

# 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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### THROUGH LIFE.

We slight the gifts that every season bears,  
And let them fall unheeded from our grasp  
In our great eagerness to reach and clasp  
The promised treasure of our coming years;

Or else we mourn some great good passed,  
And, in the shadow of our grief shut in,  
Refuse the lesser good we yet may win,  
The offered peace and gladness of to-day.

So through the chambers of our life we pass,  
And leave them one by one, and never stay;  
Not knowing how much pleasantness there was  
In each, until the closing of the door  
Has sounded through the house, and died away,  
And in our hearts we sigh, "Forevermore."

—Selected.

## Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."  
—Mal. 3:16.

### LOVE OF THE WORLD.

BY MRS. E. G. WHITE.

In his sermon on the mount, our Saviour admonished his followers, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven." Notice, that those who lay up treasure in Heaven do it for themselves; they are thereby advancing their own interests. Those who lay up treasure upon earth will center their interest and affection here. They cultivate a love for money, for houses and lands, until it absorbs the powers of mind and body; their love for worldly possessions is greater than their love for souls for whom Christ died. The god of this world blinds their eyes, so that eternal things are not valued.

The great leading temptations that would assail man, Christ met in the wilderness of temptation. There he encountered, single-handed, the wily, subtle foe, and overcame him. The first great temptation was the indulgence of appetite; the second, presumption; the third, love of the world.

The thrones and kingdoms of the world and the glory of them, were offered to Christ, if he would bow down to Satan. Never will man be tried with temptations as powerful as those which assailed Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All this," said he to Christ, "will

I give thee, if thou wilt worship me." Christ repelled the wily foe, and came off victor.

Satan has better success in approaching man. He whispers, "All this money, all this gain, this land, this power, honor and riches will I give thee." For what? His conditions generally are, that integrity shall be yielded, conscientiousness blunted, and selfishness indulged. Through devotion to worldly interests, Satan receives the homage which he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, over-reaching, and the whole catalogue of sinful traits. Man is charmed, and treacherously lured on to ruin. If we yield ourselves to worldliness of heart and life, Satan is satisfied.

Christ overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." With the second temptation he says, "It is written again, Thou shalt not tempt the Lord thy God." Christ's example is before us. If the sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Many are selling their souls at a cheap market. None can afford to make this great sacrifice. God has intrusted talents to our stewardship. To many he has given talents of means and of influence. If they would with industry, perseverance, and zeal, improve the capital placed in their hands, they might be successful in turning many souls from error to righteousness. These souls would labor for others, and thus influence and means would be constantly increasing and multiplying in the Master's cause. If the professed followers of Christ would engage in his service with the same earnestness which they manifest in acquiring property, what a work they might accomplish in extending the Redeemer's kingdom!

Those with but small capacity, sanctified by the love of God, can do good for the Master; but they who have quick, discerning minds may employ them in his work with grand results. To wrap them in a napkin, and hide them in the earth, and deprive God of the increase of the talents he has intrusted to them, is a great wrong.

We are probationers. The Master is coming to investigate our course, and he will inquire what use has been made of the talents lent us. My brethren and sisters in the faith, have you done what you could to enlighten the minds of men in regard to truth, or have you found no time from your business cares and perplexities to devote to this work? It is a crime to use the bounties of God to diminish physical strength, and separate your affections from God. "Ye cannot serve God and mammon." You cannot love this world, and love the truths of God. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Will you gather together earthly treasure to

be destroyed in the great conflagration, or will you use your talents of means and of influence for the glory of God, and send your treasure before you into Heaven? The conflagrations and disasters by sea and land that have visited our country have been sent as a warning of what is about to come upon the world. God would show the children of men that he can kindle upon their idols a fire that water cannot quench. The great general conflagration is but just ahead, when all the wasted labor of life will be consumed. But the treasure laid up in Heaven will be safe. No thief can approach nor fire destroy it.

When the young man came to Christ saying, "Good Master, what good thing shall I do that I may have eternal life?" Jesus bade him keep the commandments. He returned answer, "All these have I kept from my youth up. What lack I yet?" Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the commandments. He did not love his neighbor as himself. Christ showed him his true character. His selfish love of riches was the defect which, if not removed, would debar him from Heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Christ would have him understand that he required nothing of him more than he himself had experienced. All he asked was that he should follow his example.

Christ left his riches and glory, and became poor, that man through his poverty might be made rich. He now requires him for the sake of these riches to yield earthly things, and secure Heaven. Christ knew that while the affections were upon worldly treasure, they would be withdrawn from God; therefore he said to the lawyer, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? He was very sorrowful; for he had great possessions. Riches to him were honor and power. The great amount of his treasure made such a disposal of it seem like an impossibility.

Here is the danger of riches to the avaricious man. The more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with life. Rather than do this, he turns from the attraction of the immortal reward in order to retain and increase his earthly possessions. He accumulates and hoards. Had he kept the commandments, his worldly possessions would not have been so great. How could he, plotting and striving for self, love God with all his heart, with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor, and blessed his fellow-men with a portion of his means, as their wants demanded, he would have been far happier, and would have had greater heavenly treasure, and less of earth to place his affections upon.

Christ assured the young man who came to him, that if he would obey his requirements he should have treasure in Heaven. This world-loving man was very sorrowful. He wanted Heaven, but he desired to retain his wealth. He renounced immortal life for the love of money and power. Oh, what a miserable exchange!

Yet how many are pursuing the same course who profess to be keeping all the commandments of God. In their first experience their hearts were all aglow with love for the truth; their minds were absorbed in the study of the Scriptures; they saw new beauty in every line. Then the good seed sown in the heart was springing up, and bearing fruit to the glory of God; but after a time, the cares of this life and the deceitfulness of riches choke the good seed of the word of God sown in the heart; and they fail to bring forth fruit. The truth struggles for supremacy, but the cares of this life and the love of other things gain the victory. Satan seeks through the attractions of this world to enchain them, and paralyze their moral powers, that they should have no sense of God's claims upon them.

Thus the love of gain becomes, with many, the ruling passion. They become slaves to this world. Selfish interests are predominant. Their example tends to lead others away from the truth. They have, by profession, said to the world, "Our citizenship is not here, but above," while their works proclaim that they are dwellers on the earth. The word of God declares that the day of Judgment shall come as a snare upon all those who dwell on the earth. Their profession is only a hindrance to other souls,—a false light to lure them to destruction.

Christ commits talents to his servants, and bids them, Improve these till I come. When the Master cometh, and all are called to strict account for their use of the talents intrusted to them, how shall we bear the investigation? Who will be prepared to return to the Master his talents doubled, showing that they have been judicious as well as faithful and persevering workers in his service?

