

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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ADVENT HYMN.

Lord of the darkness and the day,
To thee thy waiting people pray.
Perplexed, assaulted, hard-beset,
Faithful we grasp thy promise yet.

Dimly our homesick eyes desory
The signs that fleck earth's sunset sky;
But, while we strive to read aright,
The evening deepens into night.

Come, Prince of life! Come, even so
As thou from Olivet didst go;
Make good the word, for honor's sake,
The twain in white apparel spake.

With cleansing fire our work to try,
Discerner of the heart, draw nigh!
Swing east, swing west thy winnowing fan,
Till judgment thoroughly search out man.

So melts at last the twilight gray;
So broadens luminous the day
When, stern to punish, swift to bless,
A King shall reign in righteousness.

—W. R. Huntington, D. D., in Christian Union.

Our Contributors.

LONGEVITY, AND HABITS OF LIFE.

BY MRS. E. G. WHITE.

THE book of Genesis gives quite a definite account of social and individual life during the first twenty-five hundred years of man's history, and yet we have no account of an infant born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record in that book, of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days of Adam were nine hundred and thirty years, and he died." "And all the days of Seth were nine hundred and twelve years, and he died." Concerning others, the record states, "He lived to a good old age, and he died." It was so rare for a son to die before the father that such an occurrence was considered worthy of record. "And Haran died before his father Terah." Yet Haran himself was a father before his death.

The violation of physical law, and human suffering as the consequence, has so long prevailed, that many look upon the present state of sickness, suffering, debility, and premature death, as the appointed lot of humanity. But God did not create the race in its present feeble condition. This is not the work of Providence, but the work of man. It was brought about by violation of the laws of God. Through the temptation of appetite, Adam and Eve first fell from their holy and happy estate. Through the same temptation have the race become enfeebled. They have permitted appetite and passion to

take the throne, and to bring into subjection reason and conscience.

Man came from the hand of his Creator perfect in organization, and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime, is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct.

With few exceptions, the patriarchs from Adam to Noah lived nearly a thousand years. Upon succeeding generations the burden of disease and suffering continued to rest more heavily, and the length of life greatly diminished. So rapidly had the race degenerated at the time of Christ's first advent, that from every town, city, and village, the sick were brought to him to be healed. Since that time, physical deterioration has steadily progressed. And because of the continued violation of the laws of life, the years of man have been shortened, so that the present generation are passing off to the grave at an earlier age than that at which the antediluvians came upon the stage of active life.

Not only has disease been transmitted from generation to generation, but parents bequeath to their children their own wrong habits, their perverted appetites, and corrupt passions. Men are slow to learn wisdom from the history of the past. The strange absence of principle that characterizes the present generation, the disregard of the laws of life and health, is astonishing. Although a knowledge of these things can be readily obtained, a deplorable ignorance prevails. With the majority, the principal anxiety is, "What shall I eat? what shall I drink? and wherewithal shall I be clothed?" Notwithstanding all that has been said and written upon the importance of health and the means to preserve it, appetite is the great law which governs men and women generally.

What can be done to stay the tide of disease and crime that is sweeping our race down to ruin and to death? As the great cause of the evil is to be found in the indulgence of appetite and passion, so the first and great work of reform must be to learn and practice the lessons of temperance and self-control. To effect a permanent change for the better in society, the education of the masses must begin in early life. The habits formed in childhood and youth, the tastes acquired, the self-control gained, the principles inculcated from the cradle, are almost certain to determine the future of the man or woman. The crime and corruption occasioned by intemperance and lax morals might be prevented by the proper training of the youth.

One of the greatest aids in perfecting pure and noble characters in the young, strengthening them to control appetite and refrain from debasing excesses, is sound physical health. And, on the other hand, these very habits of self-control are essential to the maintenance of health.

It is of the highest importance that men and women be instructed in the science of human life, and the best means of preserving and acquiring health. Especially is youth the time to lay up a stock of knowledge to be put in daily

practice through life. Youth is the time to establish good habits, to correct wrong ones already contracted, to gain and to hold the power of self-control, and to lay the plan, and accustom one's self to the practice, of ordering all the acts of life with reference to the will of God and the welfare of our fellow-creatures. Youth is the sowing time, that determines the harvest both of this life and the life beyond the grave.

The youth of our time should be patiently instructed by both parents and teachers in the laws of health, and the means provided for its restoration when once impaired. Jesus did not ignore the claims of the body. He had respect for the physical condition of man, and went about healing the sick and restoring their faculties to those suffering from their loss. How incumbent, then, is it upon us to preserve the natural health with which God has endowed us, and to avoid dwarfing or weakening our powers.

Parents should impress upon their children the fact that all their powers are from God; that he has claims upon every faculty; that in sinning against their bodies, by abusing health in any manner, they sin against God, and slight one of his choicest blessings. God gives us health to use in his service; and the greater physical strength we possess, and the stronger our powers of endurance, the more we should do for the Master. Instead of abusing and overtaxing our strength, we should sacredly preserve it for his use.

The young should be shown that they are not at liberty to do as they please with their lives. Now is their day of trust, and by and by will come their day of reckoning. God will not hold them guiltless for treating lightly his precious gifts; the world's Redeemer has paid an infinite price for them, and their lives and talents belong to him; and they will finally be judged according to the faithful or unfaithful stewardship of the capital which God has intrusted to their care. They should be taught that the greater their endowment of means and opportunities, the more heavily does the responsibility of God's work rest upon them, and the more are they required to do. If the youth are thus brought up to feel their responsibility to their Creator, and the important trust given them in their own lives, they will hesitate to plunge into the vortex of dissipation and crime that swallows up so many of the promising young men of our age.

Parents, let the work of reform begin at home; train up the child to habits of industry, and serious reflection; present life to him as a grave reality; show him his duty to his God, his neighbor, and himself; inculcate moral and religious principles; give him a suitable education, the means of earning an honest living; let him know you are ever ready to give him tender sympathy and sound advice, to help him if he stumbles, and to encourage him onward; and he will not be likely to go far astray, or miss of being a blessing to the world.

In conclusion, let all, both old and young, give diligent heed to the words of the Lord penned by the wise man three thousand years ago: "My son, forget not my law; but let thine heart keep my commandments. For length of days, and long life, and peace shall they add to thee. Let not mercy and truth forsake thee. Bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man."

THE TREES BY THE RIVER.

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river." Jer. 17:8.
 "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1.

A MIGHTY river journeys on unwasted,
 Through all the ages, to a shoreless sea;
 From far-off heights the rivulets have hasted
 To swell its fullness, measureless and free.
 No summer drought can touch its springs unailing,
 Or harm the flowers that on its borders grow;
 No winter storm, its surface-peace assailing,
 Can reach the depths below.

Beside its banks the Husbandman hath planted
 His favored trees, the cedar and the palm,
 Whose beauty fades not; for to these are granted
 Deep roots, that spread, alike in storm and calm,
 Beneath the waters, whence they draw with gladness
 All elements of sustenance and grace.
 The desert heath may fade away in sadness,
 Parched in a barren place;

But ever green and beautiful, by reason
 Of those clear waters eddying around,
 The trees abide, still bringing forth in season
 The clustering fruits, with which their life is crowned.
 And birds lodge in their branches, none molesting;
 And the worn pilgrim in the noonday glare
 Pauses awhile beneath their shadow, resting
 In grateful coolness there.

That river is the word of God eternal,
 Still flowing on in changeless purity;
 And like the stately cedar ever vernal,
 Or the unbending palm, that soul shall be
 Whose secret roots are in its waters growing,
 Drawing from sacred springs those rich supplies
 Which blossom upward, leaf and bud endowing
 With beauty toward the skies.

Far in another realm there is a river
 Whose streams make glad the city of our God;
 No toiling oars disturb its calm forever,
 No weary feet its shining banks have trod.
 From the dread presence of the Throne proceeding,
 Across the sapphire pavement, clear and bright,
 It flows forever, where the Lamb is leading
 The victors clothed in white.

The water-brooks for which their souls had panted
 In desert lands, are all unneeded there.
 On either side the river God hath planted
 The tree of life, whose spreading branches bear
 Rich leaves that grow for healing of the nations,
 When, faint from conflict with the last dark foe,
 They reach, at length, their quiet habitations,
 And rest from pain and woe.

No flaming sword, or watchful angel-warden,
 Shall guard the pathways of that happy place;
 For God himself, who fashioned all the garden,
 There dwells with his redeemed ones face to face.
 O better country, through whose stainless portal
 No sound may pass of earthly care or strife!
 O river, flowing on in light immortal!
 O wondrous tree of life!

—Sunday at Home.

THE DECALOGUE A DISTINCT AND IMMUTABLE LAW.

BY ELD. D. T. BOURDREAU.

(Continued.)

OBJECTIONS ANSWERED.

Objection 1. The law answered for the Jews, who needed it as a curbed bit, because of their sins and rebellions; but it "is not made for a righteous man." 1 Tim. 1:9.

Answer. I think there are not a few in our day who also need it as a curbed bit. Surely there are sinners, rebels against God, even under the Christian dispensation, who need to be checked as with bit and bridle. We have not yet reached the sinless, immortal state.

Paul, after stating in 1 Tim. 1:9, that "the law is not made for a righteous man," immediately adds, "but for the lawless and disobedient, for the ungodly and for sinners," and after specifying various lawless characters, he embraces every other evil work which the law condemns in the expression, "And if there be any other thing that is contrary to sound doctrine." Therefore the law is still binding on sinners, and is in harmony with "sound doctrine."

But does Paul mean that the righteous are released from keeping the law, while the law retains its binding force on sinners? Nay, verily. The righteous delight in and observe the law of God. Rom. 7:22; Ps. 1:2; 119; Deut. 6:25. But there were righteous men under the old dispensation, so that if Paul means that the law was not designed for the righteous as a rule of life, certainly it was not binding on righteous men in olden times, and it was a partial affair

even under the Jewish economy! The simple import of Paul's words is that the law *as a condemning rule* is not made for the righteous, but is made for the lawless and disobedient.

Obj. 2. In Rom. 7:1-6, Paul shows that the law must die in order that we may be legally married to Christ, and not be guilty of spiritual adultery.

Ans. In this scripture Paul by the figure of marriage illustrates the subject of true conversion. The proper way to seize the true bearing which Paul's figure has on the law is to look at the conclusion that he has drawn therefrom relative to the law. This we find in the very next verse and onward: "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin but by the law." He then gives his own experience in repentance, and shows that the law slew him, asserts that *he* died (not the law), and concludes that "the law is holy, and the commandment holy, and just, and good." How could a dead law slay Paul? See verses 7-12.

In Paul's illustration we have the woman, her first husband, the law that binds her to that husband, and the second husband; and the same law that bound her to the first husband binds her to the second. The first husband dies, not the law, then she is at liberty to be married to another man. In the application, the sinner, the "old man," "body of sin," or "carnal mind" (Eph. 4:22; Col. 3:9) dies or "is crucified" (Rom. 6:6), the law being the instrument that convicts and slays; then the individual may be married to the "new man," the "Lord Jesus Christ."

Now where comes the spiritual adultery? Is it not in the case of persons being married to Christ while the "old man," that loves to sin, or break God's law, is alive? And what more effectual way can there be of bringing this about than by putting the law of God in the shade, teaching that it is dead? Then the old man is sure to live. But he who suffers the law of God to do its office work, to slay the old man, can be married to Christ without committing spiritual adultery. Says Paul, "Therefore, my brethren, you also were put to death by the law, through the *body* of the Anointed One, in order that you may belong to another. . . . But now, having died, we are released from the law by which we were held" (verses 4, 6, Emphatic Diaglott); *i. e.*, the law no longer holds us in a state of condemnation.

Whatever dies here, dies in conversion, and before we can be married to Christ. If, therefore, the law be the object that dies, it certainly did not die at the cross, unless it has since come to life again. Moreover, if the law dies every time a person is converted, it must have died millions of times and must have had millions of resurrections since Christ! Christians are encouraged to keep it (James 2:8-12); and surely they would not be encouraged to keep a dead law. If those who are Christians should keep the law, may men break the law in becoming Christians? It is by comparing our lives with the law of God and with the life of Christ, in which that law appears drawn out in living characters, that we can see whether we are converted (changed) or not; whether we are Christians, or whether we are still the servants of sin.

Obj. 3. That which was "written and engraven in stones" was "done away," "abolished." 2 Cor. 3:7, 11, 13, 14.

Ans. The ministration of death, or of that which was written and engraven in stones, was done away. Here the cause is put for the effect, as in 2 Kings 4:40: "There is death in the pot." See also John 6:63; 11:25. Herbs that caused death were in the pot. On the same principle the ten commandments are called death. The ministration of the ten commandments is not the ten commandments. The ministration of a thing is not the thing itself. Ministration signifies "the service performed by a minister" (Greenfield), or an administration. 2 Cor. 9:12. The ancient ministration, or administration, giving death on the spot to the willful transgressor of God's law, is abolished.

That which was done away did not exist

when Paul wrote this passage, A. D. 60; for he says, "That which is done away," and "That which is abolished," and not that which was done away, etc., but a part of which has come to life again. And who dares to say that not one of the ten commandments was then in existence?

Again the words "done away" and "abolished," in this passage (verses 7, 11, 13, 14), are translated from the same Greek word which is rendered "made void" in Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." The ministration of death was made void by faith; but the law of God was not.

The stoning penalty forms no part of the law of ten commandments, but is found in statutes that were added because that law had been broken. Thus saith the Lord: "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Eze. 20:24, 25.

This penalty was not inflicted for ordinary violations of the law of God, or unintentional transgressions. If it had been, all the Jews would have been stoned before reaching Palestine. It was inflicted for presumptuous, daring transgressions of God's law. Num. 15:29-36. Neither was it the full punishment due the violators of the moral law. If it was, then those upon whom it was inflicted will never be resurrected, or if they are, they will, having met the full desert of sin, be numbered among the saved!

That temporal penalty typified the fearful, final punishment that awaits the transgressors of God's law; for the wages of sin is the second death.

(Concluded next week.)

SOLOMON'S TEMPLE.

BY MRS. M. E. STEWARD.

THE temple was built on Mount Moriah, the place, it is believed, where Abraham went to offer up Isaac, and where David interceded for Israel at the threshing-floor of Araunah. "Moriah was at first a small eminence, but its area was greatly enlarged to make room for the temple."—*Bible Dictionary*. "Solomon faced the precipitous face of the rock on the east and perhaps the south with huge blocks of stone; the other sides likewise had been built up with perpendicular walls to an equal height. These walls in no part were lower than three hundred cubits, five hundred and twenty-five feet; but their whole height was not seen excepting on the eastern and perhaps the southern side, as the earth was heaped up to the level of the streets of the city. Some of the stones employed in this work were seventy feet square."—*Milman's History of the Jews*.

"The stone of Lebanon is hard, calcareous, whitish, and sonorous like free-stone."—*Shaw*. "The same white and beautiful stone is to be got in every part of Syria and Palestine."—*Jamieson*. "It [the temple] was built of white marble, exquisitely wrought, and with stones of large dimensions, some of them of twelve cubits long, eight high, and twelve thick."—*Calmet*. "Now the whole structure of the temple was made with great skill, of polished stones, and those laid together so very harmoniously and smoothly that there appeared to the spectators no sign of any hammer or other instrument of architecture, but as if the entire materials had naturally united themselves together."—*Josephus*.

"The foundations of this magnificent edifice were laid by Solomon in the year B. C. 1011, about four hundred and eighty years after the exodus and the building of the tabernacle; and it was finished B. C. 1004, having occupied seven years and six months in the building."—*Bible Dictionary*. "It was in the fourth year of Solomon's reign, the first three years being taken up in settling the affairs of his kingdom, that he might not find any embarrassment from them in this work, and also in preparing materials. It

is not time lost which is spent in composing ourselves for the work of God, and disentangling ourselves from everything which might distract or divert us; we are truly serving God when we are preparing for his service, and furnishing ourselves for it."—*Matthew Henry*. As Solomon's work would have been slow and attended with daily perplexity and confusion without his complete preparation for it, so those who are called to engage in building up the church, the mystical temple (Eph. 2:21), are admonished, as at the beginning of this age, to "tarry in Jerusalem until endued with power from on high." Luke 24:29. After doing all they can to furnish themselves with material for their work, in the way of self-culture, and storing up wisdom and the Christian graces, they are to remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4:6.

The temple was of the same proportions as the tabernacle, only much larger. While the latter was computed to have been "fifty feet long, twelve or thirteen wide, and nearly seventeen high, it [the temple] was about one hundred feet long, thirty-three wide, and fifty-six high."—*Scott*. The most holy place was a perfect cube.

The temple proper, *i. e.*, the holy and the most holy places, was but a small part of what was called the temple. Large chambers and courts surrounded it. On the east side, at the entrance, instead of chambers there was a porch "which formed in some respects an ornamental steeple two hundred feet high,"—four times as high as the building. There were two pillars very highly ornamented placed on each side of the entrance. "We should find it very difficult, even now, to procure a founder who could cast such massive pillars (about thirty feet high and twenty round), whether solid or hollow."—*Dr. A. Clarke*.

