, and saw a juror asleep. "What is the use," he asked sharply, "of my addressing this jury, if its members cannot stay awake long enough to listen to me?" Here was a man about to decide the fate of another, yet he slept. The Judge had the advantage of ministers, for "Constable Stanton roused the slumbering juror."—*Christian Advocate*.

Notes of News.

—In County Mayo, Ireland, rents have been reduced 50 per cent.
 —Earthquake shocks have been felt at several places in Hungary and Italy.
 —During the month of October, 67,929 immigrants landed in this country.
 —Severe snow-storms, completely blocking railway trains, are already reported.
 —It is reported that in Mecca 200 persons are dying daily from the cholera scourge.
 —Egypt is taking active measures to protect her people from the plague-infested Mohammedan pilgrims.
 —Pennsylvania expends in a year \$152,663,495 for intoxicating drinks, and for educational purposes, only \$5,865,945.
 —In the center and south of Russia, diphtheria, small-pox, and scarlet fever are raging with unprecedented severity.
 —Of the 141 members of the British Medical Association present at their recent annual dinner, 49 refused to take wine.
 —It is said that the immense cannon factory of Herr Krupp at Essen, Germany, is to be transferred to a joint stock company.
 —Postmaster-General James, in his forthcoming report, will give a history of the star-route system with special reference to the conspiracy.
 —Three parties of Russian Jews have embarked for America, the last one numbering 230 persons. It is said that 5,000 will emigrate this winter.
 —Russia is about to place a very large loan soon. In view of the volcanic condition of things there, it will hardly be very popular among the European bankers.
 —Our new Vice-president, David Davis, is said to have more money and flesh than any other member of the Senate. He is worth \$2,000,000, and weighs one-sixth of a ton avoirdupois.
 —The French army of occupation at Kairwan, the sacred city of Tunis, have been quartered in Mohammedan mosques and colleges, greatly to the disgust of the followers of the false prophet.
 —A cowardly and brutal piece of "hazing" done on a young freshman named Stroat by seven students of Bowdoin College, Me., has injured his eyes. His father has sued the students for damages.

—Great dissatisfaction is expressed at the failure to convict the star-route conspirators. Attorney-General MacVeagh has made himself unpleasantly conspicuous in the matter, by a failure to perform his duty.

—The Russian Nihilists have had a spasm of virtue. In a recent issue of their St. Petersburg paper, the assassination of President Garfield is condemned in the strongest terms, and the article is inclosed in mourning lines.

—Nov. 16, violent gales and heavy rains occurred throughout Great Britain. Shipping disasters are reported at Falmouth, White Haven, and Berwick. The storm was especially severe on the west coast of Scotland.

—It is believed that in his forthcoming message to Congress, President Arthur will take strong ground on the Mormon question. It is all right to take "ground" against the Mormons, but we would like to see "action" follow.

—In Tunis an important engagement has taken place between French troops and a large body of insurgents. The French loss was light; the enemy's, quite heavy. The French captured thousands of sheep and hundreds of camels.

—The German Reichstag was opened Nov. 17. The session promises to be an interesting one. Prince Bismarck is without a party; and it is said that his reason for securing peace with Rome is to insure Conservative and Ultramontane votes for his governmental plans.

—The extraordinary announcement has been made by Dr. Barthelmeß, of Nuremberg, that recent analyses have discovered and scientifically determined the presence of coral formation in meteorites, and evidence, therefore, of animal-vegetable life in other celestial bodies than our earth.

—The Protestants of Italy rejoice in the acquisition to their ranks of a convert who is no common man. Count Enrico Campello, of an aristocratic family, and for many years a canon of the Vatican, has renounced the Church of Rome, and announced his intention hereafter to adhere to the pure gospel of Christ.

—A telegram from London dated several days ago stated that 25,000 cases had already been filed in court under the new land act. The decisions of the Commission, granting 30 and 40 per cent reductions in rent, afford great satisfaction to tenants, but meet with severe criticism from the landlords and the Tory papers.

—The jury having been chosen, the trial of Guiteau was formally opened Thursday, Nov. 17. Secretary Blaine, who was with the President at the time of the shooting, was the first witness called. During the sessions of court, Guiteau has at times been so disorderly that Judge Cox was obliged to warn him that unless he kept still, the case would be tried in his absence.