God holds us as his debtors, and also as debtors to our fellow-men who have not the light and truth. Said Paul, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." God had revealed to Paul his truth, and in so doing made him a debtor to those who were in darkness, to enlighten them. God has given us light, not to hide under a bushel, but to set on a candlestick, that all who are in the house may be benefited. Our light should shine to others to reveal to them the way of everlasting life.

How can the value of houses and lands bear comparison with precious souls for whom Christ died? Through our instrumentality, these souls may be saved with us in the kingdom of glory; but we cannot take there the smallest portion of our earthly treasure. Let men acquire what they may, and preserve it with all the jealous care which they are capable of exercising, yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench may destroy the accumulations of an entire life; they may become a mass of smouldering ruins.

The sword of wrath is stretched out over a people who have by their pride and wickedness provoked the displeasure of a just God. Storms, earthquakes, whirlwinds, fire, and the sword will spread desolation everywhere, until men's hearts shall fail them for fear, looking for those things which shall come upon the earth. We know not how small a space is between us and eternity. We know not how soon our probation may close.

Of what advantage will be earthly treasures, when life here closes, or when Christ makes his appearance? How will the wealth for which many have bartered their souls be appropriated, should they be suddenly called to close their probation, and their voice no longer control it? What will it profit a man if he gain the whole world, and lose his own soul? Our means are of no more value than sand, only as used to provide for the daily necessities of life, and to bless others and advance the cause of God.

God is not pleased that his servants should be ignorant of his will, novices in spiritual understanding, but wise in worldly wisdom and knowledge. Our earthly interests can bear no comparison with our eternal welfare. God has a work for us to do higher than that of acquiring property.

The weight of the wrath of God will fall upon

those who have misspent their time, and served mammon instead of their Creator. Those who live for God and for Heaven, pointing the way of life to others, will go onward and upward to higher and holier joys. They will be rewarded with the "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

#### THE PEACE OF GOD.

O HEART, there is One who hath loved thee of old!  
He, only, thy weak, tempted life can uphold,—  
He who spake to the wind and the sea, and whose will  
Brought the hush of a calm, by his soft "Peace, be still,"  
And who walked o'er the sea speaking words of good cheer,—  
"Oh! be not afraid, 'tis thy Lord draweth near;"  
Who in all points was tempted, and yet without sin,—  
Cannot he still the tempest thy sad heart within?  
And as after the storm fled from old Galilee,  
And the stars came out softly, and smiled on the sea,  
The heaven seemed to brood calm and still overhead,  
And the sea in the presence of God hushed its tread—  
So if thou shalt come, as disciples of old,  
Crying, "Save, or I perish!" nor let go thy hold  
Till the voice of thy God bid the tempest to cease  
And into thy worn, tempted heart breathe his peace—  
New life shall be thine—strong, serene, undefiled—  
With the strength of a man and the heart of a child.  
—Young People at Home.

#### THE SABBATH IN THE ABYSSINIAN CHURCH.

BY ELD. J. O. CORLISS.

In his History of the Eastern Church, Mr. Stanley speaks of the Abyssinians as a remarkable example of the power of Christianity in maintaining its superiority over great superstition. The Abyssinian church, he says, was founded in the fourth century by the church of Alexandria, and with the exception of one lengthened visit of the Jesuits, it has been left almost entirely to itself for fifteen centuries.

Referring to the practices of this people that distinguish them from other branches of the Eastern church, the author says: "There alone the Jewish Sabbath is still observed as well as the Christian Sunday. They (with the exception of a small sect of the Seventh-day Baptists) are the only true Sabbatharians of Christendom."

The above is a remarkable statement for several reasons, one of which I will mention. The geographical position of Abyssinia in Central Africa, shows this country to have been remote from the influences of the Jewish nation; hence, the observance of the seventh day (which Mr. Stanley is pleased to call the "Jewish Sabbath") must have been taught them, or at least permitted, by their first instructors in the Christian faith, the Alexandrian church.

It is easy to see how great must be the influence of the Alexandrian church over the Abyssinians, to convert the entire nation to their faith. If the Abyssinians were observing the seventh day, and their instructors were not, it would certainly seem that, having so much influence, they would have succeeded in converting them from the observance of that day. And because they did not do this,—and there is no evidence that they ever tried to do it,—it is plain that in the fourth century the Alexandrian church favored the observance of the seventh as the Christians' day of rest.

The church at Alexandria was not alone at that time in the observance of the seventh day. If it were true, as some have asserted, that Sunday, the first day of the week, was observed by the immediate apostles of Christ in place of Saturday, the seventh day, the early Christian churches, founded through their direct influence and instruction, would certainly have observed that day, and not the seventh. This would be particularly true of those churches which had lived through three centuries of Christian instruction, with such an example from the apostles themselves.

But in the commencement of the fourth century, the seventh day was generally observed in the Eastern churches. In his learned treatise on the Sabbath, written in the seventeenth century, Edward Brerewood, professor in Gresham College, London, says of the seventh day: "That Sabbath was religiously observed in the Eastern church three hundred years and more after our Saviour's passion. That church, being the great part of

Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly."

That it was then customary to rest on Saturday and work on Sunday, is abundantly shown by the celebrated edict of Constantine put forth about the same time (A. D. 325), in which, while he enjoins upon the "judges and town people, and the occupation of all trades," to rest on the venerable day of the sun, he grants permission to all who live in the country to pursue their business on that day with full liberty. Reason readily teaches that if the people were all resting on Sunday at that time, there would have been no necessity for such an edict.

Though the influence of the Roman church over the Abyssinians, by the mission of the Jesuits among them, as noticed by Mr. Stanley, led that people to adopt the observance of Sunday, and though they were enveloped for centuries in the darkness of pagan and Mahometan errors, yet they have never been persuaded to relinquish their hold upon the seventh day, the true Sabbath of the Lord, which they adopted when they received Christianity.

#### ONLY BELIEVE. MARK 5:36.

BY MRS. M. E. STEWARD.

"LOOKING unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame." Heb. 12:2. "It was the joy of Christ in his humiliation and pain, that all his true disciples should be glorified with him in Heaven."—*Spirit of Prophecy*, vol. 3, p. 76.

The sufferings of Jesus summed up all those things which are the most difficult for manhood for human nature, to bear,—years of perseverance in unrequited love, in unappreciated beneficence crowned with insult in the judgment hall, and heartlessly derided with the mockery of royalty he who was "holy, harmless, undefiled," was spit upon as a mark of the utmost detestation and the cruellest of deaths followed—this, too from the creatures of his own hands, for whom he suffered till life itself was extinct.