The wall of the temple was two cubits thicker at the bottom than at the top, so as to afford a rest on the outside for the beams of the second and third stories to lodge upon. In these chambers were kept the sacred utensils of the temple service, the priests' garments, etc., where they robed themselves for their ministries. The chambers extended to half the height of the temple. Above them were the narrow windows of the holy place. Probably the most holy had no light, except as the glory of God shone there. 1 Kings 8:12. Around the temple were two yards called courts, separated by a stone wall, "the middle wall of partition," having on the top of it a cornice of cedar, low enough for the people to look over and see the work of the priests and hear their teachings. The inner court was for the priests alone, the outer one for the Israelites. "He [Solomon] also built beyond this court a temple, whose figure was that of a quadrangle, and erected for it great and broad cloisters; this was entered into by very high gates, each of which had its front exposed to one of the [four] winds, and was shut by golden doors. Into this temple all the people entered that were distinguished from the rest by being pure and observant of the law."—*Josephus*.

The furniture of the temple was the same as that of the tabernacle, only enlarged, except the ark, mercy-seat, and the cherubim, which remained as Moses made them. Solomon made ten golden candlesticks instead of one, and ten tables of shew bread, five of each ranged on a side. He greatly enlarged the altar of burnt-offerings. 2 Chron. 4:7, 8. Josephus gives a vast number of gold and silver vessels; as, "80,000 pouring vessels," "100,000 golden vials, twice as many of silver," "large basins, 60,000 of gold, twice as many of silver," etc., an innumerable quantity of brass vessels, "such brass as was in splendor and beauty like gold. . . . He also made 10,000 sacerdotal garments of fine linen, with purple girdles for every priest, and 200,000 trumpets; also 200,000 garments of fine linen for the singers that were Levites. And he made musical instruments, . . . psalteries and harps which were made of electrum [the finest brass], 40,000." See book 8, chap. 3. The wood used about the temple was durable and fine; as olive, some say cypress, and the fragrant cedar; and

the whole was overlaid with solid plates of gold, no mere gilding such as we have.

The house of God was adorned everywhere with representations of those heavenly beings who are his attendants; not made for worship, but to impress man with a sense of his majesty. "The people in the East are exceedingly profuse in their carved work. See a temple. It is almost, from its foundation to its summit, a complete mass of sculpture and carved work."—*Roberts*.

When the temple was completed, the old sanctuary, with its furniture which Moses made, was brought into it. The removing of the ark especially was with great pomp and joy, and no sooner had it been placed in the golden apartment prepared for it, than "the cloud filled the house of the Lord, so that the priests could not stand to minister; . . . for the glory of the Lord had filled the house of the Lord." 1 Kings 8:10, 11. (When we have done our part, how readily and fully the Lord performs his!) The old sanctuary was carefully laid up in some of the chambers as a sacred relic. "Its holy vessels were not alienated, because dedicated to God; not altered or melted down, because not needed."—*Matthew Henry*.

"At the dedication of the temple, "Solomon offered a sacrifice of peace-offerings [thanksgiving] . . . unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep," while they kept the feast of tabernacles, coming at that time, "fourteen days." 1 Kings 8:63, 65. It is difficult for us, the very last of a constantly deteriorating human race, to conceive of the magnitude and glory of such works and worship.

"Fire came down from heaven, and consumed the burnt-offering." 2 Chron. 7:1. Josephus says that when Solomon had filled the altar with unblemished victims, "there came a fire running out of the air, and rushed with violence upon the altar, in the sight of all, and caught hold of and consumed the sacrifices." This is typical of the Holy Spirit, "who descends like fire, burning up our lusts and corruption, which must be sacrificed, or we are undone."—*Matthew Henry*.

THE SIN OF SILENCE.

"IN the multitude of words there wanteth not sin;" but there are times when silence is equally sinful. We are commanded to be swift to hear and slow to speak; but there are times when we must speak, or be involved in guilt. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26. Now the purpose of bridling the tongue is not merely silence and constraint, but it also involves active service. Horses are bridled, not that they may stand still in the stall, but that they may go, and go when and where they should go. "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. And this sin is often the sin of silence. "Thou shalt not suffer sin upon thy brother," said the ancient law; "thou shalt in any wise rebuke him." If we keep silence when sin should be rebuked, our silence becomes our sin. We are commanded to confess Christ before men; in this case silence is disobedience, and disobedience is sin; and if we are ashamed of Christ and of his words, the Son of man will be ashamed of us, when he comes in the glory of his Father and with his holy angels.

There are messages which God gives us, and bids us declare to the sons of men. In such cases silence is unfaithfulness. If the watchman sees the sword coming, and blows not the trumpet, neither warns the people, the sinner is taken away in his iniquity, but his blood God will require at the watchman's hand. There are great crimes sometimes committed, which could be prevented by the earnest protest of a single individual. He who keeps silence in such an hour becomes the partaker of other men's sins. He passively acquiesces in known wrong, and upon him comes the condemnation. In such cases silence is consent, and to him who seeing a thief consentest with him, God has said, "I will reprove thee." Ps. 50:18-21. He who keeps

silence while falsehood is exalted, while truth is fallen in the street, while iniquity is honored, and right is trampled down, may avoid present reproach, and secure temporary advantage; but he must take into the account the responsibility of others' misdoings. There are hearts breaking which a spoken word might heal; yet those who might speak that word keep silence. There are innocent men suffering for the crimes of others, while men by their silence allow the injustice, and thus become responsible for it.

O servant of the living God, be faithful, both in your speech and in your silence. When you keep silence, let it not be the silence of cowardice or fear; and when you speak, let it not be the speech of rashness or wrath. But do not by your silence deny the Lord, nor forsake him in the hour of his humiliation and his suffering; and remember that he said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." God has given to us the power of speech, and in the great day of Judgment he will hold us responsible for the exercise of this power. Let us, as we fear him, and as we hope for his mercy, see to it that we speak the words that God has given us, as men who shall give account to Him that is ready to judge the quick and the dead.—*The Christian*.

FRESHEN UP.

WE all need to freshen up. People are tired of the humdrum of religionists. You say, "Come to Jesus," till the phrase means nothing. Tell them a story that will make them come in five minutes. You say, "Draw all your illustrations from the Bible." Christ did not do so when he preached. The most of the Bible had been written before Christ's time. But he draws his illustrations from the lilies, from the ravens, from the salt, from a candle, from a banner, from a rock, from long-faced hypocrites, from moths, from gnats, from a small gate and a large gate, from a camel and a needle's eye, from the yeast put in the dough of bread, from a lost piece of silver, from debtors and creditors, from a mustard seed, from a fishing-net. That is the reason such crowds followed him. His illustrations were fresh and understandable. If, therefore, I find two good illustrations of my subject, and the one is the Bible illustration and the other is not, I will take the one that is not, because I want to be like my Master. What is the use of our going away off for illustrations, when the earth and air are full of them not three days old? What is the use of traveling back hundreds of years in history to find some illustration of Christ's vicarious suffering, when last week in Bloomfield, only ten or fifteen miles from here, two children walking on a railroad track saw the train coming, and they were on a bridge of trestle work, and the little girl took her brother and let him down toward the water gently, as low as possible before she dropped him where he could be picked up by some one near by, while she, with not time enough to get off, was struck by the train, and hardly enough of her body was left to gather into the casket? Vicarious sacrifice less than a week old, less than fifteen miles away! Four or five weeks ago a mail-carrier in Michigan on horseback, the flames of that terrible fire which swept over hundreds of miles pursuing him, seeing an aged man by the wayside, gets off his horse, puts the old man on the flying steed, while he (the mail-carrier) perished. This is vicarious suffering which makes one think of Christ.

What is the use of going away off to other ages to illustrate death-bed victories, when my personal friend, Alfred Cookman, at Newark, a few years ago, made as imperial a departure as did Edward Payson. Is it less effective illustration, because it is recent? What is the use of searching the Christian classics for illustrations of moral triumph in the last hour, when all Wales, two years ago when I was there, was full of the story of Frances Ridley Havergal's dying experiences?

All surrounded by such things, there is no excuse for our being dull, and ancient, and obsolete,

I repeat, If we want our churches well attended, we have only to freshen up in our illustrations, freshen up in our prayers, freshen up in our songs, freshen up in our sermons, freshen up in our information, freshen up in our zeal, freshen up in our consecration. Do this, and we will have no more need to coax people to come to church than you would have to coax the fowls to eat the corn with which you strew the ground, or coax the tired farm-horse to come to the oats poured into his manger.

Let us all freshen up. That will make full prayer-meetings and full churches. If Christ were again on earth, do you suppose he would dwell on dry didactics? No; he would tell you how England ought to treat Ireland, and how American politics ought to be purified, and would draw his illustrations from the year 1881 and from the State of New York. People interesting on other subjects are dull on religion. Just one thing remains to be done, and that is for the living churches of America to be up and take the cities, apologizing for nothing, scolding about nothing, fearless of the cheap and easy charge of sensationalism (for the church that does not get on always charges the church that does with sensationalism). Go right on, and gather in the people by hundreds and thousands, and have them soundly, grandly, gloriously, triumphantly converted to God in the old-fashioned style of conversion, which has a half dozen hallelujahs in it. Let the churches stop the apologetic air. If any people do not believe in churches, they need not have them; if any people do not believe in the Bible, they need not have it.

Go ahead and gather in the five hundred thousand people of Brooklyn and the forty millions of people of the United States who would like to have the gospel. We have had skirmishing long enough. It is time that we bring on a general engagement. We are too easily diverted. When Moses started to conquer the Ethiopians, he was expected to take the roundabout way, and march along the river bank, as other armies had done, because the most direct route was infested by snakes, and no army and no man had ever dared to cross that serpent-infested region. But Moses had his men catch a great multitude of ibises (the ibis was a bird celebrated for destroying serpents), and these ibises were put in baskets and crates, and carried at the head of the army till it came to the region of the snakes, and then let loose, and the way was cleared for the troops of Moses, and so, coming unexpectedly upon the Ethiopians, they were scattered in wild confusion. So let the church move on, not in a roundabout way, but by straightforward advance, confident that there will be winged influences to clear the way. Hosts of the living God, march on!—*Talmage.*

A SERMON TESTED.

IF doubting hearers would put in practice the suggestion of the preacher, their unbelief would often vanish, as in the following incident:—

"I heard a sermon once, from a venerable itinerant preacher, on benevolence. I thought the effort very lean, but one thing impressed me a little. 'Go,' said he, 'and do something after I have done preaching. Have to say when I come back, four weeks hence, that you have done something; and my word and God's word for it, you will be a better and happier man.' I knew a poor widow living on the edge of some woods about a mile from my home. Her husband had been dead two or three years, and with three helpless little girls, she had a hard conflict with poverty. I had often spoken kindly to her, and thought my duty ended when the words were uttered; but when the sermon of the old white-headed preacher was done, the resolution was to go and do something. The next day I visited the cellar and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them into a wagon, started for the cottage of the widow. A load of wood for which I had paid three dollars preceded me. An hour's drive brought both loads in front of the house,

and when my explanation was given, there were wet eyes and warmer hearts in the parties. The widow wept for joy, and the children joined in, while I, finding my feelings too much for my strength, had to give way also to tears. The act was one that gave me a new spiritual start; and when the preacher came back, I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or his preaching."—*Baptist Weekly.*

CHRIST AT THE TREASURY.

"OVER against the treasury" He sits,
To see what gift thou bringst to Him. He knows
The riches of thy store, and truly weighs
The portion thou dost spare, to tell thy love.
Thy Lord with patience sits, and waits for thee
To drop the gold which on thy lagging soul
So heavy hangs. He waits to tell thee how
Thou shalt bestow thy better wealth of prayer
And willing love. He asks not if thy gift
Is gold or strength. He will accept the "mites"
Dropped from thy widowed hands, or tenderly
Receive the tears which thou hast shed with those
Who mourn. Thou canst not here too lavish be
Of love or wealth. If thou shouldst give thine all
It could not pay the debt thou ow'st to Him!
Ah, well it is for thee He does not look
Upon the value of thy gift, or count
Thy life's fair acts; the spirit which shall prompt
Thy offering He searches well, and thou
Mayest look into His face to meet His smile,
If on the altar of His bleeding heart
Thy will hath laid a consecrated life!

—*Grace Webster Hinsdale, in Christian Weekly.*

GARFIELD AND THE INFIDEL.

MANY pleasant and complimentary things have been said and written concerning our late lamented President, all showing his quickness and breadth of mind and his adherence to right principles. But probably in none of them does he appear in a role to stir more deeply the heart of the God-fearing American citizen than in the following incident, in which he acts as the champion of the Bible and its humble adherents:—

If Garfield did not have his facts when a measure was introduced, he would "read up" during the night, and surprise the whole house with his facts and arguments the next morning. That story of Col. Conwell's as to how he squelched Prof. Denton, the spiritualist, gives a clear idea of how he used sometimes to surprise his fellow-members in Congress. Prof. Denton gave a series of lectures at Chagrin Falls, and attempted to prove by scientific discoveries that the Bible could not be true. In the course of his discussion he had been able to convince quite a number of people, and it began to be boldly asserted on the streets and in the factories that the Bible was only an ingenious fable. The professor was a critical scholar, and had a very plausible way of stating his theories; and there was no one found to withstand his arguments. Ministers attacked him, but only with invectives, which did more harm than good. Teachers and public speakers often ridiculed him, but such things only avail against a shallow reasoner, or one manifestly unpopular. Prof. Denton was gaining the thinking men and women, and felt sure, as his adherents boasted, "of shutting up the churches and abolishing the Bible from Chagrin Falls." It was one of those strange, almost unaccountable freaks of public opinion, and men were drawn into it who, all their lives, had been the most orthodox believers in the Holy Bible.

The churches of the Disciples viewed the success of Professor Denton with the deepest dismay. The church at Chagrin Falls seemed in danger of annihilation, and the whole denomination viewed its tottering condition with great alarm. It happened that the noted professor had one weak point, illustrating the truth of that book he was endeavoring to overturn, wherein it says that "great men are not always wise." He had a habit of boasting, and one evening he went so far as to challenge any and every believer of the Bible in Ohio to refute his statements. He offered the use of the hall and ample time to any person who dared to undertake the task. At length the listeners who adhered to

the Bible thought of Mr. Garfield. They had heard him preach at Chagrin Falls and in the surrounding country towns, and they felt that, if any man could cope with the learned professor, it would be he. They felt that some one must champion their cause, or all would be lost. In a distress of mind not easily realized by people living in other portions of the religious world, these sincere and sorrowful Christians turned to Mr. Garfield for help.

At first, he declined to meet the professor, thinking it unbecoming a Christian man to debate such questions in a public hall. But the continued petition of his friends and the alarm of the churches, caused him at last to consent, and a committee of citizens was appointed to arrange for the public discussion. It was a great day at Chagrin Falls, and one which will not soon be forgotten, when these two champions met in the arena of serious, earnest, religious debate. Mr. Garfield had never heard Prof. Denton, and was consequently supposed to be ignorant of just the position the professor would take. But Mr. Garfield had been too wise to risk a cause which he believed so holy to the impulses and guesses of an impromptu speech; and, as soon as he knew that he was to meet the professor, he had taken steps to find out the arguments which the infidel used. Having ascertained privately that the professor was to lecture on the same topic in a distant part of the State before the date of the discussion, Mr. Garfield had sent a friend to hear these lectures, and write them out for his use. Of course the professor knew nothing of this, and had no doubt of his ability to silence a man who had not made science a special study. When, however, Mr. Garfield had received the copies of the lectures, he had at once sent in various directions and procured the latest scientific books, together with those the professor had quoted as being against the Bible. He had also obtained learned opinions of distinguished scholars, and before the day of discussion, was thoroughly armed with arguments and authorities.

When the hour came for the discussion, the hall was crowded to suffocation, by an eager, and, on the part of the Disciples, an almost breathless audience. But they did not lose faith in Mr. Garfield. They thought that, if any one could overcome the learned professor, they had secured the right man. The professor, amid the smiles of his followers, and with a perfect confidence in his ability, opened the debate with his statement of scientific facts, and their bearing on the accounts of creation and the miracles in the Bible. The professor did not try to be precise and accurate in all his statements; for he was sure Mr. Garfield would not attack him on scientific ground; and, when he stated any difficult question, he very kindly explained it in "simple language" for Mr. Garfield's better understanding. He repeated, however, almost *verbatim*, the lecture of which Mr. Garfield had a copy.

Mr. Garfield said nothing until his turn came, and when he arose, it was apparent to all that the professor had predisposed the audience in favor of infidelity. When, however, Mr. Garfield coolly, and with a readiness and knowledge which really astounded his hearers, took up the professor's arguments, one by one, and, quoting voluminously from books and history, used the professor's own authorities against him, and piled up unanswerable names above them, there was such a sudden overturning as an earthquake might make. It seemed miraculous to the people, who very reasonably supposed that Mr. Garfield had not heard the professor's arguments before. The professor had the closing speech to make, but he saw that he had lost the battle, and that his forces were too thoroughly routed to be rallied again. So, while he claimed that with further research he could yet establish his theories, he manfully admitted that he was surprised and defeated, for the time, by the apparently inexhaustible learning of his opponent. He said it was the first time he had met so gifted and learned an adversary. Of course, the tide of unbelief in the Scriptures was stayed.—*John Wentworth, in Boston Herald.*

CHRISTIAN BRAVERY.

BY VESTA J. OLSEN.