—John Walter, of the London *Times*, who has lately visited this country, thinks that before the close of the next century the United States will have a population of 200,000,000. He advises Englishmen to try their fortunes here, believing that any man who is industrious and a good judge of land may be certain of becoming wealthy and prosperous before he is fifty years old.

—The recent announcement of the Mormons that they will sell no more land in Salt Lake City to Gentiles, leads the *Bulletin*, of San Francisco, to remark that, "the remarkable fact just now is, that a people in the heart of the continent are not only able to defy the laws of the country, but that they can control a land policy through which they can prevent the rapid increase of a population who are not in accord with Mormon doctrines. Perhaps nothing could be more fortunate for the country than that the Mormons should go a step further, and attempt to drive every Gentile out of Utah."

—The following statistics showing the strength of the Roman Catholic Church in China are, according to the Hong Kong *Catholic Register*, furnished "from a most reliable source": Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; communicants, 1,092,818. This makes the aggregate of ordained men in the Chinese empire 1,264. Besides the young men educated in their 34 colleges, a number of Chinese are taken, year by year, to Rome, to be educated at the College of the Propaganda. They have missions in each of the 18 provinces, and in Manchuria.

—The International Cotton Exposition at Atlanta is a decided success, and is apparently doing its most valuable work in bringing together Northern and Southern manufacturers and merchants. There is a vigorous contest for the trade of the South between the East and the West, and many of the exhibitors are spending large sums of money in the hope of introducing their manufactures extensively into the South. If the Exposition shall result in a wider distribution of Northern capital through the Southern States, a fuller understanding of Northern methods and business resources on the part of the Southern people, it will do a work which will make it memorable in our history. The only drawback to the success of the enterprise is the high passenger rates demanded on the Southern roads. These are so great as to materially lessen the number of visitors to Atlanta, and an effort is being made to secure a reduction.

—However widespread international commotion in Russia may be, the policy of aggression in Asia is carried steadily forward. In fact, there is no line of policy to which Russia has adhered so consistently for the past century. In accordance with the wishes of their various tribes, the chiefs at Merv have all declared their submission to the Czar. The surrender of their arms was ordered by the Russian commander as an evidence of their good faith, and although intelligence of the final result of the conference has not yet reached this country, it is

more than probable that the Russian superiority has been fully recognized. Merv virtually falls into the Russian hands without the necessity of actual occupation. As matters stand, the result of recent operations in the Trans-Caspian country has been to extend the limits of Russian power 350 miles from the sea, and the acquisition of Merv moves the line 200 miles further east. There is a steady advance toward the boundaries of Afghanistan, and Herat is already within easy distance of Russian arms.

Obituary Notices.

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

FISHER.—Died at his home in Lind, Wis., Josiah Fisher, in the eighty-first year of his age. Father had been very feeble for a long time, and suffered much. Discourse by Eld. D. Burnham, First-day Adventist, from Rev. 14: 13.
H. H. FISHER.

MOUSHUNT.—Died of diphtheria, in Orange, Ionia Co., Mich., Oct. 15, 1881, Georgie H., son of Justus and Sadie Moushunt, aged 9 years and 1 month. In November last these afflicted parents lost their babe, Glen J.; so in less than one year they are left childless. They mourn deeply, but not without hope.
F. HOWE.

MARTIN.—Died of typhoid fever, at Wakeman, Huron Co., Ohio, Nov. 2, 1881, Belle Martin, wife of William Martin, aged 25 years. She leaves a husband and three small children to mourn her loss. She joined the Seventh-day Adventist church about two years ago, and was one of the first to embrace the truth under the labors of Eld. H. A. St. John. She was a faithful Christian, and fell asleep in Christ. Funeral discourse by the writer, from 1 Thess. 4: 13, 14.
WM. BEEBE.

ALLEN.—Died of inflammation of the bowels, Nov. 6, 1881, in the town of Casnovia, Mich., Robert Eddie, infant son of Wm. and Emma Allen, aged 5 months and 26 days.

"Only a little child,
Such as Jesus blessed;
We were unreconciled,
Only God knew best."

Words of comfort from James 4: 14.

MRS. E. B. LANE.

VEEDER.—Died of whooping cough, in Hillsdale, Hillsdale Co., Mich., Nov. 4, 1881, Flora May, youngest daughter of C. S. and Nettie Veeder, aged 2 years, 9 months, and 4 days.

"So fades the lovely, blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasures only bloom to die."

Funeral discourse by the writer, from Jer. 31: 17.