Oh, what bravery sustained the soul of our precious Saviour! The sublime idea that he was opening the door into Heaven for a fallen race, and the unspeakable love that went out from his great heart to every son and daughter of Adam, carried the divine sufferer in all the grandeur of perfect patience and meekness through it all; yea, caused him, we are told, to long for his baptism of blood!

And now, after such an exhibition of infinite love, shall any so undervalue it as to doubt its power or willingness to embrace them as individuals? Cruel unbelief! sinful ingratitude! Nothing will wound us more deeply than to have one for whom we feel strong attachment, and to whom we have given abundant proof of our love, doubt our sincerity; but this is only injustice toward a changeable, sinful being, while to doubt the God of Heaven is to sin against "his unchanging love, free and faithful, strong as death;" his strict integrity in fulfilling his promises, his awful majesty, and all the attributes of the great Creator. How dare the worm of a day question the faithfulness of God? No wonder unbelief is placed among the first in the category of the sins of the lost. Rev. 21:8.

But there are trembling souls who would gladly believe. Christ wants us all to look away from our own unworthiness, and remembering that he is able to save to the uttermost, accept his purchased salvation. Suppose we see a man sinking in the mire of a deep pit into which he has fallen. Ps. 40:2. Every effort he makes to get out only settles him lower into the miry clay, and makes his case more hopeless. Suppose at this time he perceives a tried friend leaning over the edge of the "horrible pit," extending a rope within his reach. We would think him insane if he paid no attention to it still trying in every way to save himself. While his friend earnestly pleads with him to lay hold of the rope, hear him reply, "Oh, I can't! I can't! I don't know how!" But for his insane folly

he would eagerly clutch at his only hope of deliverance.

Well, into our pit of sin and hopeless condemnation God has let down "a cord" from on high. His promise (Mark 11:24), "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," is a cord strong enough to hold all who will in sincere repentance take hold of it, and it is held by Him who cannot lie. Now, if we feel that we cannot believe we receive a thing when we know we have it not, we can lay hold of this sure promise,—believe we receive *because God says so*, and just according to our faith shall we receive,—shall we be drawn out of the pit; our feet will be placed upon the rock, and we shall be brought into a large place, even the glorious liberty of the children of God.

Our kind Heavenly Father loves to be trusted. He has surely done enough for us to secure our perfect confidence; look it all over, think how long we have lived on His forbearance, and see if he has not.

But do we still find it impossible to take hold of the naked word of God? He comes a little nearer to us; he reaches out his own everlasting arms to catch those who resign all to him, as a little one sinks helplessly into the arms of its father. Possibly we may see this better by illustration. A person called to learn what she should do to be saved, feeling confused and in perfect darkness. She had done all she could to bring herself into favor with God, but she could not believe. The instruction to her was, "Drop just as you are into the hands of Jesus; let him take you where you are." "But," said she, "I can't get hold of *trust*." "Well," was the answer, "let him give you that too." The mind caught the idea, and the troubled countenance at once began to brighten. She had all unconsciously found the cord let down from above, and her soul, brought by it into telegraphic communication with Heaven, was receiving the *trust* for which she had so long sought mourning. The interview did not last more than five minutes, and when she left she remarked that she did not think she would need to come again for light. Poor troubled ones, "Be not afraid, only believe."

Another person retired one evening feeling, as she expressed it, "like a skein of yarn all tangled up;" everything had been so trying to her, and with it all she had not been patient. She dropped just as she was into the hands of her Saviour, for him to straighten it out, and sweet peace immediately began to fill her heart.

It has been truly said that if we want faith we must talk faith. Unbelief is of so deadly a nature that cherishing it for a few minutes is enough to paralyze the soul for a long time to come.

It is high time for those who know that their "redemption draweth nigh," to "look up," not down to poor self; remember Peter on the water and keep the face as a flint toward the dear Redeemer. Think upon his different excellences, and talk of them. In this way not only will our own faith increase, but our conversation will fall like refreshing dew upon those who hear it; and as we meet in the assembly of the saints, as we sit by the fireside or walk by the way, before we are aware our hearts will burn within us like those of the disciples at Emmaus; for faith attracts the Holy Spirit, while the evil angels, who love not the language of Heaven, flee away.

Why not be courageous? "If God be for us, who can be against us? He that spared not his own Son, . . . how shall he not with him also freely give us all things?" Oh! there is an abundance of the most precious promises with which to strengthen the weakest soul. Those who are of that class one of whose principal characteristics is "the faith of Jesus," will resolutely exclude all unbelief, anticipating its first advances; and just as earnestly will they cherish faith.

—The best way to silence a talkative person is never to interrupt him.

#### ONLY A SUNBEAM.

I HAD been sad and heavy-hearted  
That dull November day,  
When suddenly the dark clouds parted—  
A sunbeam found its way  
Into my room.  
My heart grew lighter in a minute;  
I thought, There's still some joy left in it;  
'Tis not all gloom.

Strange that a little sunbeam, shining  
Into my heart's dark night,  
Should bid me cease my sad repining,  
Look up, and see the light  
Of God's own sun;  
Remind me of the God in Heaven,  
Who has the blessed sunlight given  
To every one.

O messenger, Heaven-sent thou comest,  
Thou dost my faith renew;  
God speed thee, as o'er earth thou roamest  
With message sweet and true,  
Telling to me  
That though "to-day be dark with sorrow,  
Hope's cheering ray still gilds the morrow  
With joy for thee."  
—D. Denton, in *Westerly Weekly*.

#### PRACTICAL THOUGHTS.

BY ELD. D. T. BOURDEAU.

(Continued.)

#### SELFISHNESS.

WHERE self is wholly dead, it will matter but little whether we are praised or censured. Indeed, we shall repulse flattery, preferring to be told our faults if it is necessary. See that man who has a dead limb. You can probe it all you please, and there is not the least manifestation of uneasiness on his part. So of those in whom self is dead. But put a pin or a needle into a live member of this individual, and you will see squirming immediately. Thus it is with those in whom self is still alive; there is trouble at once if self is crossed.

When our weaknesses are manifested under such circumstances, we are in danger of laying the blame on those who have injured us; but we should blame ourselves. If we fail in adversity, it is because our strength is small. The grace of God is sufficient for us under all circumstances, and if we do not use it, we are responsible for the wrongs we may exhibit and their influence on the cause of God, and should commence the work of reformation by repenting of them without delay. We shall find much to do which we had thought devolved only upon others.

Here is an individual work, and in attending to it we may exert a salutary influence upon others. We say to those under conviction, who ought to start in the service of Christ, "If each one will wait for others to move, no one will make a start; but if one or more will decide to obey, others will follow." This principle will also apply to brethren who have erred in their dealings with one another. Just here the Lord proposes to meet and revive us: "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. This is also true in a spiritual sense.