ONE of the most essential qualities of mind is bravery, or that disposition which will enable one to encounter adversities or danger with firmness and courage. For the want of it, many have failed to make life a success. That which impels men and women to do great acts and risk life may not always spring from true courage of soul. But that attribute which will make a person suffer in silence, bearing heavy burdens, carrying an aching heart, while every act is an effort to help others, and every word inspires new courage and hope in those around them,—this is the true heroism of soul of which God will approve. What is to test the character but trials, and a fate which at times may seem hard to bear? Wherein will our strength and fortitude lie, if no fiery ordeal is passed through? Calm and unruffled seas never made a skillful mariner, and a person rocked in the cradle of ease and fortune rarely acquires the strength and true bravery of his less pretentious fellows.

We believe God loves the brave heart, and his hand is extended to help the manful, courageous soul. Of all the examples we have furnished of patient meekness and true bravery, our Saviour is the best. Never complaining of his own wants, he ministered to those of others. He spoke not of his own weariness, but told his disciples to come and rest. Not for himself did he cause bread to be abundant, but for the famishing multitude. For his own sorrows he did not weep, but for others who were afflicted, and for those he came to save.

He would not cast gloom and sadness over his followers by bewailing his coming sufferings and death, but bade them be of good cheer. It is our privilege to imitate his example. While care and troubles may harass and annoy, we may be glad our lot is not harder to bear. We may see others who have a heavier load; and, besides, they may not be able to cast their care on our Saviour. An act to relieve, or a word to comfort may not only help in bearing their burden and lead them to the strong Helper, but our own hearts will be lightened, a sunbeam will break through the cloud, and a song of praise and love come bubbling from the heart to the lips. God gives us clouds and sunshine. We may persistently look on the dark side, and shut God's light from our hearts, and bring sorrow and gloominess to our friends. We may also cherish the rays of light when we have them, and thus bring happiness and cheer into many a gloomy day, both for ourselves and others.

THE ASCENSION OF CHRIST.

LET us follow Jesus to the mount called Olivet. His closing counsels given, he leads his disciples out of the city. Did they, in open day, pass along through the streets of Jerusalem? If they did, how many wondering eyes would rest upon the well-known group of Galilean fishermen; how many wondering eyes would fix upon the Leader of that group—the Jesus of Nazareth, whom six weeks before they had seen hanging upon the cross at Calvary. Little heeding the looks which they attract, they pass through the city gate. They are now on a well-known track; they cross the Kedron; they approach Gethsemane. We lose sight of them amid the deep shadows of these olive-trees. Has Jesus paused for a moment to look, for the last time, with those human eyes of his, upon the sacred spot where he cast himself, on the night of his great agony, upon the ground? Once more they emerge; they climb the hillside; they cross its summit; they are approaching Bethany. He stops; they gather around. He looks upon them; he lifts his hands; he begins to bless them. What love unutterable in that parting look; what untold riches in that blessing! His hands are uplifted; his lips are engaged in blessing, when slowly he begins to rise: earth has lost her power to keep; the waiting, up-drawing heavens claim him as their own. An attraction stronger than our globe is on him, and declares

its power. He rises; but still, as he floats upward through the yielding air, his eyes are bent on these up-looking men; his arms are stretched over them in the attitude of benediction; his voice is heard dying away in blessings as he ascends. Awe-struck, in silence they follow him with straining eyeballs, as his body lessens to sight in its retreat upward into that deep blue, till the commissioned cloud enfolds, cuts off all further vision, and closes the earthly and sensible communion between Jesus and his disciples. That cloudy chariot bore him away, till he was "received up into Heaven, and sat down on the right hand of God."

How simple, yet how sublime, how pathetic, this parting! No disturbance of the elements, no chariot of fire, no escort of angels; nothing to disturb or distract the little company from whom he parts; nothing to the very last to break in upon that close and brotherly communion, which is continued as long as looking eye and listening ear can keep it up. But who shall tell us, when these earthly links were broken, and that cloud carried him to the farthest point in which cloud could form or float, and left him there; who shall tell us what happened above, beyond, on the way to the throne; in what new form of glory, by what swift flight, attended by what angel escort, accompanied by what burst of angelic praise, that throne of the universe was reached? Our straining eyes we too would turn upward to those heavens which received him, and wonder at the reception which awaited him there, till on our ears there falls that gentle rebuke, "Why stand ye gazing up into heaven?" "Think not with eyes like yours to pierce that cloud which hides the world of spirits from mental vision. Enough for you to know that this same Jesus shall so come in like manner as ye have seen him go."

This mild rebuke was given to the men of Galilee upon the mountain top by two men in white apparel, who stood beside them, their presence unnoted till their words had broken the deep silence, and drawn upon themselves that gaze hitherto directed toward heaven, but which had now nothing above on which to rest; two angels, perhaps the two who had watched and waited by the empty sepulcher; one of them the same who in the hour of his great agony had been sent to strengthen the sinking Saviour in the Garden, now stationed here at Olivet to soften, as it were, to the disciples, the sorrow of this parting, to turn that sorrow into joy. But how at that moment, when they were discharging this kindly but humble office, were the heavenly host engaged? Surely, if at the emerging out of chaos of this beautiful and orderly creation, those sons of God chanted together the new world's birthday hymn; surely, if in that innumerable host above the plains of Bethlehem, a great multitude of them celebrated, in notes of triumph, a still better and more glorious birth,—the entire company of the heavenly host must have struck their harps to the fullest, noblest, richest anthem that ever they gave forth, as the great Son of God, the Saviour of mankind—his earthly sorrows over, his victories over Satan, sin, and death complete—sat down that day with the Father on his throne, far above all principalities and powers, and every name that is named, not only in this world, but in that which is to come. Did these two angels who were left behind on earth, who had this humbler task assigned them, feel at all as if theirs were a lower, meaner service? No, they had too much of the spirit of Him who had for forty days kept that throne waiting to which he had now ascended, that he might tabernacle still a little longer with the children of men; nor were they ignorant of that word of his, "Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto me."

"Why gaze ye up into heaven? This same Jesus shall so come in like manner as ye have seen him go into heaven." This is not a final departure of this Jesus from the world he came to save. That was not the last look the earth was ever to get of him as the clouds covered him from view. He is to come again; to come in the clouds of heaven, with power and great

glory. But for that, perhaps the disciples might have returned to Jerusalem with sad and down-cast spirits, as those from whose head their Master had been forever taken away. As it was, they returned, we are told, with great joy; the sorrow of the departure swallowed up in the hope of the speedy return. So vivid, indeed, was the expectation cherished by the first Christians of the second advent of the Lord, that it needed to be chastened and restrained. They required to have their hearts directed into a patient waiting for that coming. It is very different with us. We require to have that faith quickened and stimulated, which they needed to have chastened and restrained. It is more with wonder than with great joy that we return from witnessing the ascension of our Lord. But let us remember that though the heavens have received him, it is not to keep him there apart forever from this world. He himself cherishes no such feeling of retirement and separation now that he has ascended up on high.

I have spoken to you of his last words of blessing which fell audibly upon fleshly ears. But what are the very last words that in vision he uttered? "He that testifieth these things saith, Surely, I come quickly." Our crowned Saviour waits; with eager expectancy waits the coming of the day when his presence shall again be revealed among us. It may seem slow to us, that evolution of the ages which is preparing all things for his approach. But with Him who says, "I come quickly," one day is as a thousand years, and a thousand years as one day; and as soon as the curtain shall drop on the last act of that great drama of which this earth is now the theater, then, quick as love and power can carry him, shall the same Jesus be here again on earth,—coming in like manner as these men of Galilee saw him go up to Heaven. Are we waiting for that coming, longing for that coming, hastening to that coming? Are we ready, as he says to us, "Behold, I come quickly," to add as our response, "Amen. Even so come, Lord Jesus"?—*Wm. Hanna, D. D., LL. D.*

PURPOSE.

It has been well said that there comes a time in the life of every person, when it is necessary for him to decide whether he will drift down the tide, or take the oars and shape the direction of his course. And in a true sense the present moment is always the time when this duty exists. Though a change of purpose becomes more and more difficult as the years go by, and the tide of habit becomes stronger, and the arm becomes feebler and less competent to do its rightful work, yet no rational being is too young to be able to try to act with a reason for his actions, or too old to be bounden to an ever-present plan of conduct.

Notwithstanding all that is said and written about having a purpose in life, one can scarcely engage in a more saddening, and yet more stimulating, line of thought than to reflect upon the aimless way in which so many lives, of those in his circle of knowledge, are spent. And very fortunate or very self-confident must be the person who does not find in his own life ample material for correction in this same line of duty. If it is far too seldom that one looks at his life in the light of a full purpose to make it what it ought to be,—a life with a plan,—it is still rarer that there exists in the soul a constant determination to make the smallest actions of daily life conform to some determined purpose and some patient following of a clearly perceived idea. It is easy enough to form a vague intention to accomplish great things sometime, or to rely on the thought that a good deal of life remains to us, in which much can be done. Nor is it much harder to set before us a definite object toward which we may strive, or to form a general resolution of fidelity and devotion to the highest ideal. But it is quite another matter to keep that object or that ideal constantly in mind, in such a way that it shall exercise a present and unceasing influence upon to-day's thoughts, words, and deeds. "To-morrow," "sometime," "in the

course of life,"—these are expressions which are far pleasanter than such hard, blunt words as "now," "this very day," "always." And so it comes to pass that the man who is going to do something, somehow, practically joins hands with him who frankly confesses that he is never going to do anything, anyhow; and both come to a time when they are made to realize, with all the bitterness of utter disappointment, that the midnight hour has struck, or that, at best, but a few poor minutes of available time remain.

"It is of unspeakable advantage," says a wholesome and wise writer, "to possess our minds with an habitual good intention, and to aim all our thoughts, words, and actions at some laudable end, whether it be the glory of our Maker, the good of mankind, or the benefit of our own souls. This is a sort of thrift, or good husbandry in moral life, which does not throw away any single action, but makes every one go as far as it can. It multiplies the means of salvation, increases the number of our virtues, and diminishes that of our vices." It is the *habitual* good intention on which alone we can rely for progress in the Christian life as a whole, or in any one of its departments. A thing done with a right purpose is better than a thousand apparently right things done with no purpose at all; and this fact we cannot press too closely upon our minds and souls. We should ask ourselves what is the why and wherefore of our lives and their smallest parts. Why do we live where we do, or pursue the avocation in life which we profess to follow? What is the reason that we call ourselves Christians, or that we absent ourselves from church-going, and from religious thoughts and beliefs? Is there any particular cause for spending this very day in the way in which we are spending it? Is there any special reason why we should be doing what we are doing at this moment, instead of some one among ten thousand other things? Until we can answer such questions as these, we are living, not foolishly, but wickedly; we are not only not builders, we are reckless destroyers. It is the ever-present sense of devotion to a *reason* for our actions that alone makes them good for anything,—a reason strong and clear enough to make itself evident in beneficent results, and yet, at last, so closely interwoven with the whole spiritual fabric of our lives that we hardly stop to think of its existence.—*S. S. Times.*

THE HUMAN SPIRIT.

THE various ways in which the human spirit develops itself in the spiritual life are deserving of special study. It often causes hot feelings to be mistaken for visitations of the Holy Ghost. Hence it is that determinations taken in moments of excitement are so little to be depended on. The word of God in the soul affects what they say. The Divine Voice may have uttered but a single sound, one little word, but the work is done. It is safe to build upon it the edifice of years.

Judge, then, what awful consequences follow when the mere effervescence of the human spirit is mistaken for the fire of divine inspiration! We commit ourselves to a line of action or a grave step in life, on the strength of a mere natural excitement. We may put ourselves into a condition in which unusual aids of grace are requisite in order to avoid sin, and what we dream was God's covenant to give us those graces, was nothing more than a palpitation of the heart and a bounding of the blood. Many are the great beginnings which are undertaken in the human spirit, and as great are the ruins which remain.

AN EVIL DAY.

"THE day of no judgment," said Edmund Burke, "is what I fear more than the day of judgment." We are living emphatically in the day of no judgment. The failure to discern between the righteous and the wicked, between him that serveth God and him that serveth him not, is very characteristic of this present time. Not

only has it come to that, that a man is not allowed to be judged for his rejection of cardinal truth; but if a man truthfully criticises the wrongs that exist among those professed believers whom he loves, and because he loves them and would free them from harmful follies, he is branded as a disturber, and practically told that he must not stir up such investigation, and subject men to give an account of their course. *Every evil* is condoned. Thus, toleration has become a kind of judge and jury for securing the verdict of "no judgment."

—Oh, small shall seem all sacrifice
And pain and loss,
When God shall wipe the weeping eyes,
For suffering give the victor's prize,
The crown for cross.

—Whittier.

MY 1 PETER 3:15.

A FEW years ago I was groping my way through John 3:19; and hearing of 1 John 1:7, I resolved at Galatians 2:20 to go to 1 Peter 1:4. At the turn of the road on a finger-board I read 2 Corinthians 5:7; and, starting in, I followed after John 8:12, walking *via* the Proverb 4:18 path. Dear brethren in the ministry, let us every day visit Matthew 6:6; and, after coming therefrom, practice Matthew 5:16. Then surely if we do this, and at the same time have an eye single to 1 Timothy 4:16, the Lord will give us the fullness of Hebrews 13:21—*J. H. Perishing, in Religious Telescope.*

"FATHER, GLORIFY THYSELF."

A PARISHIONER once sought advice of Dr. Alexander. He was under a cloud, and could find no comfort in the discharge of religious duty. The doctor said to him, "Do you pray?" Yes; he spent whole nights in prayer. "How do you pray?" "I pray," he replied, "that the Lord will lift the light of his countenance upon me, and grant me peace." "Go," said Dr. Alexander, "and pray God to glorify his name, and to convert sinners to himself." The prescription met the case.—*Selected.*

BEAT MY SHEEP.—A minister, rather given to such exercises, in a sermon had been flagellating his congregation, when an old man asked him on going out, if he would not preach from the text: "Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Beat my sheep." "No, no!" said the pastor, "You are mistaken, my brother. He said, 'Feed my sheep.'" "Ah, did he?" said the old man, with a searching look into the pastor's face, "I thought mebbe you read it, 'Beat my sheep!'" The pastor saw the point, and the *Baptist Teacher*, that tells the story, adds that that minister threw away the cudgel, and filled up his crib! There is a hint in that for teachers who are "under" pastors.]

—Here are some golden words from Dr. Prime of the *New York Observer*, which are worthy of deep and earnest consideration from every one, no matter what his sphere of life may be:—

"If I had another life to live, and two thousand letters to write again, with God's help I would not hurt the feelings of the humblest of all God's creatures, honestly trying to do good. He might be as big as Daniel Lambert, and I would not call him fat and unctuous; he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would call each day as lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thorns, or planted some flowers on the path of human life. Dogs will snarl at him, but angels are around him. He may never have riches or fame, but better than both are friends of God."

—He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unraveled.

The Humanity Circle.

WATCH YOUR WORDS.

KEEP a watch on your words, my darlings,
For words are wonderful things;
They are sweet, like the bees' fresh honey—
Like the bees, they have terrible stings;
They can bless, like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open, two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—The Pansy.

THE FOLLY OF FRETTING.

A LEAF FROM A DIARY.

YESTERDAY morning Cousin Sibyl's little Will came running over with the message, "Mamma says, please come over and stay with her all day." Wasn't I glad though, for I always feel so lonely when Charlie is away, and I always like to go to Sibyl's.

When I got there, I found Sibyl in her pleasant sitting-room, a white apron on, her hair smooth and shining, and her morning's work all done. (I'll own to you, you dear old journal, that I felt conscience-smitten as I thought of the way I thrust my unwashed sauce-pan in the closet and went off to dress for my visit.) Well, when I go to Sibyl's I always have *such* a good time; everything is so cosey and home-like there, though her furniture is not as nice as ours is, but there is such an air of perfect order there, never anything out of place. Her kitchen—O how nice it is—neater than somebody's sitting-room that I wot of; no unwashed dishes to furnish the flies with a meal, no greasy tables or unswept corners. But the great charm of that house is Sibyl herself: I can never understand her, she is always so calm and self-possessed—such a perfect lady in her every-day life, if she does do all her own work. She never gets flurried or vexed as I do if things go wrong—just takes it all easy, and some way they seem to straighten themselves out. Yesterday after dinner I got my crocheting and she her sewing, and we had seated ourselves for a nice talk, and I just made up my mind to ask her all about it, so I said, "Sibyl, how is it that you never worry about anything?"

She looked up a little surprised, and said,—

"How do you know I never worry?"

"Well," said I, "you never appear to. Everything goes on so smoothly with you. Now about your dinner to-day; warm as it was in that kitchen, you came in to dinner, after doing all the cooking yourself, looking as fresh and neat and cool as if you had just come out of the parlor. Now I am sure if it had been me, I should have been all flurried and heated and tired and—cross, perhaps, I often am, I am sorry to say. I cannot understand it, Sibyl."

"Well, cousin," said she slowly, "perhaps after you have kept house for eight years you will get over that, and yet there are some things which even experience will never teach us. Now perhaps you think the wheels of our domestic life run very smoothly; so they do, but they have not always. When I think of our first two years of housekeeping, I tremble to think how near I came to losing Harry's love by my fretfulness and complaining about little things which I should have kept to myself; for, my dear, it is one thing to win a man's love, and another to keep it. And the danger lay in placing my work first and Harry's comfort second."

"O Sibyl," I said, "you don't know how my conscience has troubled me all day. Now I'll just tell you. You met Harry at the door at dinner-time, and you looked and acted for all the world as if you had nothing to do but attend to him. You did not fly around and hurry things on the table, or push Will out of the way, or scold Harry for coming before dinner was ready. Now this morning Charlie was so anxious to go away early, and so I hurried to get his breakfast ready, and it did seem as though everything was in the way, and I could find nothing I wanted, and—"

"Did you plan your breakfast over night?"