M. S. BURNHAM.

STIRWALT.—Died, in the depot at Creston, Iowa, Aug. 25, 1881, my dear sister, Jennie Stirwalt, in the thirty-sixth year of her age. With her family, she was on her way to make me a visit, and was within sixteen miles of my home at the time of her death. She said to her husband and little boys, "All is well with me. Tell sister Lucy I shall see her again." And I trust we shall meet in the morning of the first resurrection.

The husband of my deceased sister, Shelton Stirwalt, died Nov. 17, 1881; and now the four little boys are orphans.
LUCY M. SHOWERS.

ACKLEY.—Died of typhoid pneumonia, in Montcalm Co., Mich., Nov. 3, 1881, Lucy M. Ackley, aged 34 years and 8 months. Sister Ackley was the daughter of sister Sarah J. Noyes, long a member of the Greenville church. She was brought up to observe the Sabbath, to which she ever faithfully adhered. Three years ago, the writer held a series of meetings with the church in Orleans, Ionia Co., at which time Lucy took an active part, and seemed much revived. Since that time, her opportunities and privileges have been very limited; yet her friends laid her away in hope. Remarks at the funeral from 1 Cor. 15: 55.
J. O. CORLISS.

BROWN.—Died of tumor, at her home in Westphalia township, Oct. 24, 1881, Theodosia Brown, aged 55 years, 10 months, and 29 days. About three years ago, sister Brown started with us in the cause of present truth, under the labors of Brn. J. B. Frisbie and B. F. Lewis. About two years ago she united with the church, and is the first of our number to be removed by death. She was born in Vermont, Nov. 25, 1825, and at an early age removed with her parents to Southfield, Oakland Co., Mich. After her marriage, which took place March 21, 1854, she moved with her husband to Westphalia township, where she has since lived. Words of comfort were spoken by Bro. Putman, from 1 Cor. 15: 51, 52.
JOSEPH L. CUPIT.

HUFFMAN.—Fell asleep in Jesus, at Yorktown, Delaware Co., Ind., Nov. 5, 1881, sister Eliza Jane Huffman, wife of Bro. Michael G. Huffman, aged 25 years, 7 months, and 17 days.

Some four years since, Sr. H. embraced the truth under the preaching of Eld. W. W. Sharp, was baptized, and united with the Yorktown church. During the last two years, she has made rapid progress in divine life, and her walk has shown to all that she was an earnest, devoted Christian. A husband, daughter, and a large circle of relatives and friends mourn their loss; but they mourn not without hope. Funeral discourse by the writer, at the Methodist church, before a large congregation of sympathizing friends and neighbors.
S. H. LANE.

The Review and Herald.

Battle Creek, Mich., Tuesday, November 22, 1881.

Four more numbers will complete the present volume of the REVIEW; and the paper will then be omitted for one week. Let our ministers begin now to arrange their appointments accordingly.

The No. 2 of Vol. 2 of *De Stem der Waarheid*, the Holland quarterly, is now ready. This number consists of twelve pages, illustrated. This little paper gives with each number greater evidence of being worthy of patronage. C. De Vos, publisher. Address this Office for specimen numbers. Price, 25 cents per year.

The November number of *Les Signes des Temps*, just received, contains the appointment for the General Annual Conference of the S. D. Adventists of Switzerland. It was to be held at Tramelan, commencing Nov. 18. We learn from a private letter from Bro. Andrews that it was his purpose to attend said Conference, if his health continued as favorable as it was at the time of his writing.

—A. S. COMBS: For an explanation of Rev. 16:21 and all other passages in the Revelation, see "Thoughts on the Revelation," published at this Office.

WHERE YOUR TREASURE IS.

THERE are some who can procure the necessaries of life, and even some of its luxuries and superfluities, who do not feel able to take a paper devoted to the cause of truth—the proclamation of the last merciful warning to mankind. They seek first what they shall eat and drink, and wherewith they shall be clothed; second, what they may have to gratify acquired appetites and to please the eye; then, in the third place, they find nothing left to procure the spiritual blessings they and their children need, and to forward the cause of the salvation of men. They may pass for believers in the thrilling truth for our time; but their course shows that they are living for themselves. Their heart and their treasure are on the earth, and they have no lively faith and interest in the cause of the Lord,—the cause of the salvation of perishing men.

But the thought arises, I must not waste time and space in our valuable paper in writing for those who will never see it, because they do not take the paper. Therefore I close by asking the reader to lend this number to any neighboring Sabbath-keeper who finds no difficulty in procuring a good living, but who is too poor to take the REVIEW.