It is more genuine humility that is needed. "God resisteth the proud, but giveth grace to the humble." James 4:6. A proud person is an idolater, a worshiper of self; and God is a jealous God. He cannot, on the principle of justice, give his glory to another, nor lavish his grace upon those who continue in sin. Hence the hard time that many have in overcoming. God cannot help us in an especial manner while we cling to any idol; hence we have to fight our battles alone, and must necessarily have a hard time and make poor headway. We find the yoke of Christ heavy and galling, while if we had more meekness, it would be easy, and we should find rest to our souls.

Why have so hard a time while help is so nigh, and the Lord is so willing to bestow it? Why not rather magnify the grace of God by improving upon it, complying with its conditions? Why not be strong in God and in the power of his might, and prove that there is a reality in the religion of Jesus Christ, and encourage others to receive and exemplify it?

If we have peace with God, and enjoy the smiles of his love, if Christ is formed in us the hope of glory, self will be forgotten, feelings of unrest will cease, and we shall have that peace that is like a river, and that passeth all understanding. We can then pass through the fires, and endure hardness as good soldiers; we shall glory in tribulation, and count it all joy when we fall into divers temptations. One of the outgrowths of selfishness and pride is sensitiveness, and another is a lack of meekness, and patience toward those who have wronged us. We can also be too exacting in not giving others time to learn the lessons God would teach them by circumstances under which they are yet to be placed.

Oh, the wisdom that is needed in our course toward those who have erred! Is not here a field in which we can all learn and improve while fitting up for translation into the glorious and peaceful coming kingdom?

(To be continued.)

#### THE INDEPENDENT ON MR. SPENCER'S "IDEAL OF LIFE."

At a dinner given just before he sailed for England, Herbert Spencer criticised in no sparing terms the American tendency to overwork. Among his utterances were these words: "I should have liked to contend that life is not for learning, nor is life for working; but working and learning are for life." His criticisms call out the following excellent remarks from the *Independent*:

What is the ideal of life is quite as much a question of Christianity as of philosophy, and we are interested to see how Mr. Spencer's answer corresponds with that of Jesus Christ. Mr. Spencer's answer seems to be that the chief end of man is complete life; that working is for living, labor for relaxation; that "living completely," with an "adjustment of labor and enjoyment," and with "an increasing surplus of energies that are not absorbed in fulfilling material needs," and that may be devoted to a man's "living completely,"—that this is the true ideal of life. In short, if we understand his not very clear statement, man's chief end is to make himself as complete, as beautiful, and as happy as he can.

Christ's ideal, Paul's ideal, the universal Christian ideal, absolutely contradicts this definition. What Jesus gives as the chief commandment has passed into the conscience of Christendom. It is supreme love and service to God, and love and service to fellow-men as hearty as we give to ourselves. That is not Spencerism. Paul says: "None of us liveth to himself and no man dieth to himself;" but Spencer says the contrary. For our part, give us the old Christian philosophy, which recognizes selfishness, no matter how refined, as the condition of our sinful nature, which needs to be renewed by conversion. And that conversion is the rejection by the will of this principle that we are our own chief end, that labor is for relaxation, that working is for living, and the hearty acceptance of the great and holy principle of consecration, that we are not our own, and, therefore, we will glorify God, in work or patience, with our bodies and our spirits, which are his. Living is for work; not selfish work, but helpful work, in imitation of Him who "pleased not himself," but "went about doing good," and who has taught the world the unwilling lesson, which philosophers also may well learn of the Peasant who walked among the lilies of Galilee, that the sweetest bliss comes not to him who seeks it for himself, but to him who forgets himself in seeking the good of others. He that would save his life shall lose it; he that is willing to lose it shall save it.

—I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.  
—Abraham Lincoln.



## THANKSGIVING HYMN.

For summer's bloom and autumn's blight,  
For bending wheat and blasted maize,  
For health and sickness, Lord of light  
And Lord of darkness, hear our praise!

We trace to thee our joys and woes,—  
To thee of causes still the cause,—  
We thank thee that thy hand bestows;  
We bless thee that thy love withdraws.

We bring no sorrows to thy throne,  
We come to thee with no complaint;  
In providence thy will is done,  
And that is sacred to the saint.

Here on this blest Thanksgiving night  
We raise to thee our grateful voice;  
For what thou doest, Lord, is right,  
And thus believing, we rejoice.

—Dr. Holland.

## THANKSGIVING.

BY S. E. STEVENS.

THE Scriptures teach us that it is "a good thing to give thanks unto the Lord." A moment's reflection ought to satisfy us that this is true for more reasons than one, but we mention *one* reason suggested by the origin of public thanksgiving in this country. More than two centuries and a half ago, the Pilgrim Fathers, at the gathering of their first harvest, held a feast of thanksgiving. They had many trials and discouragements. Even now the settlers in new sections of this country experience some trials in the first years of pioneering, but little do they know of trials compared with the bitter experiences of those who first landed on that "stern and rock-bound coast," cut off from those they loved, almost cut off from all supplies, surrounded with savages, and nothing to sustain them but their own strong right arm and *faith in God*. They were lonesome, weary, heart-crushed under the weight of their afflictions, and the future as full of fears as of hopes; but they planted and they reaped—not very bountifully, it is true, but the harvest was sufficient to sustain them, and to invite to renewed planting and sowing. So they appointed a day of thanksgiving, and that was the beginning of an observance which has grown and spread until it has become national.

Thanksgiving serves an excellent purpose when sorrows and trials are upon us. In place of giving way to murmurings and repinings, it is well to look on the bright side of life, and think how much we have for which we should be thankful. This course makes the heart stronger, and reconciles us to our lot. And we should be grateful for the lesson taught us by those heroic pilgrims, that it is a good thing to give thanks unto God, even in the dark days of adversity and calamity. It is a good thing to give thanks unto God for mercies that yet remain, thanks for "the strength to suffer," thanks for the will to serve God. Says the apostle, "Giving thanks *always* for all things, unto God the Father in the name of our Lord Jesus Christ." "In everything by prayer and supplication, *with thanksgiving*, let your requests be made known unto God." Precious lessons! May it not be that the reason why many prayers bring no blessing is that they are not seasoned with thanksgiving?

Thanksgiving is older than supplication; for Adam must have broken forth in thanksgiving before want and woe drove him to pray. The need for supplication may pass away when we reach the perfection of heavenly blessedness, but the occasion for thanksgiving never. The peculiar combination of influences that gives success to the labors of the husbandman is not at man's disposal. The sweep of the wind, the falling of the rain, the bright shining of the sun, are controlled by an almighty hand; and to the Father of lights, from whom descendeth every good and perfect gift, let us render the sacrifice of praise for his goodness, and that he has filled our land with plenty.