"Why, no," I said. "I never do that. Perhaps if I had I should not have become so nervous and worried for fear I should be late. Well, by the time the meal was ready, I was as cross as a bear, I know, and poor Charlie seemed to feel the effects of my ill-temper, for he scarcely ate a mouthful. After he was gone, and I had leisure to think it over, I felt sorry enough."

"Now, dear," said Sibyl in her soft, gentle way, "you will surely ruin your own and Charlie's happiness if this is to continue. Now, I will give you a bit of my experience. When we first set up housekeeping, I gradually formed the habit of fretting over the many little vexations that fall to the lot of housekeepers, and also of carrying these little grievances to poor Harry when he came home. Want of system in my work caused me to have so many things to do at once, and that once usually happened to be just at dinner-time. Harry would come home to find me with uncombed hair, a pair of old slippers on my feet, and a very red face, flying in and out from kitchen to dining-room, back and forth, entirely too busy to meet him with a kiss of welcome. Then when we sat down at the table, instead of a pleasant, cheery talk, I was too jaded and worried to eat, or to join in conversation, except to fret about my tired feelings, and how very much work there was for only two people. And very soon I began to see the gloomy shade on his face as he came in the door, and my common sense taught me that I was the cause. Why, I do believe if I had pursued that course much longer, I should have lost the respect and love of one of the best and noblest husbands this world contains."

"Well, Sibyl, do tell me how you remedied it."

"In the first place," said she, "I did some planning beforehand. Each afternoon, when I had leisure for thought, I decided what should be the next day's breakfast, dinner, and tea; then if we had not the necessary articles, there was time enough to purchase them. Then I determined to avoid the habit, which most women have, of crowding three days' work into one, in order to have 'a day to myself.' I divided it up as evenly as I could, and by this means I seldom became so overburdened and tired as to lose command of myself. System, cousin, system is everything in housework. Then, too, there is a great deal in trying to 'keep sweet,' no matter what happens. You smile, as much as to say, 'It's very easy to say that, when we are sitting here so tranquilly, but when the milk boils over on your clean stove, or the marketing fails to come home, or some other vexatious thing happens, it's much easier to preach than to practice;' but I tell you, dear, it won't hurt you to try it; try persistently; if you fail once or twice, resolve the more firmly to keep sweet next time; and you will find that fretting never remedied these little trials, but only tired you, body and mind; and you will find in time that it has become a habit with you to be pleasant and cheerful, and a good habit it is, too. To be sure, I am not *always* unruffled—sometimes my vexations get the victory, and the hasty, impatient word comes; but I know where to look for help—God's grace and our own earnest endeavors can do marvelous things for us."

—The man who revenges every wrong that is done him has no time for anything else. If you make your life a success, you can afford to let the dogs bark as you go by.

HIRING CHILDREN TO BE GOOD.

MRS. HOLMES and her sister were sitting before the cheerful grate fire sewing, while their tongues flew almost as nimbly as their fingers, as various matters, from the forming of the President's Cabinet down to the shade of blue used in knitting the baby's socks, were discussed. Finally the subject of hiring children to be good was broached. "Well," said Mrs. Holmes, "I am tired of trying to coax or beg Albert to do anything, and I think he is too large a boy to coerce into right doing. So I am going to hire him to do any little task I may hereafter require of him." "Mark my words, Ellen, you'll be sorry if you do," replied her sister; "how soon, think you, will his judgment as to terms differ from yours? I saw that course tried by George Edward's mother last summer. She needed some cherries for making pies, and offered him six cents a quart to pick them. He answered, impudently enough: 'Who'll pick cherries for six cents a quart? I won't. And only yesterday, in coming from church, I overheard Mrs. Moody offering her boy five cents to learn the books of the Old Testament before evening.'"

"Well, he probably learned them."

"He more likely did not, or if he did he can't repeat them to-day. I will find out how good his memory is next Sunday morning, as he is in my Sunday-school class. Hiring children to learn anything, to do anything which they should do for its own sake, or to be anything, I have never yet found to work well."

"Well, what can be done?"

"Done! Why, tell a child to do a thing, and see that he does it, to be sure. The very groundwork of order in families is obedience. I have always told you that you would have trouble with Albert if you appealed so constantly to his wishes in little matters. A parent ought to know what is for a child's good better than the child does; and without unrighteously provoking a child to wrath or thwarting it unnecessarily, unquestioning obedience should be the rule. This has always been my plan with my children, as you well know."

"I have always thought you much too strict with your little ones. What does a child of Nina's age know about obedience? You utterly spoil all the little cunning ways of your mere babies."

"Better to get along without a self-willed pet than to tolerate a self-willed boy."

"But you do give your children rewards for being good. What is that but hiring them?"

"My children know that obedience is expected of them; that to do good and be good is to be the rule of their lives, but they have evil and temptation to contend against as well as all other children. If the hope of gaining some little gift is added to the conscientious rightfulness of the matter, I sometimes think it helps some in overcoming the natural desires for wrong-doing."

"Then why do you tell me I shall be sorry if I hire Albert to do right?"

"Simply because he well knows if you do not hire him he will not have to perform the required task, and in this way you are putting yourself at his mercy. You make the gift the sole reason for his doing it, and as I say, his ideas of value and yours will soon differ. With my children, if I wish anything done, they understand fully they must do it, whether I give them any little extra pleasure for it or not. A regular barter of so much given for such a service rendered I seldom make with them. Whenever I do, it is about some little business matter, and for the purpose of educating them either to work or to get by their own labor. I hired Willie to pick some berries for me during the summer; yet, had I wished him to do so, he would have picked them for me without pay. I wished to teach him the value of his labor."

"Well, I must confess, I can't see the difference between your method of hiring and mine."

"Well, there is a difference. You admit being tired of coaxing and begging Albert to do anything, and therefore propose hiring him, and I tell you it will fail as signally as coaxing and begging have done. I never importune my children to

do anything which I have not a right to command them to do, as you well know. Therefore a gift from me is extraneous, a reward of well-doing, yet not a make-shift to enforce a command which without it would be of no effect. And would you commence this very day, late as it is, and demand a prompt, quick obedience from Albert, in a short time you would have no occasion to coax or beg, and the rewards of well-doing can then be kept for prizes, as it were."

"Well, sister, your success with your boys has so far certainly been remarkable. If I only could—"

"You can if you will. You are a woman of sufficient character to carry out any course which involves as much courage and tact as this will. Only you must assert and maintain your womanly, or rather your motherly, dignity."—*The Christian at Work.*

NOTE THE MERCIES.

A DEVOTED Christian lady lately died, among whose papers was found a little journal that might well be styled "a book of mercies." In it she noted down every day especial causes for thankfulness. She stated that she did not record one in a thousand, but only such as happened to be uppermost in her mind. Side by side with spiritual mercies were recorded little temporal blessings, like those we receive often so thoughtlessly and thanklessly.

It would be a good book for any of us to keep, the memory is so forgetful of mercies and so mindful of trials. If we have them written down, we shall be apt to review them oftener, and it will quicken our gratitude.

It will strengthen our courage, too, when we see how the Lord has helped us over hard places. It is a common saying that "nothing succeeds like success." Certainly nothing gives us faith in prayer like having our prayers answered.

A missionary had sent to her from an unknown giver a beautiful pin-cushion of crimson velvet. On one side, worked in pins, was the motto, "They that sow in tears shall reap in joy." A double border of pins, like a line of silver, ran around the edge. For a long time she was loth to mar its beauty, but often read the text and gathered cheer from it. After a while, when the golden harvest began to come in, she thought of making a record of it on the cushion. A piece of the bordering was removed, and for every signal answer to prayer a pin was moved forward into the vacant space. More than a hundred and fifty were thus moved, each pin having its history, often a most wonderful one. That cushion was an object lesson which cheered and helped her through the darkest seasons of trial.

The Lord can help us by small means as well as great. What we need most is the eye of faith to see his loving hand in all the events of life. Even our severest trials he transmutes into blessings.—*American Messenger.*

WHAT LIQUOR DID.

EX-SENATOR MERRIMON, of North Carolina, is reported to have said recently in a speech in a prohibitory meeting at Reidsville, that State: "I have never meddled with liquor, I have never drank it; have hardly kept it as a medicine in my family. And yet it has meddled with me; has made my boy a wandering vagabond; has broken my wife's heart. Yes, when I was asleep, thinking him at home in the house, he was being made a drunkard in bar-rooms of Raleigh."

—Do n't allow yourselves to get faint-hearted. You can do more and better than you think. When Farrel laid hold upon John Calvin and endeavored to enlist him in the Reformation, Calvin begged to be excused. Said he, "I am timid and naturally pusillanimous. How can I withstand such roaring waves? I beg you in God's name to have pity on me." Yet that same Calvin afterward shook all Europe with his manly blows for God and the right.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 13, 1881.

U. SMITH,
J. N. ANDREWS,

Resident Editor.
Associate Editor.

THE CONFERENCE.

THE past week has been one of great interest to those who have been in attendance at the Conference in this place. Two business meetings have been held in the day-time of each day, and each evening has been devoted to preaching. Two Bible-classes have been held in this time, one on the proper observance of the Sabbath, and one on the best methods of labor in the presentation of the truth.

The first resulted in the establishment of the general principle that we should do all that can be done before the Sabbath, and postpone everything that can be postponed till after the Sabbath. This principle, conscientiously followed, will settle a hundred specific questions over which some have fallen into perplexity. The suggestion was also received with favor that all branches of business in which a large amount of even necessary labor on the Sabbath is involved, should be avoided by Sabbath-keepers.

On the second proposition, many interesting experiences were related, and many important suggestions and rules for laborers were presented.

On Wednesday evening, the first meeting of the Health and Temperance Association was held at 6 P. M., followed at 7 by an interesting lecture by Bro. Loughborough concerning the temperance and vegetarian work in England. Successful meetings have also been held by the General S. S. Association, the Educational Society, the Health Reform Institute, and the Publishing Association. Some of these organizations have finished their business proceedings, but there has not been time to prepare the record of them for publication in this issue. A short additional report of General Conference proceedings is given in this number; and before another paper is issued, all the business of the Conference will be finished, the date of adjournment being fixed at Dec. 19.

Sabbath, Dec. 10, was a special day in the Conference. In the forenoon, Bro. Loughborough gave a stirring discourse relative to the English mission. He set forth the peculiarities of the situation, the obstacles which they learned by experience were to be surmounted, and the cheering prospect that is now beginning to appear, as the providence of God is opening ways before them, and raising up friends to lend them a helping hand in the work. He also gave an account of the ship-work performed in the port of Southampton, tracing out upon a large map of the world the places to which our publications have gone in all parts of the world. All must have felt their interest in the missionary work revived, and have been deeply impressed with a sense of the fact that prophecy is fast fulfilling, and the great consummation is drawing near.

In the afternoon, Bro. Haskell gave a practical and convincing discourse on the subject of spiritual gifts. The house was well filled, both auditorium and gallery, throughout the day. The general expression was that of gratification and encouragement at the good things which had been presented.

THE GENERAL CONFERENCE.

BUSINESS PROCEEDINGS (CONTINUED).

WE resume the record of the business proceedings of the Conference by continuing the report of the Committee on Resolutions:—

Whereas, In the providence of God, Eld. James White has during the past Conference year, been removed by death from the labors and responsibilities which have devolved upon him for so many years; therefore—

Resolved, That while we feel that words are inadequate to express the sense of loss which we feel at his death; and while we are deeply conscious that there is no one among us who can fill as he did the position of counselor and laborer in the work of the third angel's message, we will nevertheless earnestly pray that the same God who helped him to devise and execute the plans which have contributed so much to the prosperity of the cause of present truth, may permit the mantle of his faithfulness and power to fall upon others, whose devotion to the cause of God shall be characterized by the same spirit of self-sacrifice and be crowned with the same marked success as that which distinguished his life and labors.

Resolved, That we hereby express to our afflicted sister, Ellen G. White, and the other members of her family, our sincere and heartfelt sympathy in this great bereavement which has fallen upon them; and that we assure them of our earnest prayers that our Heavenly Father will graciously sustain them under the deep affliction and great loss which they have experienced.

This and the preceding resolution were adopted, not by the Conference only, but by a rising vote unanimously given by the whole congregation.

Resolved, That we renew the expressions of our confidence in the spirit of prophecy, which has acted so prominent a part thus far in directing the efforts of our people in giving the last message of mercy to the world; and that we will earnestly pray that God in his infinite mercy may remember the humble instrument he has employed in connection with the same, and impart to her in her present enfeebled condition the strength necessary to enable her to visit the different parts of the field, and actively participate in such general gatherings as may be held from time to time.—Adopted.

Many tender and touching remarks were made by the brethren on these resolutions, and by W. C. White, acknowledging the appreciation by Sr. W. and the family of the sympathy expressed toward them by this people.

Whereas, The College at Battle Creek was founded for the especial purpose of fitting young men and women for usefulness either in the ministry or in fields of missionary labor, and—

Whereas, In our judgment, the children's department, which is at the present time connected with the College, interferes materially with the success of the institution in that direction; therefore—

Resolved, That we most respectfully recommend the Educational Society to take into consideration the propriety of making such provisions that the children's department shall be either wholly separated from the College, or so conducted that it will not interfere with the usefulness of the same in the accomplishment of its specific work.

This resolution, after being discussed by D. M. Canright, E. R. Jones, J. O. Corliss, W. C. White, M. B. Miller, A. R. Henry, R. M. Kilgore, and W. H. Littlejohn, was referred back to the Committee.

Resolved, That we express it as our conviction that the College at Battle Creek could greatly advance the interests of the cause of God by preparing young men and women to act as teachers, and that we earnestly recommend the faculty of that institution to spare no pains to secure that end, by giving particular attention to the interest of that department of the school which is devoted to the instruction and drill of those who design to act in that capacity.

While the motion to adopt this resolution was pending, the Conference adjourned to 2:30 P. M.

FOURTH MEETING.—Met as per adjournment at 2:30 P. M., Dec. 2. Prayer by the Secretary. Minutes read and approved.

The resolution the adoption of which was pending at the adjournment of the preceding meeting, was again read, and adopted.

The report of the Committee on Resolutions was continued, as follows:—

Resolved, (1.) That we recommend the establishment, in States where the same can be done to advantage, of schools where students can pursue such branches of study as it will be necessary for them to master before entering the College at Battle Creek; (2.) That these preparatory schools be established in such places, and conducted on such principles as the General Conference may recommend.—Adopted.

The resolution on the separation of the primary department from the College, which was referred back to the Committee, was again presented, and postponed till after the meeting of the Educational Society, Dec. 4.

Whereas, It is in the highest degree important that our churches should enjoy, as far as possible, the labor and watchcare of our ministers, and—

Whereas, The church in Battle Creek cannot be materially aided by the presence of ministers other than those who are connected with the institutions located there; therefore—

Resolved, That we recommend our brethren in the ministry to find homes in the vicinity of churches which have need of their labor and oversight.

This resolution, after being discussed by A. S. Hutchins, E. R. Jones, D. M. Canright, J. O. Corliss, S. H. Lane, A. O. Burrill, and M. B. Miller, was laid upon the table; and the Conference adjourned to the call of the Chair.

S. N. HASKELL, *Pres. pro tem.*

U. SMITH, *Sec.*

(To be continued.)

A CHAPTER OF HORRORS.

IT is again our duty to record a sad catastrophe, which was attended by heart-rending suffering and loss of life. On the evening of the 6th of December, a fire broke out in the Ring Theater, Vienna. The fire originated from a spirit lamp in the hands of one of the workmen. Although the fire broke out at an early hour, the house was well filled. The lights were immediately extinguished, and in the darkness, the immense crowd rushed for the doors. The horror of the scene that ensued, it would be impossible to describe. The official list of December 11 gives the number of missing as nine hundred and seventeen. Many of the bodies rescued were frightfully mutilated, some of them beyond recognition, and many were entirely consumed. It is believed that the upper galleries must have fallen into the pit, where the only remains found are small pieces of bone. There is great suffering among the survivors. Some are seriously injured; and others are left destitute, having lost the friends on whom they depended for support.

On the following day, Dec. 9, an explosion occurred in a colliery in Belgium, by which sixty-six persons lost their lives. Thus in the short space of two days, a thousand human beings met a violent and untimely death.

THE GUITEAU TRIAL.

THE disgusting spectacle at Washington known as the Guiteau trial, seems to be drawing to a close. The defense have presented all their witnesses to prove the insanity of the prisoner; and it is evident that many of them believe, as the Hon. Emery Storrs of Chicago admitted, that if Guiteau was insane, he was still able to distinguish between right and wrong. The prosecution are now bringing forward their testimony in rebuttal. District Attorney Corkhill pertinently stated that he proposed to show that what the defense call insanity is devilish depravity; and he is in a fair way to make good his word. One hardly knows which to be most disgusted with,—the unparalleled spectacle of a prisoner on trial for such a crime who is yet permitted to play his monkey antics in a court of justice, revealing the coarse brutality of his nature by insulting witnesses, lawyers, spectators, and even his own friends; or the sickening revelations made in the course of the trial.