R. F. C.

HEARKEN, BRETHREN.

HAVE you read what Bro. Canright says of the wants of the churches? I was glad when I saw the arrangement of nineteen circuits for Michigan. Large meetings are profitable, but a meeting with every church, visiting from house to house, St. Paul like, and looking close after things, will, in the present state of things, do more good than large meetings. A few days since I read the following in the life of Dr. Clarke. In a letter dated Feb. 4, 1823, he writes: "Visit the people from house to house, and speak in the most affectionate manner to them. Take notice of the children, treat them lovingly; this will do them good, and the parents will like it. Cheerfully partake of the meanest fare, when the people invite you. About two years ago, when traveling among the cottages in Ireland, I went into a most wretched hovel, and they had just poured out the potatoes into a basket, which, with a little salt were to serve for their dinner. I said, 'Good people, will you let me take one of your potatoes?' 'O yes, sir; and a thousand welcomes, were they covered with gold!' The people were delighted to see me eat one, and another, and a third; and thought that I had laid them under endless obligation. But they thought me an angel when for every potato I had eaten I gave them a shilling. But they had no expectation of this kind when I first asked liberty to taste with them. Other clergy carry them-

selves aloft from their people, and thus assume and maintain a sort of antiscriptural consequence."

I love to read of the sayings and doings of the faithful.

J. BYINGTON.

NOTICE.

ANY of the brethren or sisters designing to visit Battle Creek at the time of the coming General Conference will find it to their advantage to correspond with me at once, directing to Rome, N. Y.

B. L. WHITNEY.

Appointments.

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

GENERAL CONFERENCE.

THE twentieth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., commencing Thursday, Dec. 1, 1881, at 9 A. M., and continuing as long as may be necessary. The object of the meeting is to elect officers for the ensuing year, and to transact all other business pertaining to the cause at large, that may come before the meeting. All State Conferences and missionary fields should be represented by delegates or letters. In behalf of the Committee, U. SMITH, Sec.

S. D. A. PUBLISHING ASSOCIATION.

THE Seventh-day Adventist Publishing Association will hold its twenty-second annual meeting at Battle Creek, Mich., Friday, Dec. 9, 1881, at 9 A. M., for the election of Trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

In behalf of the Trustees,

MRS. M. J. CHAPMAN, Sec.

HEALTH REFORM INSTITUTE.

THE stockholders of the Health Reform Institute will hold their fifteenth annual meeting at Battle Creek, Mich., Dec. 8, 1881, at 9 A. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

In behalf of the Directors,

U. SMITH, Sec.

THE EDUCATIONAL SOCIETY.

THE Seventh-day Adventist Educational Society will hold its seventh annual meeting at Battle Creek, Mich., Dec. 4, 1881, at 9 A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

In behalf of the Trustees,

U. SMITH, Sec.

GENERAL SABBATH-SCHOOL MEETING.

THE next session of the General Sabbath-school Association will be held in connection with the session of the General Conference which is to convene at Battle Creek, Dec. 1. The Sabbath-school work will receive its share of attention. There will be several meetings, giving ample opportunity for not only the ordinary business of our General Association, but for consideration of the work in the different States, and for the formation of plans for future labor. Competent persons have consented to prepare papers on subjects of vital importance. These papers will be read and discussed at the meetings.

It is also desirable that the condition and progress of the work in all localities should be fully presented. We therefore urge those who attend the Conference, Sabbath-school officers and delegates especially, to come as fully prepared as possible to give such information. State presidents are requested to present a written report, and if they cannot attend the meeting, to forward such report to the General Secretary, Miss Eva Bell, Battle Creek, Mich. Ex. Com.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

THE American Health and Temperance Association will hold its third annual meeting in connection with the next annual session of the S. D. A. General Conference, commencing Dec. 1, 1881. Blank reports will be sent to the various State secretaries, who are requested to fill them out, in every particular if possible, and return to Miss M. L. Huntley, Battle Creek, Mich., at least two weeks before this meeting. Please do not fail to give the number of members in your society this year and last, also the number of clubs. Remarks concerning the working of State and local societies, their wants, etc., will also be very acceptable and serviceable.

J. H. KELLOGG, Pres.

GENERAL T. AND M. SOCIETY.