Those who are truly thankful will be beneficent also. Go out and seek the fatherless, the helpless, the homeless, and be Christ's messenger of mercy and bounty to them; and among all the reasons for thanksgiving, thank God that

he has not denied you the luxury of doing good,—that blessedness of giving which exceeds all the blessedness of receiving.

## WHY PRAYERS SOMETIMES FAIL.

ONE sentence there is in the Lord's prayer, in which our interest is heightened because of the fact that Jesus singled it out distinctively for further enforcement. Matt. 6:12. He told his disciples that if they did not forgive others, God certainly would not forgive *them*. Verses 14, 15. The same careful statement is repeated in Mark 11:25, 26. So, just as the apostle Paul calls attention to that precept in the decalogue which requires a child to honor his father and mother because it is the "first commandment with promise," it is surely befitting that we call attention to this one request in the prayer, because it is the first and the only petition with comment of illustration.

I. Let us, in the first place, enter upon an intelligent exposition of the verses just as they stand. It will be quite as necessary for us to be sure what they do not mean as what they do mean; for the declaration has been somewhat abused.

1. It is easy to show what our Lord does not teach in his repeated counsels on this point. The new revision gives a very interesting turn to the form of expression by throwing the verb into the past tense: "Forgive us our debts, as we also *have forgiven* our debtors." This intensifies the admonition, and enforces the condition that insures success in our praying; for it demands that our pardon of injuries shall have taken place previous even to our coming to the mercy-seat for ourselves.

It cannot be that the passage we are studying means that our forgiveness of others is in any sense the *ground* for our remission of sins from God. We must not consider ourselves here encouraged to say, "Forgive us all our transgressions, because we have shown ourselves magnanimous enough to forgive people against whom we might have brought charge of injury." This was the prayer of the Pharisee, who went down from the temple unjustified. Our sins are forgiven because of Christ's righteousness.

2. What, then, does our Lord mean when he gives us this warning? How is a forgiving spirit connected with our prayers? If our having pardoned those who have injured us be not a ground for our own pardon, nor a measure of divine grace, what is it?

For one thing, it may be used as a *token*. It can be looked upon as a hopeful sign that our transgressions have been removed, and that we are now heirs of the kingdom. Christ has made it a test; he has left it without qualification, as if he had no fear that Christians would pervert or abuse it: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you." Such a token can be employed very easily. If used faithfully, it would set at rest many a doubt concerning religion in one's heart. For a true man cannot possibly be mistaken about this one thing; the poorest metaphysician in the world can tell whether he wishes to feed his enemy when hungry, or give him drink when thirsty, and so accept the principle Solomon gave to Paul. Rom. 12:20. Any man can know whether he is growing in mildness of temper or gentleness of charity as the years move on. He can understand whether he is becoming more and more moderate and placable in even his first honest outbursts of indignation. It is possible to settle himself, if he truly desires so to do, as to whether he forgives those who misuse him: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

For another thing, this passage may serve as an *admonition*. And it is likely that it will have in this its widest use. The petition of the great universal prayer cannot be pressed without its comment. In this demand for a forgiving spirit, there is nothing less than a permanent reminder that when we come asking for pardon, we must be prepared to exercise it likewise; if

not, we are to turn on our track and seek preparation. For it never does any good to start for communion service, when in our heart there is an old grudge against the man who is to distribute the bread or hand us the wine. It will avail nothing to enter our closet of supplication with our minds morose and embittered. We are to drop the gift we have brought to the altar of prayer, and go and seek a better frame of devotional feeling; then we can come back again. Matt. 5:23, 24.

II. This being the exposition of the verses, and the conclusion having been inevitably reached that we cannot even pray without the spirit of forgiveness, it is evident that we must move forward to a higher plane of Christian experience in this one particular. So we inquire, in the second place, concerning the reach and the limit of the doctrine of forgiveness.

1. The *reach* of it is indicated in an incident of Simon Peter's life, Matt. 18:21, 22. This disciple wanted to know whether he was bound to forgive a man who kept injuring him, and about how long such a magnanimous form of procedure was to be continued; and he suggested, as a good, fair margin, "seven times." Our Lord replied four hundred and ninety times. The Jews were accustomed in those days to say, "Bear with thine enemy three times, and then duty is done toward him." Simon went beyond his national traditions. Three was considered a sacred number, but seven was more sacred still. This decent disciple supposed that seven times would be satisfactory even to Christ.

Just think how one of this old fisherman's temperament would have rejoiced to find it settled that when a seventh offense had been reached, then it would be actually religious to say to the injurious fellow, "Now you have to take your turn; your days of grace are exhausted; do that thing an eighth time, if you dare!" But his Lord answered him with a somewhat startling extension of the bounds: "Seventy times seven!" There is no need of imagining that exactness of figures was designed to be stated in these words. The four hundred and ninety times of forbearance with one man, however, would cover the ground of most people's troubles, if the language must be forced. Probably Jesus meant that there should be no limit whatsoever to the principle that men must be forgiven as often as they erred.

2. But now, with a sober sense of inquiry, and a sincere wish to be reasonable, some of us are ready to ask after the *limit* as well as the reach of this counsel. Are we to take the admonition literally? Is there actually no bound whatsoever to our charity? At all events, does not even God demand repentance as a condition of pardon? And is not this the teaching of the Scriptures for ourselves, too? See Luke 17:3, 4.

Before this question can be plainly answered, we must be careful to see that forgiveness does not imply that we approve, condone, or under-rate the injurious acts committed; we forgive the sinner, not the sin—the sin we are to forget. Nor does forgiveness imply that we are to stifle all honest indignation against the wickedness of the injury. Nor is it settled that we are to take the injurious man into instant companionship if we forgive him; Jacob and Esau will do better apart.

What, then, are we to do? We are, in our very heart of hearts, to cease forever from the sore sense of a hurt; we are to shut our souls against all suggestions of requital or future revenge; we are to use all means for furthering the interests of those who have done us harm; we are to illustrate the greatness of God's pardoning love by the quickness of our own. All this before our wrongs have been atoned for, before our honest acts and decent deeds have been shown! It does seem a little difficult; but think over Augustine's searching question, "Do you who are a Christian desire to be revenged and vindicated, and the death of Jesus Christ has not yet been revenged, nor his innocence vindicated?"—Charles S. Robinson, D. D., in *S. S. Times*.

—Modesty and merit are a handsome couple

## WHY NOT NOW?

BY J. E. SWIFT.

THERE was a time when the servants of God had power with him, and prevailed. In the first century, when the disciples of Jesus prayed, the earth trembled (Acts 4:31), and the Holy Spirit, like a flaming tongue of fire, rested upon them. Acts 2:3. When they preached a risen Saviour, men's hard hearts melted, and they inquired, "Men and brethren, what shall we do?" Acts 2:37.