We published last week the opinion of the London

Echo, that were every monarch of Europe swept away, the people would not be half so deeply affected as they were by the death of our citizen President; but had an unsuccessful attempt been made on the life of any member of any royal family of Europe, the assassin would have received summary justice, and would not have been permitted to put himself on exhibition for the entertainment of the crowd. Compare this with the prompt justice meted out to the assassins of the Czar last spring.

Speaking of the possibility that Guiteau might be acquitted on the charge of insanity, the *San Francisco Call* says:—

If Guiteau should be acquitted on the ground of insanity, an epidemic of crime may be expected. Any loose-brained man who imagines another man stands in his way may proceed to shoot that man with a reasonable expectation of escape from punishment.

PERSONAL.

TO MY FRIENDS AND CORRESPONDENTS.

As the REVIEW has recently made the statement that I was unable to attend the General Conference on account of sickness, a few words of explanation may be desired. I reached home from the Texas camp-meeting Nov. 2, and was taken sick the same day. I have had a light run of malarial fever. After about three weeks the fever left me; but from over-exertion and anxiety I had a partial relapse, and became very weak. The great difficulty has been the weariness of my brain. I have had to lay aside all mental labor, excepting occasionally dictating a card. I do not allow myself to read even the papers. The fever is now nearly gone. I have a fair appetite, and think I shall gain strength from day to day. But it will probably be months before I shall be able to endure hard mental labor. Any attempt to perform such labor throws my brain into heat and excitement. I am not very sick, but I must have rest. I am very weak.

It is a great cross for me to be unable to attend the General Conference with my brethren. My courage is good, and I expect, through the help of the Lord, to come up from this bed of affliction, and labor again with energy in the cause of truth. I highly appreciate the prayers of my brethren in my behalf. My correspondents will all understand why I do not answer their letters.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Dec. 8.

"SIDE ISSUES."

In a recent number of the REVIEW we noticed an article entitled, "A Dangerous Counterfeit." In regard to all such counterfeits we feel like saying, as did one of old, "If this work be of man, it will come to naught; but if it be of God, ye cannot overturn it." And again it is said, "By their fruits ye shall know them." But says one (of a spurious faith), Why has not *our* faith come to naught? Our numbers are increasing constantly. In reply we answer, Why have not Romanism, Mohammedanism, Mormonism, Spiritualism, and many other erroneous isms, come to naught, as they are not of God? They will come to naught in the day of final reckoning. We know that all of these isms are not of God, as their evil fruits are clearly seen.

In a recent tent-meeting conducted by the "Holiness People," which the writer attended a few times, the demonstrations of falling over, etc., were quite similar to those represented in the article entitled, "A Dangerous Counterfeit." If the Spirit of God prompts the people to speak very loud, we say, Amen; for the psalmist says, "Let the inhabitants of the Rock sing; let them shout from the tops of the mountains." If it makes some fall upon the ground, we must say, Amen. But when some are shouting, others jerking, others praying, others singing, speaking, and laughing, all at the same time, it is hard for us to believe that this work is of God; for "God is not the author of

confusion, but of peace," and requires that everything be done "decently and in order."

Finally, when these people become so holy as to claim that the law or decalogue is not binding in this age of the world, and that the Sabbath is a "side issue," we have great reason to think that their holiness is not genuine. In the meeting alluded to, a gentleman whose attention has recently been called to the subject of the Sabbath presented the following question: "Do you consider the law binding in this age of the world?" The preacher, as if anticipating what was coming, replied, "Not as a whole." The interrogator, not yet satisfied, said, "We wish to know what you will do with the Sabbath of the fourth commandment?" After making a few remarks representing that he would not unchristianize those who kept the Jewish Sabbath, he closed by saying that he considered the Sabbath question a "side issue"!

If the law in this age is not binding as a whole, when did it cease to be binding? It had not ceased to be binding when Christ delivered his sermon on the mount (Matt. 5:19; he recognized all the precepts of the law); nor when he told the young man that if he would enter into life, he must "keep the commandments" (all, not a part of them). Neither had it ceased in Paul's day (Rom. 3:21), as he did not say, "We do not establish the law 'as a whole,' but, 'Yea, we establish the [whole] law.'" It did not cease to be binding in A. D. 96, when John wrote the book of Revelation; for he did not say (Rev. 22:14), "Blessed are they who do a part of His commandments; but, 'Blessed are they that do [all] His commandments.'"

These preachers of holiness may, like a certain popular modern divine, think that the law was made for the barbarous age of the world, and is of no use now. If it can be proved that the Sabbath is only for the Jews, or a Jewish institution, then our opponents will gain the point. If the Sabbath is a "side issue," then the law is a side issue. Ask one of these sanctified men what he will do with the man who commits theft, adultery, etc.; and, to be consistent, he should reply, "Oh, those commandments are 'side issues'!" This, no doubt, is the way the Free Methodists (referred to in the article entitled, "A Dangerous Counterfeit") would dispose of the question.

WM. PENNIMAN.

"I AM THE DOOR OF THE SHEEP." JOHN. 10:7.

THE Scriptures teach clearly that Jesus Christ is the only advocate who can successfully represent man in the court of Heaven. In this tenth chapter of John he introduces the subject of the sheep-fold, with a "Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." In Matt. 13:30, Christ speaks of the wicked as tares to be gathered together in bundles, while the righteous are compared to wheat, and the angels are commanded, "Gather the wheat into my barn." There is here brought to view one barn, one fold, and one shepherd. John 10:16. Satan has ingeniously contrived to deceive mankind on this point, by first lowering the standard of godliness, and then instituting various means of salvation. If he can convince a person that he is as safe in a condition of impenitence or of error, as he would be in the condition described in Romans 8:15, he is satisfied.

In this gathering time, Satan has an almost unlimited number of secret organizations, many of which are based on morality and virtue; but while upholding outward honesty and good morals, they know not, in their constitution or influence, any saving change of heart and life. Many, on joining these bodies, say openly and literally that this is all the religion they wish for. Such are not in Jesus' fold, but in the bodies spoken of in Matt. 13:30, in the words, "Gather the tares into bundles to burn."

When any reform is called for on any vital point of doctrine, and a church organization claiming to be

the fold of Christ refuses to be reformed, and opposes such a reform, this church becomes a bundle of tares. Such a case occurred in Christ's day, when the whole house of Israel rejected Christ, and whoever would be saved, was forced to leave their communion and enter the Christian church.

So in the days of Luther. A warning was given; but the Roman Catholic church refused to reform, and forthwith proceeded to oppose the proposed reforms by fire and sword. Then good men left that church, and formed the Protestant element, and Rome has been only a bundle of tares since that time.

Now the three messages of Rev. 14:6-14, are proclaimed, and the Protestant element, having apostatized, is called upon to reform, and accept the Sabbath of the Lord and the doctrine of the second advent; but they refuse to be reformed, and are becoming more and more like a bundle of tares. Many are coming out on a common platform, and are taking as their watchword the commandments of God and the faith of Jesus. (See Rev. 14:12.)

Just before the consummation of all things earthly, God's people are to be gathered together in one. (See Isa. 52:8; Eze. 34:12; Rev. 12:17; 22:14.) And the gathering of the tares into bundles ready for the fires of the great day, is to take place before the righteous (the wheat) are gathered into the heavenly garner. (See Matt. 13:30.) This must take place here on the earth; for they are to be gathered in bundles before being burned; but Christ says he will gather the wheat into his barn. This must allude to Heaven itself; and the final gathering of the saints in the resurrection (see 1 Cor. 15:51-55) is doubtless the gathering spoken of above.

In view of these facts, how important it is that we separate ourselves from all doubtful organizations and come into the fold of Christ.

JOSEPH CLARKE.

HUBBELL, NEB.

[The following report was accidentally left out of the Progress Department; so we give it here.—ED.]

WE commenced meetings near this place, Nov. 4. We found a few here who were observing the Sabbath, but had no meetings or Sabbath-school. The interest was not good during the first week; only a few came out to meeting. People were prejudiced; but through visiting from house to house and talking with them at their homes, the interest in the meetings began to increase, and from the second week onward to the close the interest was good. Those who were keeping the Sabbath were encouraged by seeing others take a stand with them. We organized a Sabbath-school of thirty-eight members. The school is furnished with ten copies of the *Instructor* and the *Song Anchor*, and will soon have a good library and S. S. records. Seventeen signed the covenant to keep the commandments of God and the faith of Jesus. Others are keeping the Sabbath who have not yet signed it, and others are interested whom we hope soon to see take a firm stand for the truth. We sold books and tracts to the amount of \$13.72, and obtained one subscriber for the REVIEW. The brethren here are taking a club of twenty copies of the *Signs*, which are being circulated in an adjoining neighborhood to prepare the way for holding meetings.

The Presbyterian minister of this place spoke against the Sabbath Sunday morning, Dec. 4. We took thirty minutes in the evening to review his arguments, before a crowded house, and then spoke upon the subject we had announced. The people are reading our publications with interest, and we hope to see good results. Our address for some time will be as above.

DANIEL NETTLETON.

Dec. 5, 1881.

—Prayer is like incense. Its fragrant spices are devotion, faith, hope, and love, and when these are burned upon live coals of the Holy Spirit's fire, they ascend in clouds of confession, petition, and praise, a sweet-smelling savor to a God who delights to meet his children's wants.

RESOLUTIONS.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love,
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If some hollow creed you doubt,
Though the whole world hoot and shout,
Doubt it.

If you know what torch to light,
Guiding others through the night,
Light it.

If you've any debt to pay,
Rest you neither night nor day,—
Pay it.

If you've any joy to hold,
Next your heart, lest it grow cold,
Hold it.

If you've any grief to meet,
At the loving Father's feet,
Meet it.

If you're given light to see
What a child of God should be,
See it.

Whether life be bright or drear,
There's a message sweet and clear
Whispered down to every ear;
Hear it.

—Selected.

Progress of the Cause.

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

NEBRASKA.

Albion, Boone Co.—Since camp-meeting, I have visited the companies at Grand Island, Hastings, Raeville, Spaulding and Albion, laboring at each place as the work seemed to demand. I am now holding meetings near Albion, presenting, as in regular course of lectures, the evidences of our faith. These meetings seem already to have proved timely to the church, and to have enlisted some outside interest. God has permitted us to enjoy some of his blessing.

GEO. B. STARR.

MICHIGAN.

Vassar, Dec. 5.—From Nov. 15 to 29, I was with the company at Reese, holding meetings and visiting from house to house. We organized a tract society of nine members; but the organization of the church is necessarily deferred till some more advancement is made. Have held eight meetings with the church at Vassar thus far. Last evening four of the youth made a start in the service of God. These are all the youth that have come under the influence of our meetings that were not professors. We praise God for his blessing.

ALBERT WEEKS.

DAKOTA.

Turkey Creek, Dec. 4.—Have labored here among the Scandinavians since Nov. 22. The congregations have been small; yet those that have attended have manifested a good degree of interest in hearing. Six have decided to obey, besides the three who had begun to keep the Sabbath before I came here. We still hope that others may be persuaded to turn to the Lord.

I met with the church at Swan Lake on the Sabbath. The Lord was with us here by his Spirit. We earnestly ask the prayers of God's people.

My post-office address is Swan Lake, Turner Co., D. T.

M. M. OLSEN.

Parker, Nov. 28.—During the last three weeks I have been laboring around here among the German-Russians. Have spoken sixteen times, mostly in German, with good attendance at different places. Last Sunday over four hundred listened to a sermon on the second coming of Christ. The Lord gave me much freedom in speaking. So far, the preachers have generally been very kind to me; they have not

only given me their pulpit on Sunday, but also invited me to their homes. Yet that may change when testing truths are introduced. The waters are somewhat troubled on the Sabbath question; one of their ministers has frankly admitted the true Sabbath; the others hesitate to speak about it. Some have been taking the German paper for a few years; others are subscribing. Considerable prejudice has been aroused thereby on the subject of the state of the dead.

There is a large field of labor here for a German minister. Besides the German, the people speak the Russian and some even the Polish language. All seem, at least by their profession, to believe in the soon coming of the Lord; and I have heard and read that many of those remaining in Russia, who at present suffer much from persecution, believe that event very near.

I desire the prayers of God's people that I may move with wisdom and have the necessary strength from above.

RICHARD CONRAD.

KANSAS.

Milan, Sumner Co., Dec. 4.—God has blessed, I humbly trust, to the saving of souls in this place. Oh, how good is his grace and how wondrous his love to save such as me. I feel deeply unworthy of his great love, but I praise his holy name that he has held out the scepter. I hope to see the King in his beauty, and will praise him evermore. Eleven have signed the covenant in this place. They have organized a Sabbath-school, and take *Instructors*. A tract society will be formed soon. All were steeped in tobacco, tea, coffee, swine's flesh, and—pride. In God's name they have set their faces Zionward. Let us pray for them. I hope we may meet in the New Jerusalem. Pray for me, dear brethren, that God will give me utterance in the truth.

G. H. ROGERS.

INDIANA.

Labor among the Churches.—I began meetings at Northfield Nov. 25, and held nine services. I found them disappointed, as Bro. Lane had been hindered, on account of his health, from commencing meetings with them on the 23d, and Bro. Sharp had failed to respond to a telegram to fill the appointment. I left them much encouraged. They seem willing to do their duty in sustaining meetings, and in helping financially. I did not take up a collection, but a donation of \$4.00 was handed me, mostly from those outside.

I attended church at Noblesville on Sabbath, Dec. 3. There were friends present from Fishersburg and Eagletown, who are investigating the subject of man's nature and destiny, and by request I spoke upon the subject of future punishment. The discourse was well received by all. I have sold over \$40.00 worth of books since the tent season, and more are wanted.

WM. COVERT.

OHIO.

Padan-aram and Richmond Center.—We have held meetings in the Disciple church at Padan-aram about three weeks. Two or three have decided to obey the truth. Others are investigating. Bro. Saxby is with me, and renders good help. He speaks twice a week. We hope to see others move out here.

The good work is moving onward at Richmond Center. We meet with them on the Sabbath. The converts are growing in the love of the truth. They have made a good start in the Sabbath-school work. Twenty copies of the *Instructor* are taken. The school is increasing in interest and numbers. New ones are taking their stand for the truth. This stirs the opposing elements. The M. E. minister came to the rescue last Sunday morning. He had a hard case to make out. The following are some of the points he made:—

1. The Sabbath is of universal obligation. It was instituted at creation. Its object was, first, to commemorate *creation*; second, to meet man's physical wants, and *preserve* a knowledge of the true God.

2. Adam kept the first day of the week, the seventh from creation. The Jews did not keep the rest-day of God, but the day that preceded it. At the resurrection the Sabbath was changed again to the day that God rested upon and that Adam kept, which is the first day of the week. We Christians now all keep God's original rest-day, which is Sunday.

3. Time has been lost, so that we cannot tell which day the Sabbath is.

4. The Sabbath is a part of God's moral law, and is binding upon all mankind, Jew or Gentile.

5. The world is round. We lose time in traveling, so we cannot keep the seventh day.

6. We should keep the first day of the week *holy* in honor of the great work of redemption.

7. Paul says that every day is alike. Monday, Tuesday, or Wednesday is just as good as any other day. One day in seven is all that is necessary.

8. All Christians should rally to the support of the resurrection day against the forces of Atheism, Liberalism, and Judaism.

After appealing to several texts—Acts 20:7; 1 Cor. 16:1, 2; Rev. 1:10, etc.—and the Fathers, he said, "The Christian church has *agreed* to keep the first day. We have no direct command from God for it. I have given you the *best* I have on this subject, and if you *will not accept this*, I shall have no more to say on this subject."

We reviewed him before a good audience in the evening with freedom. Though our enemies are not working with us, they are working *for* us. "O consistency, thou art a jewel!" This effort has strengthened the cause here much. R. A. UNDERWOOD.

IOWA.

Keota, Dec. 7.—Since my last report, our little company of Sabbath-keepers here have by a commendable effort, built a comfortable house of worship 20x32 feet, capable of seating 132 people, which was dedicated Sunday, Dec. 4. There will be a debt of something over \$100, which will be met without trouble, if they are prospered.

When we pitched the tent here June 23, one lady was keeping the Sabbath. Now sixteen are walking in all the commandments of God, and the greater number give evidence of a growth in grace. The Sabbath-school is increasing in interest, and nearly forty are in attendance as regular scholars. Fifteen copies of the *Instructor* are taken, and we think more will be needed soon. They hold two prayer-meetings each week. The attendance is full, and the Lord blesses at every meeting.

I think, to combine all the abuse I had ever suffered since commencing in this work, it would not equal that which has been heaped upon me at Keota; yet we have found His "grace sufficient" for the emergencies, and we comfort ourselves with the thought that "if we suffer with Him, we shall also reign with Him." One prominent man, I learn, has written to the governor of the State to know if means cannot be devised for our suppression; and we look for trouble in the not-distant future from this intolerant spirit.

J. D. PEGG.

TEXAS CONFERENCE.

THE fourth annual session of the Texas Conference of S. D. Adventists was held in connection with the camp-meeting near Dallas, Oct. 27 to Nov. 1, 1881. First meeting Oct. 27. After the opening exercises delegates were called for, and six responded, representing six churches, as follows: Dallas, Daniel Carpenter; Plano, J. M. Huguley; Savoy, W. M. Flowers; Sherman, J. S. Kilgore; Clifton, A. W. Jenson; Cleburne, M. G. Dillon. There being no delegate present from Peoria, John McCutchen was chosen to represent the church there.