THE fifth annual session of the General Tract and Missionary Society will convene at Battle Creek, Mich., Dec. 6, at 9 A. M. State secretaries will please forward to the general secretary, Miss M. L. Huntley, Battle Creek, Mich., annual reports, showing the labor performed in their various State societies during the year ending Oct. 1, 1881, together with a statement of the financial standing of the same, and concerning the general interests of the work in the State, in

time for this meeting. Reports will also be acceptable from local societies not connected with State societies, and from scattered individuals favorably situated for missionary labor, or in localities where there is a call for labor of this kind, especially those who have received publications for distribution from the General Society. S. N. HASKELL, Pres.

PROVIDENCE permitting, I will meet with the church at Otsego, Mich., Sabbath and Sunday, Nov. 26 and 27, 1881.

WM. C. GAGE.

No providence preventing, we will meet with the church at Port Allegany, Mc Kean Co., Penn., Nov. 26 and 27, 1881. We request a general attendance of the brethren and sisters of Dist. No. 3.

B. L. WHITNEY.
D. J. B. OVIATT.

OUR church at Keota, Iowa, will be dedicated, no preventing Providence, on Sunday, the 4th of December, at 11 o'clock, A. M. All our brethren in the neighboring churches are invited to be present Sabbath and Sunday. You will be provided for.

J. D. PAGE.

THE semi-annual meeting of the Minnesota T. and M. Society will be held at Medford, Dec. 15-18. This will be an important meeting, and we hope all officers of the tract society, and all who are interested in the missionary work, will be present.

HARRISON GRANT, Pres.

No preventing providence, I will meet with the church at Convis, Mich., Sabbath and Sunday, Nov. 26, 27. It is expected that a good delegation from the Battle Creek church will be present. We also extend invitation to the friends at Dover, Partello, and other surrounding places, to attend, as labor for the winter in the division assigned me will be considered. Would like to correspond with brethren in the churches at Eaton Rapids, Dimondale, Potterville, and Charlotte, concerning the condition and wants of those churches.

J. O. CORLISS.

Publishers' Department.

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

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

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

BUSINESS NOTES.

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

WANTED.—A man to work in the ax-handle business, understanding the use of tools. To such a man we will give steady employment and good wages. A Sabbath-keeper preferred. Address, J. B. Irvin & Son, Jameson, Mo.

THE P. O. address of Eld. E. P. Daniels, until further notice, is Flint, Mich., Box 1844.

THE address of Eld. C. H. Chaffee is Utica, instead of Mooresville, as given in the report of the Missouri Conference.

ALL members of the Health and Temperance Association of Nebraska who have paid the membership fee, can obtain family or individual certificates by notifying me at Ravenna, Boone Co., Nebraska.

JAMES STANTON.

A CARD OF THANKS.—The numerous friends of the cause who have responded to my call for copies of the *Signs, Good Health, and Instructor* to be sent to me at Pueblo, Col., will please accept my thanks. I have several hundred, all I can use now, and want no more.

H. A. WHITTAKER.

Cash Rec'd on Account.

Pa Conf Fund, Walter A Graves tithe \$3.00, Quebec T & M Society per Mrs Wm Chinnock 5.00, B C V M Fund per W C Sisley 62.23, E G Olsen 8.85, Ill T & M Society per L S Campbell 18.00, Paul E Gros 18.22, Neb T & M Society per Mrs C L Boyd 120.00, D T Fero 5.00, Va T & M Society per R T Fultz 5.00.

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

M M Rencher \$10.00, Emma Decker 5.00.

Donations to S. D. A. P. Association.

Mira W Hardy \$2.00, Cynthia Jones 2.00, Virginia A Merriam 2.00, Maria West, thank-offering, 1.00.

Gen. Conf. Fund.

Vt Conf tithe per A S Hutchins \$50.00, Cal Conf tithe per S N H 40.00.

Mich. Conf. Fund.

J A Demill \$4.00, Lydia Kynette 1.16, Potterville per J F Oarman 26.96, Marshall per Mrs A K Gilbert 2.00, Gaines per H M Kenyon 6.00.

S. D. A. E. Society.

Wm S Nelson \$125.00.

Gen. T. & M. Society.

J Redoute \$10.00, Mrs C E Stranahan 5.00.

European Mission.

Virginia A Merriam \$3.00, Mrs A K Gilbert thank-offering 1.00.

Scandinavian Mission.

L P Anderson \$1.46.

English Mission.

L Blanding \$1.00.