There was a time when those who were diseased sought unto the Mighty Healer, instead of sending for the vender of pills and powders; and when a humble fisherman could stand by the side of the lifeless form and say, "Tabitha, arise," and the dead would live again. Acts 9:40.

These things were common once; why not now? Where does the Bible tell us that they must cease to be?—Nowhere. On the contrary, Jesus tells us that these signs shall follow them that believe. He says, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them." Mark 16:17, 18. Again: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."

These promises are sure to them that believe. Brethren, the trouble with many of us is that we do not have faith. We ought to be thankful that God in his infinite mercy has bestowed upon us as a people some of the precious gifts of his Spirit; but he is willing to bestow upon us *all* the gifts of his Spirit just as soon as we place ourselves in a position where he can consistently do so. Let us search our hearts in the light of his word and the testimonies of his Spirit, and let us return unto God, and see if he will not return unto us. The work is fast closing up. Soon the night cometh, wherein no man can work. We mean to be whole-hearted sometime; why not now?

## STILL WATERS.

THE psalmist says, "He leadeth me beside the still waters." Men of the world are all for novelty and excitement. The caterers for the world's amusement are driven to their wits' end to know how to give high seasoning to the repasts of pleasure. The edge of appetite gets dulled, and he succeeds best who can give fresh keenness to the worldly appetite. Still waters? No! These at all events would be misery. If our nature is not rich and restful in itself, what melancholy times come with rest and silence! Still waters? No! The novel cannot be too exciting. The picture cannot be too realistic. The drama cannot be too sensational. The gala cannot be too crowded with dress and fashion. Rapid let the pulse of life be! Has not the distasteful slang of speech invented the word "slow" to represent the idea that the river of surface-life must boil like the rapids? Still waters? How few read Fenelon, and Foster, and Pascal now. What a contrast all this presents to the spirit of the Christian life! The genius of the gospel is in harmony with the still moments of spiritual communion, and elevated taste, and heavenly affection. It says, "Not in the feverishness of excitement, not in the tumult of passion, not in the noise of faction, not in the conflicts of ambition, not in proud preeminence and brilliant assemblage, is your true life." "Enoch walked with God." "Go forth into the wilderness, and I will there talk with you." "Every man went to his own home; Jesus went to the Mount of Olives."

—Don't let us be afraid of enthusiasm. There is more lack of heart than of brain. The world is not starving for need of education half so much as for warm, earnest interest of soul for soul. We agree with the Indian who, when talked to about having too much zeal, said, "I think it is better for a pot to boil over than not to boil at all."—*Congregationalist*.

## The Family Circle.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace"—Ps. 144:12.

## THE WIDOW'S THANKSGIVING.

Of the precious years of my life, to-day  
I count another one;  
And I thank thee, Lord, for the light is good,  
And 'tis sweet to see the sun;

To watch the seasons as they pass,  
Their wondrous wealth unfold,  
Till the silvery treasures of the snow  
Are changed to the harvest's gold.

For kindly still does the teeming earth  
Her stores of plenty yield,  
Whether we come to bind the sheaves,  
Or only to glean in the field.

And dwelling in such a pleasant land,  
Though poor in goods and friends,  
We may still be rich, if we live content  
With what our Father sends;

If we feel that life is a blessed thing,  
A boon to be desired;  
And where not much to us is given,  
Not much will be required;

And keep our natures sweet with the sense  
Of fervent gratitude,  
That we have been left to live in the world  
And to know that God is good!

And since there's naught of all we have  
That we have not received,  
Shall we dare, though our treasures be removed,  
To call ourselves bereaved?

For 'tis easy to walk by sight in the day;  
'Tis the night that tries our faith;  
And what is that worth if we render thanks  
For life and not for death?

You never felt, though you give God thanks  
For his blessings day by day,  
That perfect peace which blesses him  
For the good he takes away;

The joy of a soul that even in pain  
Beholds his love's decrees,  
Who sets the solitary ones  
In the midst of families.

Lord, help me still at the midnight hour  
My lamp of faith to trim,  
And to sing from my heart, at the break of day,  
A glad thanksgiving hymn;

Nor doubt thy love, though my earthly joy  
Were narrowed down to this one,  
So long as the sweet day shines for me,  
And mine eyes behold the sun.

—Phæbe Cary.

## THE BEST THINGS IN LIFE.

"Is the sun shining to-day?" was the eager question of a prisoner in the gloomy cell of a penitentiary to a visitor who was passing through the wards.

"Yes, it is shining brightly out of doors; why do you ask?" replied the visitor, kindly.

Touched by the tone of sympathy, the man replied with tears in his eyes and trembling voice, "Oh, sir, I have not seen the sun shining for five years. In this gloomy place the light is always the same, and we cannot tell whether the sky is clear and the sun is shining or not. Oh, to see the beautiful blue sky and the sun and the clouds once more! When you go out from this dreadful place, tell everybody to be thankful who can see the sun shine."

There can be no doubt that the happiest people are those who can take pleasure and find cause for thankfulness in the common, every-day good things of life. It has been said that all great truths, all truths the knowledge of which is essential to man's happiness, are simple truths. It is certainly true that all the best things in life are those which are the common inheritance of all. Too often we do not appreciate their value, or their beauty, or the amount of pleasure and delight to be derived from their possession, till we are deprived of them. It is probable that we might all experience a great deal more happiness if we would only cultivate the habit of making a note of the good and pleasant things

that fall to the lot of nearly every one, whether rich or poor; and if we did so, we would realize the truth that the thankful heart is the happy heart.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun," says Solomon; but in vain do the beautiful panoramas of sunrise and sunset appear and disappear for eyes and hearts that will not take the trouble to look at or enjoy them. There are many good people who find consolation for the sorrows of life in reflecting upon the beauties and attractions of Heaven, who might find a comfort and strength for the duties of this life if they would but realize that they can

"Those heaven-built walls  
And pearly gates behold"

almost every day, even here upon earth.

One whose home was entirely bare of ornament because of the stress of circumstances, saw exhibited in an art gallery the picture of a beautiful, curly-headed, roguish-eyed, barefooted boy. The price of the picture was one thousand dollars. After studying for awhile attentively, she said, "I have just as pretty a little boy at home, running around after me all the time. The only difference between that thousand-dollar picture and mine is that this must hang on the parlor wall, while mine is in every room in the house."

Too many people regard happiness as something which they are to find or come upon all in a bulk at some period of their lives; but if they would not miss a great deal of the happiness of life, they must learn to take it as they go along. One of the sweetest of England's minor poets, Miss Mulock, says:—

"Why do we heap huge mounds of years  
Before us and behind,  
And scorn the little hours that pass,  
Like angels on the wind?"