The minutes of the last session were accepted, after being corrected so as to show that T. T. Stevenson represented Terrell instead of Sherman.

Brn. Butler and Sharp, and all brethren in good standing, were invited to participate in the deliberations of the Conference. By vote, the Chair was empowered to appoint the usual committees, whereupon H. C. Chrisman, W. J. Kerr, and Daniel Carpenter were appointed the Committee on Nominations; on Auditing, W. M. Flowers, W. J. Kerr, G. W. Henderson, J. M. Huguley, J. C. Cole, and John Williams; on Credentials and Licenses, A. S. Chrisman, A. H. King, and Lewis Huguley; on Resolutions, Smith Sharp, A. W. Jenson, and J. S. Kilgore.

Adjourned to call of Chair.

SECOND MEETING, OCT. 28.—After the opening exercises, reports of committees were called for, when the Committee on Nominations submitted the following partial report: For President, R. M. Kilgore; Secretary, A. S. Chrisman; Treasurer, James W. Gage; Executive Committee, R. M. Kilgore, H. C. Chrisman, and W. S. Greer.

The Committees on Credentials and Licenses and Resolutions asked for more time.

G. W. Henderson, J. C. Cole, and James Dickerson handed in credentials; G. W. Henderson representing the church at Cleburne, J. C. Cole, Dallas; and James Dickerson, Terrell. After remarks by Eld. Butler concerning the mutual benefit derived from being represented in the General Conference, Eld. R. M.

Kilgore was elected as the delegate to represent Texas. Adjourned to call of Chair.

THIRD MEETING.—The Committee on Nominations handed in the remainder of their report, nominating J. S. Kilgore, J. C. Cole, and W. J. Kerr as Camp-meeting Committee. Eld. R. M. Kilgore spoke of the time and place of holding the next camp-meeting; and after considerable discussion among the brethren, and remarks by Eld. Butler as to what should be considered in settling these particulars (remarks that were gladly accepted and considered), it was voted to hold our next meeting in July, 1882. As to the place, a motion was made by Bro. J. M. Huguley to hold it as near Dallas as convenient. After some discussion, it was voted to lay the motion on the table till morning for further consideration.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 31.—After the opening exercises, the Committee on Resolutions submitted the following, which were unanimously adopted by a rising vote:—

Resolved, That we express a deep and abiding faith in all parts of the work of the third angel's message, and a determination to practice these truths.

Whereas, In the infinite wisdom of God he has seen fit to remove from us our beloved brother, Eld. James White, who has occupied a leading position in this work from its very beginning; therefore—

Resolved, That while we mourn this great loss, we bow in humble submission to God's will in this event, and tender his bereaved family our heartfelt sympathy.

Resolved, That an earnest invitation be extended to sister White to visit and labor with us at her earliest convenience.

Resolved, That a vote of thanks be tendered Mr. Brandenburg, the proprietor of this ground, for its free use for this camp-meeting.

Resolved, That a vote of thanks be tendered Mr. J. T. Elliott for the free use of lumber for the camp-meeting.

Resolved, That a copy of the proceedings of this Conference be sent to the REVIEW, with a request that it be published.

The Committee on Credentials and Licenses recommended that credentials be renewed to R. M. Kilgore; and that A. W. Jenson and Elijah Taylor have their licenses renewed; and that license be granted to John Wilson.

The motion which was laid on the table at the previous meeting was now taken up for consideration, whereupon A. W. Jenson made motion to amend the original by substituting Waxahachie for Dallas as the place of the camp-meeting. This motion was seconded; but after considerable discussion by the brethren, in which was manifested their earnest zeal for the cause and interest in the salvation of souls, it was moved and seconded to amend the amendment by leaving it to the Conference Committee. The motion, thus amended, was carried.

Adjourned *sine die*. R. M. KILGORE, Pres.
A. S. CHRISMAN, Sec.

SABBATH-SCHOOLS IN OHIO.

As the winter comes again with its cold, damp, and frosts, shall a corresponding torpor brood over our Sabbath-schools? The pulse indicates the circulation of the blood, or the life of the individual. So the Sabbath-school is an index, or thermometer, showing the spiritual activity of the church.

The Sabbath-school work is one branch of the great missionary field in which we are called to labor. While there are disadvantages, against which we have to labor in the winter season in keeping up the interest, there are advantages. The long evenings afford an excellent opportunity for the family to study their lessons together. Is there any reason why we should lessen our efforts for our children at this season of the year? Does the cold frost destroy the miasma that rises from the immoral bed of corruption, that throws its foul odors around our families and neighbors? Has Satan gone to sleep, and his agents ceased to sow the seeds of evil? Has Christ yet destroyed him that goeth about seeking whom he may devour? So long as these questions cannot be answered in the affirmative, the words of inspiration are timely, "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Webster defines the word "nurture" thus: "To feed, nourish, educate." Can our children grow, or even live, without food? No; they would soon die. Yet some people act as though they and their children could live and grow spiritually with one meal per week, or if a little effort is required on their part, they can fast for months together. Could we expect to be successful in raising stock for the market in that way? You answer, No.

Analogy would teach us that a rounded moral character, fitted for the final test, should be fed with daily bread from our Heavenly Father's table. How forcible the words of the great Teacher: "The children of

this world are in their generation wiser than the children of light." The Lord requires us to feed our children with "the sincere milk of the word, that they may grow thereby." God has not left us in ignorance in regard to this matter: "These words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. If the word of God dwells richly in our hearts, it will be like an overflowing fountain, and we can draw from its treasures to "feed, nourish, and educate" our children when we sit in our homes by the fireside; and when we go by the way, we can draw some lesson from God's book of nature that will strengthen the lesson there given.

"Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6. "Do you believe that?" one said, referring to the above scripture, "I do not. I have talked and talked to my children, but it does no good." Talk is cheap and worthless alone. We invite such to God's book of nature to learn what that text means. Learn a lesson from that vine that you took so much pains with last spring. How you watched its tender branches, and guided its course, and fastened it to the arbor, till it had matured in strength, and taken hold with its own fibers. It needed your hand to train it in its tenderness. Now its course is fixed. The wind and storms have tried it, yet it stand undisturbed.

If we train up the child, giving it God's eternal truths—upon which to fasten the tender rootlets of the soul—as a foundation of character; and if by practical lessons we bind our children with the cords of faith, virtue, knowledge, temperance, benevolence, and love to the rock of truth in childhood and youth, when manhood or womanhood comes, they will not depart from it. In view of these facts, what a holy truth is ours!

R. A. UNDERWOOD, Pres. Ohio S. S. A.

Our Tract Societies.

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

"I DARE NOT IDLE STAND."

I dare not idle stand,
While upon every hand
The whitening fields proclaim the harvest near;
A gleaner I would be,
Gathering, dear Lord, for thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gift my Lord may meet.

I dare not idle stand,
While over all the land
Poor wandering souls need humble help like mine.
Brighter than brightest gem
In monarch's diadem
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But at my Lord's demand
Labor for him throughout my life's short day;
Evening will come at last,
Day's labor all be passed,
And rest eternal my brief toil repay.

—Selected.

LET YOUR LIGHT SO SHINE.

BY G. N. STUTTLE.

Do we, as a people, sincerely believe in the soon coming of Christ, and that we have the last message that is to be given to a dying and sinful world, just before the great event? If so, how earnestly are we striving to get this light before others?

Let us look back to the time when that disciple whom our Lord loved was on the Isle of Patmos, and saw those things which must shortly come to pass. Let us reflect that eighteen hundred long years are now in the past, and that these prophecies are nearly fulfilled. We are blessed with the light which has been so freely given. Shall we be as a "city upon a hill," as the "salt of the earth"? Shall we have a part in this great work? "And the Spirit and the bride say, Come, and let him that heareth say, Come." We have had the inexpressible privilege of hearing—

shall we not say, "Come"? We have greater facilities now than ever before for sending our publications all over the land. Are we not held accountable for not placing a tract in the hand of an individual, when this very act might be the means, in the hands of God, of bringing him to the truth? Brother, sister, is not the Lord waiting for you to do this very thing? or must he raise up some one else to do the work and receive the reward?

Precious, precious truth! how thankful we should be for thy light to lead us to the gates of that golden city which hath foundations! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Do not let our publications find their way to the waste-basket, the buttery shelves, or to some dark cupboard, but place them in the hands of some one who has never heard these truths. Do not lay them by for future reference; these very papers may be the means of saving some poor soul. May the Lord help us to be more in earnest!

Vernon, Mich., Nov. 28.

CROSS-BEARING.

Is the visible church to-day filled with cross-bearers? How many are taking up crosses daily and joyfully for Jesus' sake? For we greatly err when we interpret the endurance of afflictions as necessarily cross-bearing in the sense of this command of Christ, which is to "take up the cross." Let me explain what I mean. When God takes away our wealth, and the earnings of long years slip in an hour from our grasp, we speak of this enforced poverty as our "cross," yet it is not, surely, a cross which we have taken up, for we could not help ourselves. God laid it upon our unwilling shoulders. Or if disease shuts you into the sick-room, and shuts out from mind and heart the scenes of busy life, you perhaps look up to those who stand by your bed pitying you, and say, "This I suppose is my cross, and I must bear it patiently;" but you have not taken it up. An omnipotent hand has placed it on your shoulders. And so when death enters your charmed circle of love, enters uninvited, and calls a cherished one from your embrace, we call it a cross; and so it is a cross so heavy that we find it hard at first to trust in Him who has thus wounded and crushed us. But if we were asked to take up such crosses,—that is to say, if by our simply willing we could keep the loved ones in the earthly home,—I fear we should say, "Not thy will, dear Lord, but mine, be done." But taking up the cross is a voluntary endurance of that which is difficult, trying, painful, even a crucifixion of self, if need be, for His sake, who, because he so loved us, came into the world to save sinners—a voluntary endurance, so that if we will we can leave the cross untouched for self's sake, or lift it up and carry it for Christ's sake. But cross-bearing is not only the distinct command of the Saviour to each disciple, not only is the heavenly crown conditioned upon it, but the believer's happiness in this life is in proportion to his experience of the cross. Sacrifice and joy, tears and joy, even agony and joy, are not contradictory terms, but may be synonymous even. The deepest joy springs up in the path of the highest aim, and from the soil of the mightiest passion which strives to attain that aim; and sacrifice only plows up the soil, making the joy purer and grander.

When Dr. Mason, one of our missionaries in India, asked his converted boatman whether he was willing to go to the Bghais, a neighboring tribe, to tell them of a Saviour's love, he reminded him that, instead of twelve rupees a month, he would receive but four rupees. "Can you go to the Bghais for four rupees?" asked the missionary. The heathen convert went by himself and thought and prayed, and came back to Dr. Mason. "Well, Chapon, what is your decision?" "My father, I cannot go to the Bghais for four rupees a month, but I can go for Jesus." And for Jesus he went. Think you that in all Philippi there were two happier men than Paul and Silas, shouting praises, their feet fast in the stocks, and their backs streaming with blood? They were suffering for Jesus, and his joy was theirs.

Take up your cross, Christian. Do not pass by it. Do not drag it behind you. Do not wish yours was as light as your neighbor's seems to be. Take it up, and rejoice that you can carry it for Jesus. He will walk by your side, putting his shoulder under it and his arm about you, and the heavier the cross the sweeter will be his "Peace be unto you," and thus your joy shall be full.—A. E. Kittredge, D. D., in Independent.

SPECIAL MENTION.

THE MORMON DANGER.

STARTLING AND STRIKING FACTS; THE BISHOPS TAKING THEIR CHOICE; WOMEN BECOMING ENTHUSIASTS; THE TIME FOR ACTION.

UTAH, covering an area as large as all New England and New York, expansive enough to sustain a yet unborn population of many millions, on the direct highway to the Pacific States, and filled to richness with mineral treasure, is said to have become a vested property of the Mormon church. The Mormon bishop has dogged the heels of the Federal Surveyor, staking out homestead after homestead and town site on town site, until there is scarcely a valley among those noble mountains or along the fertile river courses that is not ceded in fee to the use of the "Latter Day Saints."

Incredulously as this statement may be received, it will be the more interesting to discover how such vast political power has been silently incorporated into a pretended religious system. Senator Edmunds, of Vermont, has been devoting much time recently to diligent investigation of the frauds and abuses alleged against the Mormons in securing the titles to this immense area of the public domain, and the result of the able thinking of a statesman so universally respected for robust and honest judgment, is to be contributed to the January *Harper's*. Such a paper, it is hardly necessary to say, will be specially welcomed by all careful students, of a very profound and perplexing problem in the religious life and political progress of the far West. The public mind stands in great need of it, and it may be taken as very significant indeed, that one of the most far-sighted and remarkably well-poised intellects among our highest order of statesmen, is confessedly convinced of the necessity of accurately reaching the issues of this question and of lifting the problem high above the low level of trashy dissertation.

Perhaps I may anticipate some of the expected revelations of Mormon politics, in the statement that nearly the whole of the most available and most valuable public land in Utah, subject to the entry of honest and worthy settlers, has been surreptitiously acquired by the Mormons under the peculiar sanction of the polygamic relation.

THE MORMON FRAUDS.

The Mormon practice in these land frauds, as I was informed in Utah, is this: A Mormon who possesses perhaps half a dozen "plural wives," as they are called there, homesteads for himself a 160-acre tract of public land. This, of course, he has as lawful a right to as any other American citizen, if he be native-born or legally naturalized. The case has often been, however, that the naturalization itself is a fraud, and that many Mormon voters are actually aliens, as recently adjudged by the Federal Court in Utah in the instance of Mr. Cannon, who has for years unlawfully held his seat as a delegate in Congress. Overlooking this distinct fraud, as applicable to the Mormon women as to the male saints, the next step is for each "plural wife" to enter another 160 acres, making solemn oath to the prescribed formula of the Land Office, that she is the separate head of a family. In this way the single male representative, who is entitled to but 160 acres even though he have a thousand wives, acquires in reality an estate of eleven hundred and twenty acres of public land, and accordingly as the number of his "plural wives" is from time to time increased, with no conventional limitation upon his caprice, this Mormon magnate becomes a vast and still vaster landed proprietor. His fields reach out as broadly as the cotton plantations of the old regime, with flocks and herds corralled on every visible hillside, while his concubines are so numerous that he recognizes few by name, and not all by sight.

The Mormon custom is to distribute these partners of "celestial marriage" and their rapidly created progeny, upon the various holdings thus acquired. Very many fortunate Mormons, in fact most of the leading spirits of the church, enjoy homes thus established in each of the many territorial sub-divisions, making it a very comfortable and business-like summer recreation to journey from one to another, counting the yearly increase of horned cattle and the multitude of ragged, unruly offspring of their shameful debauchery, and in the solitude of the mountain wilderness contemplating the glory which awaits them in the latter-day elysium.

So much of Oriental Mohammedanism is openly incorporated into Mormon doctrines that the paradise

looked for by the Mormon saint is believed to be a transformation of the earth into a luxurious Eden, wherein the man of many wives will take princely rank. Illustrating the facility with which the alien Mormon women are made to perform their part in these land frauds, as well as showing how new favorites often become chosen for the Mormon household, the following narration will be quite suggestive:—

THE BISHOPS TAKING THEIR CHOICE.

Not many months ago, when in Utah, I witnessed the arrival of a herd of raw Mormon converts, fresh from peasant homes in Sweden and Wales. It was late in the afternoon of a hot, dry July day. The railway station was surrounded by perhaps a thousand gabbling women, children, and men, curiously peering into the faces of the new-comers, most of whom were unable to understand more than a few words of English. They were fair-cheeked, flax-haired girls, and brawny-armed but gawkish young Swedish farmers, and were all marched from the station to the great courtyard of the tithing-house. No person was allowed admission but the few fagged-out missionaries who had brought to Zion this new importation, together with some of the more prominent church rulers. Here in the tithing-yard, surrounded by a lofty, somber stone wall, like the fortified inclosure of a military prison or State arsenal, the roll of recruits was certified, personal effects inspected, and preparations made to forthwith distribute "the babes," as the old Mormons called the new emigrants. Then they were all marched again down the broad main street in a most motley procession, to a place where, as it seemed to me, a very ungenerous supply of provisions was spread, which I judged, by the familiar odor, to consist chiefly of salt codfish. Here, for an hour or so, the rigid surveillance of the church was relaxed, and intercourse was permitted with relations and friends who had long before come over by aid of the Church Emigration Fund.

Late in the evening the new converts were put into camp in a large vacant lot, where the young Mormon athletes had played a champion game of base-ball with the Cheyenne "Red Stockings," and where they might rest their jaded bodies on the hard, bare ground, under the coverlid of the stars. Here, too, the sentinels were posted, and only some of the more favored bishops, who had a first choice of the flesh-pots, were allowed entrance. By good luck I induced a friendly guardsman to let me within, interloper as I was. It was a glorious midsummer night, the mellow moon at its full, and the stars giving forth lustrous light reflected through the rarified Rocky Mountain atmosphere. Away over the valley the lofty peaks and sharply-defined shadows of the mountain ranges were penciled almost as clearly as if the earth had not drawn about herself her dusky mantle of slumber. Here and there reposed groups of the wearied-out voyagers, gazing in wonder on the weird moonlight panorama. Some were merrily chatting together in their native tongue, others sobbing aloud as if their poor hearts would break, and some demurely giving heed to what seemed to my eavesdropping ears to be a mixture of love talk and religious catechising by the bishops, each of whom would take one after another of these foreign maidens singly under his charge, and endeavor to reconcile her to the destiny already fixed for each.