"Each turns to us a small, sweet face,  
And seeks to hold us dear;  
Because it is so small a face,  
We will not see it clear.

"And so it turns from us, and goes  
Away in sad disdain;  
Though we would give our lives for it,  
It will not come again."

Another of England's genial philosophers says, "He that has happy thoughts and a dear friend to tell them to, need not long for Heaven; he has all the happiness the flowing centuries can bring."

This is Thanksgiving week. With thousands it is doubtless true that this festival of the family is one which inspires as many feelings of sorrow as of joy. Those who gather around the Thanksgiving board remind us of those who once sat down with us whom we shall meet no more in this life. The call to give thanks for what we possess and enjoy of the good things of life, too often only emphasizes the lack of, and unsuccessful struggle for, much that we need. If we would at all enjoy and profit by this beautiful and appropriate season, it is often necessary resolutely to consider and enumerate the blessings we still possess. As philosophers, if not as Christians, we know that to cultivate a spirit of thankfulness for what we have tends toward happiness, while the complaining, unthankful heart is as a fire within the bones. Our observation tells us how depressing and unwholesome is the companionship of the person who looks upon the dark side of things, who sees little or no good in life, and to whom the sentiment of thankfulness is seldom or never known. If we have not uncommon blessings to be thankful for, surely there are few of us who do not possess, in spite of all misfortune and loss, many of the best things in life. For these let us be earnestly thankful.—*Mrs. H. E. Starrett, in Interior*.

## KEEP AT THE WORK.

SOLOMON tells us that "even the king is served by the field;" or, in other words, that royalty itself would starve to death if it were not for the toil of the patient, plodding farmer, who follows the plough, and handles the spade and the hoe. So all real national prosperity rests on the

labors of the unnoticed toilers, who stay at home, instead of idling and parading about the land. This is especially true in the service of the Lord. His servants are laborers in a vineyard, where intelligent labor and watchful care are far more important than the shouting of the vintagers or the songs of harvest home.—*The Christian*.

#### GRETCHEN'S WONDERFUL DAY.

SHE never knew that it was wonderful. She thought it exactly like other days. It began by her getting up even a little earlier than usual, so that she had time to arrange her hair neatly, and Mrs. Dunlap, the American lady, meeting her on the stairs, said to herself, "The child has very pretty hair." But of course Gretchen did not hear that.

Gertrude was up early too, and out of the house, with bare feet, and into mischief.

Gretchen was sent for her in haste, and coaxed her in. What do you suppose she had in her hand? A half-frozen bird!

"Poor little thing!" said Gretchen, meaning the bird, and she took it tenderly in her hands, and fed it, and petted it back into life, and bore silently the rather sharp scolding of the house-mother for letting the naughty little four-year-old out in the cold. She did not even explain that she was in the outer kitchen, at work on something which the house-mother had sent her to do, and knew nothing of Miss Gertrude's movements.

"It is a wonder she doesn't explain," said Mrs. Dunlap, who had been looking on, and knew all about it. This thought interested her so much that later in the day she asked Gretchen about it.

"What's the use?" said Gretchen, smiling, "She knew she sent me to another place to work; when she thought it over, she knew all about it; but just then she was tired; and what use for me to try her some more?"

"She is a thoughtful little girl, and good tempered withal," said Mrs. Dunlap. But this she said to herself. That half-frozen little bird received much care that day; yet I have never heard that Gretchen neglected any of her work; and she had much to do. Up-stairs and down, chambermaid, housemaid, errandmaid, where did not her busy feet have to run? She sang much of the time, bursting into little snatches of happy song when she thought she was out of hearing, keeping quiet as a mouse when anybody was near.

"Gretchen is a cheerful little thing," Mrs. Dunlap said to the house-mother.

"Yes," the woman answered; she was good natured always; and why shouldn't she be? She had plenty to eat, and good clothes to wear, while many another, whose father and mother were dead, went hungry to bed. All this she said in queer-sounding German words, but Mrs. Dunlap understood. The honest-faced German woman, seeing that she had a good listener, explained that while she had only taken in Gretchen out of charity, she meant to do well by her, and teach her to work, and earn her own living. By and by she could go across the seas, maybe, and get good wages doing housework.

Putting all the little bits of that day together, watching Gretchen, tender to the little bird, tender to the mischievous little girl, respectful to the house-mother who wasted no tender words on her, industrious, patient, faithful all that busy day, Mrs. Dunlap settled something in her own mind.

It was when Gretchen came to bring her candles, and answered her cheery German "yes ma'am," to a loud call, and hastened away with as quick a step and as pleasant a face as though she had not been called a hundred times before that day, that Mrs. Dunlap said to Minnie,

"I mean to do it."

And Minnie said,

"Aunt Katie, I'm so glad!"

The next morning the story came out. Mrs. Dunlap, the rich American lady, wanted to take Gretchen the orphan girl "across seas" with her this very fall. She liked her face, liked her

voice, liked her gentleness, liked her ways with little children, liked everything about her, and would send her to school, and teach her to sing, and to play the piano, and be a friend and companion to her always. Would Gretchen like to go?

Ah, would n't she! I cannot begin to tell you how dearly she loved the American lady.

"Gretchen," she said to her one day when they were on the great ship, "do you know it was that Thursday, when the first snow came, and the little bird was almost frozen, and Gertrude ran away barefoot and found it, that I, watching you, made up my mind fully to take you home with me? You decided it, my dear."

"Me, ma'am!" said Gretchen with sweet, wide-open eyes. "I did not do anything that day, only just my bits of duties."

Ah, if each day, we only did our bits of duties!—*The Pansy*.

#### AMERICAN NERVOUSNESS AND STIMULANTS.

THE expression of increased excitability is observed in nearly all the ordinary walks of life, and in all conditions of people. Within the memory of most of those present there have been such changes in the personal observation of each one as to verify this assertion. The causes are manifold, and reach into almost every avenue of life. The abolition of principle, which is to the mind what the pole-star is to the mariner, is one of the most fatal accidents which can befall any individual. Its absence leaves the mind without a proper degree of rectitude; without that necessary steadfastness of purpose and consistency of method which are essential to healthy and vigorous mental activity. Weakness and debility of the mental functions must as surely follow its loss as physical infirmity succeeds the loss of any material condition of animal life. The cumulative result of this defect is continually augmenting, like that of the opium habit, or any other profound and growing influence operating upon the foundations of being in the individual. Business speculation has been a powerful agent in disturbing the mental equilibrium of very many people within the past few years. Increased mental vulnerability of our population is caused by changes in the private and domestic life of the people. The aggregation of people in large cities tends to injure the home life, and its quiet restraint and peaceful influences are lost to those natures which most need them. If, now, unfortunate individuals become the slaves of passion or appetite, in any specific form, their bondage will be more oppressive from the lack of a powerful will to resist, and a firm principle to guide, and the danger from encroachments of other vices will be augmented on account of diminished power of self-control due to the degeneration of mental qualities.