It was indeed difficult to resist the impression that we were wandering with unbidden feet about the scene of a peculiar slave mart, like the bazaars in Constantinople, where choice young Circassian girls are auctioned off to smoky-mouthed old Pashas, just as these fresh young Swedish virgins were being parcelled out among the Mormon saints. This truth was soon proved; for a day or two after, I learned from an unquestionable source that a certain bishop, after a long wrangle with one of his envious associates, had succeeded, for a compensation, in re-capturing two of the "likeliest gals," one to be introduced as the new favorite and fourth wife in his Salt Lake home, and the fifth to be placed over a new household in a brand-new log cabin in San Pete. These poor forlorn girls had cried long and pitifully, not because of their special fate as polygamic wives, remarked a Mormon shop-keeper, but out of womanly trepidation and mere nervous excitement, he said. But who knows the secret recesses of a woman's heart? Surely, however, such scenes as these are not uncommon in Salt Lake. It is said that Dickens prejudiced drew an impossible Jew in Fagin, and Dickens apologetic produced an equally un-Jewish Riah. Without either prejudice or apology, I have pictured the real Mormon.

NO CONSCIENCE.

It is possible to credit anything to superstition, but there is no other source or influence by which to account for the conscience which rests easy under the

false oaths before referred to, than the peculiar physical organism of the class which recruits the ranks of Mormon women. This native religious superstition of the Scandinavians and Welsh especially, is studiously cultured in every weakness by the powerful, overshadowing domination of the Mormon church. Body and soul are swayed by its bold, unconscionable grasp. There is no recognized crime of perjury in an oath false or evasive, if sanctioned by the Mormon bishops. The presence of church authority purifies the basest thought and elevates the foulest purpose. The primary obedience of every Mormon believer is to the guardians of the faith, and this is often applied to the most trivial social concerns. Not a particle of individual freedom is suffered, if the needs of the church require that it invade the sanctities of the domestic hearth.

And this exquisite protectorate, even over the secret chamber talk of the household, is effectively reached through a multiplicity of church functionaries from the local bishop down by steps to the "teacher" of the ward or neighborhood, whose office is nothing less than a police spy, a sort of Mormon inquisitorial familiar. So when assassination and murder are methods invoked (of which Mormon history furnishes indubitable evidence), it is scarcely to be wondered that the practice of cool, deliberate false swearing fails to awaken any ordinary scruples. Two years ago, in a conversation with the United States Attorney in Utah, I remember that he spoke of these land frauds as of long practice, and repeatedly presented by the grand juries, and that the Interior Department at Washington had failed to see how to apply a fit remedy, as the more the matter was considered, the more obvious became the necessity of reaching the only remedy by prosecuting the practice of polygamy as a crime. To convict a Mormon in Utah is much like an attempt to condemn an Irish tenant in an Irish court. The fundamental law in Utah is at fault, as well as consciences stifled by ardent superstition. In the far-off settlements, lying isolated among the mountains, like the provincial towns of Spain, it is more than idle to struggle there against the Jesuitism of a wonderful ecclesiasticism which first envenoms and then clutches the conscience of its proselytes.

We know little in the Eastern States of the suppressed pangs which tear the heart-strings of Mormon women, repulsive pictures as many of them may be, and the hard experience of whom converts soft and winning natures into the ugliest possible creatures. Strange as it may seem, an experience rather fortunate among this phenomenal community persuaded me to believe that after a season of terrible heart-burning and striving resistance in the average Mormon woman, after failing to discover the path of escape, hemmed about by surveillance and authority, and weary and worn with the anguish of self-condemnation and remorse, she is more than likely to relapse into a condition of frenzied enthusiasm for Mormon doctrines and to out-Herod the most apostolic of the saints.

These facts and reflections may possibly help to make clear to many readers of the *Observer* wherein lies the real danger that hovers over the civilization of our far Western States. The spirit of the Mormon propaganda is the cunning spirit of old Rome in black gown and with fiery sword. It stoops to conquer by flattery, by artifice, by bribes, by force. It stops at nothing. Divested of its political ambition which so infatuated the dreams of Brigham Young, and confined to the strict limits of religious purpose, this monstrous delusion would perhaps present few features objectionable to evangelical doctrines of Christianity, and its priests would be known with scarcely other distinction than as illiterate but earnest exhorters of Christian gospel. But Mormonism without polygamy, without land frauds, and without many other abuses and crimes, is not Mormonism, any more than Rome would be the papacy without an infallible pope, without the real presence, and a blind faith in the efficacy of images. What the public mind will soon be forced to combat, is the claim of religious toleration speciously urged as a defense of all the evil practices of Mormon power. Such a controversy, warming into the discussion of an abstraction as it progresses from practical facts in the present revolutionary condition of religious thought in this country, involves possibilities of danger not unlikely to spread over and beyond the ruins of Mormon temples, but which every brave Christian soul should be prepared to face.—*Correspondence of New York Observer.*

—The best men know that they are very far from what they ought to be, and the very worst think that, if they were a little better, they should be as good as they need be.—*Froude.*

Serena Selections.

THE HUNGER OF THE HEART.

God sends us bitter, all our sins
Embittering; yet so kindly sends,
The path that bitterness begins
In sweetness ends.

And lo! before us in the way
We view the fountains and the palms,
And drink, and pitch our tents, and stay,
Singing sweet psalms.

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 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 he took to wife according to a divine law, to name and train his children so that little Immanuel and little Maher-shalal-hash-baz 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 kinsfolk and acquaintance. We have been cleansed that we may cleanse them. And we are not to wait for great opportunities, which seldom come, and 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 the world.

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, in the Expositor.*

TEN YEARS' WORK.

"O HAN! I've heard bad news about you," said Mrs. Eldred, excitedly, rushing into her friend Mrs. Peebles's cosy sitting-room.

"Why, Emily," said Mrs. Peebles, her rosy cheeks growing more rosy still, "how you startled me! I thought the house was on fire."

"Worse than that, Han; I have heard that you have sold this lovely farm and bought a horrible hotel. Tell me it isn't so; I cannot, cannot bear it."

"We have certainly sold our farm and bought, not a 'horrible' hotel, but a nice one at Mt. Morris; I am tired of hard work. But why should this excite you?"

"O Hannah!" said Mrs. Eldred, sinking down in a chair and covering her face with her hands, "I am so sorry! so sorry! Suppose your husband and son become drunkards?"

"My husband is a gentleman, I do not fear him; and Johnny—if we cannot control such a slip of a boy as that, I am sorry."

"Bet I'll have all the wine I want for once!" said ten-year-old Johnny, looking saucily up.

"And I too," said his little sister; "it's so good!" And the dimpled little maiden began to practice her dancing-steps. They were lovely children, and the mother, fresh and blooming as a girl, was a beauty. The neat, tasteful home bore evidences of good housewifery, and Mrs. Peebles bore the palm in all the country around for cookery.

"Just the place to put you, my bonnie wife," said Mr. Peebles, as he regaled himself at her bountiful table. "It's just barbarous for me to monopolize all your talents. You'll make my fortune in a hotel, where so many can enjoy your exquisite fine cookery."

"Only think of it, Ezra! that ridiculous Emily is afraid you'll get to be a drunkard if you go into a horrible hotel, and she cried about it!"

A merry laugh followed this speech, which prevented Mrs. Peebles noticing the flush which covered her husband's handsome forehead.

"Thank fortune! we've got a gentleman for hotel-keeper now," said the Mt. Morris people, as the new landlord and his family settled down in their new home, which was freshly garnished for the sacrifice.

Down grade is the swiftest. Is that why so many take it? Not a year had passed by when friends began to whisper, "Mr. Peebles is too good a customer of himself." Johnny grew up rough and roystering. Netty became more beautiful than her mother, and while she was yet in her early teens ran away with a traveling agent who frequented the house, and married him. This ill-assorted marriage was soon dissolved by voluntary separation, and Netty, a tarnished flower, returned to her father's house. Life in the hotel only lasted a few years,—years which sufficed to plant the appetite for the "liquid fire" firmly in father and son. Disease, too, was rioting upon the abused vital forces. Consumption means something when it is superinduced by alcohol.

Mr. Peebles, after a few months of intense suffering, went down into the grave, and Mrs. Peebles, wasted and worn, looks back upon her ten years' work, lost treasures, dissipated fortune, and sighs, "Oh, if I had only known!"

She sees the cows and sheep quietly grazing near the dear old farm-house, where the birds sing all the day long. She passes by the "horrible hotel," still busy at its work of death, and murmurs, "What a choice I made! and I am reaping the fruit of what I have sown."

Reader, this is no fancy sketch; only the names are fictitious. It is a true record of a *part* of ten years' work.—*National Temperance Advocate.*

IMPORTANT RULES OF CONDUCT.

NEVER exaggerate.
Never point at another.
Never betray a confidence.
Never wantonly frighten others.
Never leave home with unkind words.
Never neglect to call on your friends.
Never laugh at the misfortunes of others.
Never give a promise that you do not fulfill.
Never send a present hoping for one in return.
Never speak much of your own performances.
Never make yourself the hero of your own story.
Never fail to be punctual at the time appointed.
Never pick the teeth or clean the nails in company.
Never fail to give a polite answer to a civil question.
Never question a servant or child about family matters.
Never present a gift saying it is of no use to yourself.
Never read letters which you may find addressed to others.
Never fail, if a gentleman, of being civil and polite to ladies.
Never call attention to the features and form of any one present.
Never associate with bad company. Have good company or none.
Never refer to a gift you have made or favor you have rendered.
Never look over the shoulder of another who is reading or writing.
Never appear to notice a scar, deformity, or defect of any one present.
Never arrest the attention of an acquaintance by a touch. Speak to him.
Never punish your child for a fault to which you are addicted yourself.
Never answer questions in a general company that have been put to others.
Never, when traveling abroad, be over-boastful in praise of your own country.
Never lend an article you have borrowed unless you have permission to do so.
Never call a new acquaintance by the Christian name unless requested to do so.
Never attempt to draw the attention of the company constantly to yourself.
Never exhibit anger, impatience, or excitement when an accident happens.
Never send your guest, who is accustomed to a

warm room, off into a cold, damp, spare bed, to sleep.

Never pass between two persons who are talking together without an apology.

Never enter a room noisily; never fail to close the door after you, and never slam it.

Never fail to offer the easiest and best seat in the room to an invalid, an elderly person, or a lady.

Never neglect to perform the commission which the friend intrusted to you. You must not forget it.

Never enter a room filled with people, without a slight bow to the general company when first entering.

Never fail to answer an invitation, either personally or by letter, within a week after the invitation is received.

Never accept favors and hospitalities without rendering an exchange of civilities when opportunity offers.—*Selected.*

ONE DAY AT A TIME.

ONE by one the rain-drops fall from the clouds to the earth, and in time congregate and form the mighty ocean. One by one snow-flakes gently spread themselves upon the ground, shrouding it in a mantle of beautiful white, till their combined inertia resists the momentum of the ploughing train.

One by one the leaves of the trees shoot forth from their parent stem to cheer man with their beauty as the cold, dreary winter months give way to balmy spring; and one by one they again seek shelter and repose in some shady nook as autumn lays her chilly hands upon them.

One by one the flowers in the field and in the garden spread open their tiny buds, that we may behold the beauty and enjoy the perfume of the full-grown blossom; and one by one they, too, fade and die.

The magnificent buildings we behold as we pass along the street were erected by laying up the bricks one by one. The mighty wall around Jerusalem was built by placing those mammoth stones one by one.

Just so it is in the make-up of a precious life. Our years are numbered one by one; our days, our hours, our minutes, do not come to us in bulk, but are handed down to us one by one.

Our characters are not formed by a mass of deeds at once committed, but by deeds performed one by one. We are all aware that this is only a probationary state, in which we are preparing for a future and an eternal one. According to our manner of life here will be our condition in that future state. The judgment passed upon us at the last day will be with reference to our life as a whole, but that life, let us remember, is made up of the actions of each individual day. "If we take care of the dimes, the dollars will take care of themselves," so if we make right use of the days, the year's actions will be right, and the deeds of a lifetime will be right also.

When we, so far as possible, look into our future and consider the duties and labors, successes and misfortunes, joys and sorrows of our lives, we are on the brink of exclaiming, "This is too much for me, I can never live through it." But let us remember, dear brothers and sisters, that we have not to live a lifetime in a day, but only *one day at a time*. This is all we have to do. If every day we live this one day well, we will never be called upon to look back, when we reach the shining river, upon an ill-spent life, nor will we, with sorrow-wrung heart, look forward to a woeful hereafter.

And how shall we live this one day at a time? That is the question. Simply this is the answer: Obey the law of God, the law of man, the law of our physical being, and our consciences, and the result will be the one desired. Let us inform ourselves of the requirements of these different laws.

These two things are strictly necessary in order to live properly the to-day of our lives: We must have a strong, unquenchable desire to obey God and all subordinate lawgivers, or we never will succeed in pleasing God, which should be the one end and aim of our being. We must also get into the Spirit, so that where the written law does not point out to us our course, we may still have a pilot to guide us safely through the hidden rocks in life's ocean.

We must take the name of Jesus with us at every moment during the day; that is, we must have in view, as the grand end, or result of our every act, the honor and glory of God. This being our desire, we have his promise that he will guide us by his Holy Spirit into green pastures and beside the still waters, and also that he will be with us in the dark valley of death. Many other most precious promises, too, he has left with us, and all may be obtained if we but seek them. And in order to do this our constant prayer must be, "Nearer, my God, to thee." We must live close by the bleeding side of Jesus, and live one day at a time.—*J. R. Hamilton.*

Our Basket.

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

—Man passeth away, but principles endure forever.

—If ever we would be lovely like Christ, we must be holy like Christ. Holiness is a Christian's comeliness.

—Wisdom is the olive which springs from the heart, blooms on the tongue, and bears fruit in the actions.

—Let your zeal begin upon yourself; then you may with justice extend it to your neighbors.—*Thomas a Kempis.*

—Bible study is a mental stimulus the value of which is strangely underestimated.—*Prof. W. B. Matthews.*

—When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—*George Eliot.*

—Lost patience is never found again. You may be patient next time; but the spoken word cannot be called back—not with prayers and tears.

—There are men who no more grasp the truth they seem to hold, than a sparrow grasps the message passing the electric wire on which it perches.

—Where would be the bravery, if there were no cause for fear? It is doing a dangerous thing or a manly thing in spite of fear that makes a brave man or a brave boy.

—The spirit of liberty is not merely, as multitudes seem to imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged or trampled under foot.

—Science tells us there has been a survival of the fittest. Doubtless this is so. So in the future there will be a survival of the fittest. What is it? Wisdom, gentleness, meekness, brotherly kindness, and charity. Over those who have these traits, death has no permanent power.—*H. W. Warren.*

Notes of News.

—Turkey desires an alliance with Germany.

—The sale of intoxicating liquors is forbidden in Zululand.

—On the 9th instant, the land section of Jay Gould's trans-Atlantic cable was laid at Penzance, Eng.

—On the 3d inst. an attempt was made to blow up the Court House at Montreal with an infernal machine.

—A lady 100 years old recently attended the funeral of her daughter, aged 74 years, at Greenwich, Conn.

—Old members believe that the present session of Congress will be an extremely long and interesting one.

—In Florida, paper is made from the palmetto, and 20 mills will soon be erected where these trees are abundant.

—The first of a regular line of Chinese steamers has arrived in the Thames, with a cargo of 3,000 tons of tea for London.

—It was Senator Mahone, of Virginia, who said that that State had "been raising too many statesmen, and too little grain."

—It is stated, on what is alleged to be good authority, that an outbreak of the anti-Jewish agitation in Russia is imminent.

—The steamer *Jane Miller* was recently wrecked in the waters of Georgian Bay. It is believed that 25 persons perished.

—A memorial tablet has been erected on the spot where President Garfield was struck down by the bullet of the assassin.

—There are now 425 patients in the hospital for the insane in Augusta, Me. This is the largest number ever in the institution.

—In Waupaca, Wis., the wolves are committing serious depredations among sheep. A bounty of \$11 is offered for each wolf killed.

—The French Chamber of Deputies has annulled the election of several Deputies, on the ground of clerical interference in the elections.

—The reign of violence is not yet over in Ireland. Rent-paying farmers are still made the victims of mob violence and brutal murder.

—India has ten thousand soldiers pledged to total abstinence, also one thousand government employes on railroads who are total abstainers.

—The ravages of diphtheria, scarlet fever, and small-

pox in the central and southern part of Russia, exceed in severity anything heretofore known.

—Western Turkey has again been sorely afflicted with a plague of locusts. In one district, the government collected and destroyed 1,620 tons of young locusts.

—The original of the hero of "Uncle Tom's Cabin" died lately in Canada, leaving a mourning family of 11 children, 44 grandchildren, and 6 great-grandchildren.

—The first company of the Chinese students ordered home from this country—forty in number—have been sent by the government to Tien-tsin for telegraph work.

—Some of his prominent Pan-Slavic statesmen are advising the Czar to recommence hostilities with Turkey, so as to attain and hold the domination at Constantinople.

—During the month of November, there were 99 deaths from small-pox in Chicago. In a single day, Dec. 8, there were 5 deaths in that city from this dreaded disease.

—The official use of the French language has been forbidden in Alsace-Lorraine, to show the inhabitants that France will never be allowed to regain possession of these provinces.

—An international Arctic expedition for next year is under discussion. France and England have promised to participate, and Germany and the United States are expected to do so.

—The Recorder for the borough of Bolton, England, recently stated at a local-option meeting that during the 12 years of his recordership, no total abstainer has been brought before him for trial.

—The strength of the British army—including the regular troops in India and the colonies—is 196,000 men; of the militia, 126,000 men; and of the reserves, 42,000 men. The cost, in time of peace, is £15,000,000 a year.

—Watch-making is one of America's great industries, more than 2000 watches being made in this country every working day. In England, American watches can be pawned for more money than any other watch of a given grade.

—Dec. 8, the ceremony of the canonization of the three new saints recently added to the Romish calendar, was celebrated at Rome with great pomp. About 700 French pilgrims were present, and an inconsiderable number of Italian pilgrims.

—In one of the recent storms on the British coast, the light-house on Calf Rock, Bantry Bay, was destroyed, and several men were left on the rock. On account of rough seas, it was impossible to rescue them until the 8th, when they had been confined there a week.

—The recent exploration party of Colonel Mercer up the Spanish River, in the province of Ontario, is said to have discovered vast pine forests, containing upward of 24,000,000 feet of a superior quality of pine lumber, with facilities for getting it to market equal to the best.

—Hon. Emery A. Storrs, of Chicago, testifying on the Guiteau case for the defense, stated that he considered Guiteau insane, but believed him capable of distinguishing between right and wrong. The defense was considerably astonished and not much benefited by the evidence.

—Casper Fritz, one of the few survivors of the battle of Austerlitz, if not the only one, lives in West Liberty, Ohio Co., W. Va. He fought under Bonaparte, and carries two scars as tokens of that service. Although an old man, he was able to cultivate a garden during the past summer.

—It seems that the Inquisition is not entirely dead, at least not in Roumania. Ten peasants in that country were recently horribly tortured, until they finally acknowledged themselves guilty of a crime of which they were really innocent. At their trial, which followed, they were acquitted.

—The operations of the French army in Tunis have been crippled by heavy rains on the Tunisian coast, which are unfavorable to the health of the soldiers. A strong French column is approaching Tripoli, and the Turkish commandant has dispatched troops thither to preserve the neutrality.

—There is a strip of Michigan along the Lake Shore where figs grow and thrive out of doors, and where peaches, plums, and grapes come to maturity in good season. It is stated by a Michigan paper that last year the shipments of these fruits from this portion of Michigan amounted to 2,500,000 bushels.

—A city ordinance of Chicago requires all persons using large quantities of soft coal effectually to consume the smoke, so as to prevent its issuing from the smoke-stacks to the great annoyance of the public. A new smoke-consumer is on trial in that city, which is said to prevent the smoke and save one-third in fuel.

—The famous spring of boiling water in the middle basin of Hell's Half Acre in the Yellowstone region, has lately become still more wonderful as a geyser. Four or five times every twenty-four hours it discharges a great column of water, freighted with stones and obscured by a dense volume of steam. The hollow formation for hundreds of yards around the orifice trembles under the upheaval, and the water is thrown to the height of a hundred feet.

—Early in the morning of Dec. 4, a fire broke out in the milling district of Minneapolis, Minn., and consumed four flouring mills and one cotton mill. An explosion in the Minneapolis mill, probably caused by flour dust, killed four men and severely wounded several others. It is feared that other fatalities occurred which will not be known until the debris is removed. The or-

igin of the fire is unknown. The loss is estimated at \$558,000, the insurance upon which is about \$207,175.

Obituary Notices.

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

HEIMGANG.

HEIMGANG! So the German people
Whisper when they hear the bell
Tolling from some gray old steeple
Death's familiar tale to tell,
When they hear the organ dirges
Swelling out from chapel dome,
And the singers chanting surges,
"Heimgang!" Always going home.

Heimgang! Quaint and tender saying
In the grand old German tongue,
That hath shaped Melancthon's praying,
And the hymns that Luther sung.
Blessed is our loving Maker,
That, where'er our feet shall roam,
Still we journey toward "God's Acre,"
"Heimgang!" Always going home.

Heimgang! We are all so weary,
And the willows, as they wave,
Softly singing, sweetly, dreary,
Woo us to the tranquil grave,
When the golden pitcher's broken,
With its dregs and with its foam,
And the tender words are spoken,
"Heimgang!" We are going home.

TOTTEN.—Died of consumption, in Mason, Ingham Co., Mich., Dec. 1, 1881, Ada, wife of Peter Totten, aged fifty-nine years. She had been a sufferer for many years, but endured her afflictions with Christianian patience and abiding faith in God. She had been a professor of religion for many years, and embraced the faith of Seventh-day Adventists in the fall of 1879, at the tent-meetings held by Eld. Dapfels and the writer. She died in the triumphs of faith.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

T. M. STEWARD.

EAGER.—Died of consumption, complicated with other diseases, Angeline Y., wife of W. Y. Eager, at their residence near Plainfield, Wis., on the 25th day of November, 1881. She was born in Switzerland in 1849, and came to America with her parents; Geo. and Catherine Meacher, while yet young. Twelve years ago she was united in marriage with her now grief-stricken husband. They both embraced present truth two years afterward, and continued steadfast in the faith up to the time of her death. Besides her husband, she leaves his blind mother, whom their home had long sheltered, and three children under ten years of age, to mourn their loss. The symptoms of the disease first appeared seven years ago, but she patiently endured God's appointed way of polishing one of his jewels, until he chose to call her to the grave, to await the day of rewards. She returned to Christian simplicity in dress, led her family in health reform, cut loose from every known idol, and made her peace with all as far as in her power. The general sentiment of those who attended her funeral appeared to be, "Let my last end be like hers."

Words of comfort by Eld. Chas. Trip, who preached from Luke 10:42.

W. S.

THORP.—Died of typhoid fever, at Jay Eu, Republic Co., Kansas, Nov. 8, 1881, after a long and painful illness, our beloved brother, Wilmore P. Thorp, aged 32 years, 10 months, and 16 days. The subject of this notice was converted in his youth, and united with the Missionary Baptist church, with which he remained until 1871. He then united with the First-day Adventists, and remained with them until about four years ago, when he commenced the observance of the Sabbath of the Lord, which he continued to keep until the time of his death. He came to this country eleven years ago, to secure a home, and endured all the privations and hardships peculiar to pioneer life. His life has truly been one of toil, anxiety, and care. But he rests from his labor. He leaves a wife and two children, a mother, one sister, and five brothers to mourn his loss. Again our number is broken by the tyrant, death, and our brother sleeps beside his aged father. While we mourn the vacant places, we rejoice that the time is not far distant when all the righteous shall rise victorious over death and the grave. God grant that we may meet, an unbroken band in the earth made new.

JOHN C. THORP.

[Signs of the Times please copy.]

RINKER.—Died of hemorrhage of the lungs, near Cabin Hill, Shenandoah Co., Va., Nov. 25, 1881, Julia Ann Rinker, aged 53 years, 4 months, and 16 days. Her funeral was held at St. Jacob's Lutheran church, and there she sweetly sleeps. Sister Rinker was a great sufferer for about four years. She always endured her sickness with Christian fortitude, and about three days before her death expressed herself as being ready to die. A husband and five children mourn her loss. We mourn, but not as those without hope; for—

"She sleeps, but in memory's light
Her cherished face still shines;
We hope to meet beyond the night,
And dwell in a fairer clime."

May the Lord sustain Bro. Rinker in his affliction. Funeral discourse by the writer, to a crowded house, from Heb. 9:27, 28.

HENRY A. RIFE.

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The Review and Herald.

Battle Creek, Mich., Tuesday, December 13, 1881.

Remember that after the next issue of the REVIEW, the paper is omitted one week.

Bro. John F. Hanson, who has been staying at the Sanitarium for some time, has returned to his home in Iowa with greatly improved health. His permanent address will hereafter be Marne, Cass Co., Iowa.

Congress met at Washington, Dec. 5, and on the next day listened to the reading of the President's message. After appropriate reference to his predecessor, the President congratulated the country on its prosperous condition, and reviewed our relations with foreign powers. He recommends immediate and decisive action on the Mormon question, much to the chagrin of the "saints." The attention of Congress was also called to the subject of establishing postal savings banks. The present session of Congress promises to be a long and interesting one, as important matters will be considered.

CENSUS BLANKS.

SPECIAL NOTICE.

BLANKS have been sent this week to all our churches for returns of statistics as called for by the U. S. census. Let these be filled out *immediately*, without reference to any other reports you have made, and returned according to directions sent with the blanks. Pay full letter postage on the returns. We hope there will be no delay or failure in any case. See further notice below.

GEN. CONF. COMMITTEE.

OUR DENOMINATION AND THE GOVERNMENT.

THE government, in making up the census for 1880, calls for statistics of each religious denomination. They have prepared an extensive blank which is designed to be sent to each local church of each denomination in the United States. Many of these have been sent to our churches. Some of them have been filled out and returned. But the most of our churches have done nothing about it. As our people wish to be fully represented, the General Conference has prepared a blank especially adapted to our people. The president of each Conference is expected to take this matter in hand immediately, and send one of these blanks to each church in his Conference. The person receiving this blank should put forth every effort to fill it out promptly and fully. In order to do this, he will have to consult the clerk's book, the treasurer's book, the Sabbath-school secretary's book, and the librarian's books. This will require a sacrifice of time and labor. But it must be done promptly and carefully. When the blank is filled out, inclose it in a large envelope, put on a three cent stamp, and return it to your president.

Each president, as soon as he can collect all these in his Conference, will then forward them together to the General Conference Secretary, A. B. Oyen, Battle Creek, Mich. Let there be no delay in the matter. It is feared that we will be too late to get it in, as it is said the census must be completed Jan. 1, 1882. The importance of this subject has already been stated by Eld. Butler. Hence we hope each one will do all in his power to aid in this work.

A. B. OYEN, Gen. Conf. Sec.,
Battle Creek, Mich.

—A sneer is the weapon of the weak. Like other evil weapons, it is always cunningly ready to our hands, and there is more poison in the handle than in the point. But how many noble hearts have withered with its venomous stab and festered with its subtle malignity.

Appointments.

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

APPOINTMENT WITHDRAWN.

THE meeting appointed for Darlington, Wis., Dec. 17, 18, is postponed. The date will be given hereafter.

	H. W. DECKER.
	G. C. TENNEY.
BURLINGAME, Kan.,	Dec. 24, 25.
Topeka, "	" 31, Jan. 1.
Richland, "	Jan. 7, 8.
	SMITH SHARP.

I WILL meet with the friends at Milton, Wis., Dec. 24. Meeting A. M. and P. M. G. C. TENNEY.

St. CHARLES, Mich., Wednesday, Dec. 21, 7 P. M., and Sabbath and first-day following. A. O. BURRILL.

WESTPHALIA, Mich., Dec. 24, 25. Meetings will commence Friday evening. M. B. MILLER.

No providence preventing, I will meet with the brethren at Blockville, Chautauqua Co., N. Y., Dec. 24, 25. D. B. OVIATT.

I WILL meet with the brethren at Coldwater, Mich., Sabbath, Dec. 17. Will Bro. Bather please meet me there? E. P. DANIELS.

THE Lord willing, I will meet with the church at Hickory Corners, Mich., Dec. 31, 1881. We hope to see all our brethren of this church present. E. VAN DEUSEN.

PROVIDENCE permitting, I will meet with the friends at Churubusco, Ind., Dec. 17, 18. Friends, please arrange for a place to hold the meetings. W. W. SHARP.

THE quarterly meeting of the church at Alaledon, Mich., will be held at Alaledon, Jan. 7, 8, 1882. Mrs. Owen will accompany me. G. K. OWEN.

I WILL meet with the church at Convis, Sabbath, Dec. 17. An invitation is extended to adjoining companies to meet with us. Temperance meeting evening after the Sabbath. J. E. WHITE.

DARIEN CENTER, N. Y., Dec. 24 to Jan. 1. Shall be very glad to meet Eld. Cottrell and the brethren of the Lancaster church at these meetings, and also the brethren and sisters accessible to the meeting. M. H. BROWN.

No providence preventing, I will meet with the church at Debello, Wis., Dec. 17, and remain over two Sabbaths. Hope to meet all the scattered friends in reach of this meeting. The quarterly meeting for this church will be held the 24th. C. W. OLDS.

By request, Eld. E. H. Root will be with the church at Fremont Center, Mich., on Sabbath and Sunday, Dec. 17, 18.

Persons in that vicinity who may desire to be baptized will please be present on that occasion. W. H. LITTLEJOHN.

THE quarterly meeting of Dist. No. 9, Mich., will be held at Watrousville the second Sabbath and first-day in January. Hope all the Sabbath-keepers in the district will attend, so that we can know what the wants of the district are. Bro. A. Wicks will be present. H. F. STATES, Director.

THE church quarterly meeting for the churches of Maple Grove, Carlton, and Hastings, Mich., will be held at sister S. Althouse's, the first Sabbath in January, 1882. Brethren, we expect you all. E. VAN DEUSEN.
L. G. MOORE.

QUARTERLY meeting of Dist. No. 2, Mich., at Spring Arbor, Jan. 14, 15. Let there be a general attendance, as this will be an important meeting. Will some minister attend? E. P. GILES, Director.

THE quarterly meeting of the Jackson church will be held at Spring Arbor, Mich. Let every member be present if possible; if not, report by letter. Cannot some minister attend this meeting? E. P. GILES, Elder.

LOVINGTON, Ill.,	Dec. 17, 18
Oakland, "	" 24, 25
Martinsville, "	Dec. 31 and Jan. 1
Greenup, "	Jan. 7, 8.
	C. H. BLISS.

SYRACUSE, N. Y.,	Dec. 10
Brookfield, "	Dec. 17, 18
Chittenango Falls, "	" 24, 25
Lincklaen, "	Dec. 31 and Jan. 1
We hope to see a good attendance at these meetings.	
	E. W. WHITNEY.

THE Lord willing, we will meet with the friends at Gouverneur, N. Y., Dec. 24, 25. H. H. Wilcox appoint. Fine, Dec. 27-29. D. C. Russ appoint. Silver Hill, Dec. 31 and Jan. 1. R. Worden appoint. New Connecticut, Jan. 7, 8. West Pierrepont, " 11, 12. M. Weston appoint. South " 14, 15. E. M. Plumb appoint. Norfolk, " 17, 18. L. Haskell appoint. Buck's Bridge, " 21, 22.

Our church quarterly meetings will occur at these appointments, with the exception of that at Buck's Bridge. Our district quarterly meeting will be held there. These are important meetings, brethren. We hope to see a good attendance. Pray for their success. M. C. WILCOX.

THERE will be a ministerial association of the Wisconsin Conference held at Baraboo, Wis., beginning Thursday eve, Dec. 29, and continuing over first-day. Subjects of interest have been assigned to different ministers, upon which they will be expected to speak or write. All our ministers are expected, and as many of our licentiates as can consistently attend. An invitation is also extended to our people in surrounding churches. Wis. Conf. Com.

A MEETING for North east Wisconsin, will be held at Fort Howard, commencing Dec. 23, at 7 P. M., to continue over first-day. There will be preaching in the English, French, and Scandinavian languages. Eld. A. C. Bourdeau, of Canada, will be present. We shall expect a large gathering of our people from the surrounding churches. Bring blankets, robes, and such things as will help to make you comfortable. But most of all, seek the blessing of God. O. A. OLSEN.

THE third district of the Texas T. and M. Society will hold its next quarterly meeting at Savoy, Jan. 14, 15, 1882. The meeting will begin Friday evening, at 7 o'clock, and close Sunday evening. We hope our brethren at Savoy will try to have their neighbors come out to the night meetings especially. Come, friends, let us all try to attend this meeting. Do not say, "I wish I could go," but make up your minds to go. This is a slack time for most of us; and if we bring bedding, all can be comfortably cared for. Let the librarians and S. S. secretaries be sure to come and bring their record and account books. We must not be slack in the work of the Lord. At this meeting the State prizes to the Sabbath-Schools and Health and Temperance workers will be considered. A colporter for our district should be elected. And other business, dear brethren and friends, which God has committed to us, should engage our attention. Come, and bring your children. J. S. KILGORE, Director.

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UNTIL further notice, the address of the secretary of the Kansas T. and M. Society will be Nannie J. Kilgore, Battle Creek, Mich., care REVIEW AND HERALD. SMITH SHARP.

ANY of our brethren who have copies of the *Signs of the Times*, the *Review*, *Good Health*, or the *Instructor*, which they are not using in the missionary work, will have them put to a good use by sending them to Daniel Nettleton, Hubbell, Nebraska.

C. W. SMITH, librarian of the local T. and M. society at Bristol, Vt., requests all the members of that tract society to send their reports of labor to him. Those who are members of the church, but not of the tract society, should report to the church clerk, A. W. Barton, New Haven Mills, Vt.

TO MEMBERS OF THE NEBRASKA H. AND T. SOCIETY.—To meet the current expenses of the society, our constitution provides that each member pay, annually, ten cents to the State treasurer. This is a small sum, and consequently easily neglected; but if faithfully paid by each member, it will amply meet all expenses. We appeal, therefore, to all our members who have not done so, to please forward the above amount at once to Bro. James Stanton, Raville, Boone Co., Neb. Those who became members in 1879 should send 20 cents. Send postage stamps. GEO. B. STARR Pres.

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.]

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