Human nature cannot indefinitely support the increased strain to which a continually enlarging number of persons is continually exposed. Natural food and natural rest will not provide for unnatural and superhuman exertion. There is a limit to all healthy energy. Beyond this limit, labor is accomplished only at the expense of vitality. In this extremity, which is exactly the condition in which a large number of people find themselves, the use of artificial stimulants is necessary in order to follow an irrational and insane ambition. There is a sensation of exhaustion which imperatively demands the aid of a stimulant, and is temporarily relieved by its employment. The individual is led to think that the remedy has been found, and continues the use of an agent which afforded such marked benefit. Any article which thus becomes necessary to the performance of daily labor may gradually acquire such power over the individual that the force of habit, combined with the physiological action of the substance, may at length render all efforts at its abandonment entirely futile.

The cumulative effect of prolonged over-stimulation is twofold: first, the action upon the nervous system as a spur by which an extra amount of energy may be temporarily evolved, with a gradual encroachment on the normal powers of

the organism, until no extra energy can be awakened except from the effect of stimulation; and second, a change in the physiological and organic relation of the structural elements composing the nobler functional organs, with gradual degeneration of the higher mental and moral qualities, so that the foundations of character are undermined, and the powers of reason are perverted, while the emotions and sympathies are excited to increased activity, and the unfortunate individual becomes a slave to sudden and irresistible impulses.—*Dr. Blodget, before the Social Science Association.*

#### Special Mention.

"Can ye not discern the signs of the times?"—Matt. 16:3.

#### THE FLOODS IN ITALY.

13

THE Rome correspondent of the *Christian Union*, in telling the story of a lady who was one of the sufferers by the recent floods in Italy and Southern Austria, gives the following graphic picture of that terrible calamity:—

This lady, who belongs to the wealthy class of Vienna, was staying, with her little daughter of five years and a nurse maid, in a small bathing place in the Tyrol, not very far from Botzen. The weather had been rainy there, as very generally through the whole mountain region of Europe this summer, but no apprehension of danger had been felt in consequence; for on the fifteenth of September some friends left her, returning to Vienna, she preferring to remain another week. The next morning, at six o'clock, she was awakened by the landlady, who told her she had better dress herself, as the waters were rapidly rising; but she begged to be let alone to sleep a little longer. Before nine o'clock, however, she put on her hat and strolled out of the house, just in time to see the bridge over the little mountain stream give way, carrying with it a woman who was seen no more. Looking about her she perceived the rivulets she had been accustomed to see flowing down the sides of the mountains swollen into torrents, and the little boiling, roaring river encroaching every moment on its banks. Glancing around, she saw that water was gathering about the village from every quarter, and that there was no possible way of escape. She returned to the house to take consultation with others, and found dismay on all faces and bewilderment in every mind. The house stood on the higher part of the village, and at the back rose a still higher little hill, toward which all eyes were directed, and the neighboring families were beginning to ascend, driving their cattle before them.

Steadily the water rose on every side, and a few hours later, with a sudden rush, it took possession of the first floor of the house. Planks were put out from the windows, and in eager haste the inmates escaped to the adjoining hill, carrying such wraps as they could seize in the panic. On this grassy hillock not larger than two good-sized rooms, were crowded together some two hundred human beings, with sheep, cows, and pigs, the wet grass under their feet, the pouring rain overhead, and all around them a vast, roaring, angry sea. Shivering with cold, trembling with terror, they crouched and cowed under the tempest, compelled to watch the dreadful scenes enacted hourly about them—and this for five days and nights. First came the destruction of personal property in the house they had just left; then with crashing noise as of thunder, a fragment of forest from above came rushing past, its tall trees standing upright, breaking and carrying away houses and everything else that stood in its path. Houses were borne along with some of their inmates still in them, vainly shrieking for help, but their cries drowned by the fury of the storm. More touching than all, beds were borne along, as with the rapidity of steam, holding little children, laughing in their unconsciousness of danger at the strange scenes they beheld, and whirled into



destruction with smiles playing on their pretty lips. Then the surging waters would encroach on the little hill of refuge, carrying off with one sweep a multitude of piteous crying animals, or a group of trembling human beings, to be swallowed up in an instant and be seen no more. At first, each of these sights drew forth exclamations of anguish from the spectators; but as the weary hours passed on, the overstrained hearts could endure no more, and a dull, hopeless misery set in, which left them insensible to all save their own sufferings and unconcerned as to whether death came to their neighbors or themselves.

A supply of black bread—the peasants had just baked for the whole winter—was thrown from the house into a cattle trough, and on this, dealt out in limited measure, men, women, and animals alike fed; for drink they had the abundant rain from heaven. The little girl slept through the nights, wrapped in a shawl, on her nurse's knees; the mother, worn with misery and terror, passed the long nights waking, until from absolute exhaustion she lay down on the soaking earth and fell into brief slumber; and still the horrors continued; and men shook with fever, or went raving mad by her side! A pair of heavy boots and a thick jacket given by a kind-hearted peasant perhaps saved her life.

At length, on the sixth day, the water had partially abated, and the survivors were able to crawl away from their shelter, and take refuge in the church a little lower down. Here a melancholy spectacle awaited them; for the water had carried into the sacred precincts numbers of dead bodies that lay strewn about the floor and on the benches. So accustomed, however, had they grown by this time to the sight of death, and so completely were they exhausted in body and mind, that this made no impression on them, and they lay down and slept through the dark night with no thought of their ghastly surroundings. After this a walk of some distance through water nearly up to the waist, while she carried her little girl in her arms—the nurse having fallen sick—brought the poor mother to a village, where a room was obtained, and where she rested, nursing a sick companion in suffering.

To this lady, telegraph, post-office, and railroad brought comfort and supplies as soon as they could reach her; but to hundreds and thousands of poor sufferers no relief has come or can come save through public charity, which is sadly insufficient to meet the heavy demand, and which, were it a thousand-fold greater, could not bring back the precious lives lost and the homes washed away.

#### THE RECENT ELECTRIC STORMS.

THE longest and most severe electric storm that had ever been known visited this country the 17th, and on the 19th another of still greater force was experienced throughout the same territory. Its influence was manifested in nearly all the telegraphic circuits, while in the West and Northwest the wires were rendered almost useless.

"The storm of the 17th was as violent and widespread in Europe as in this country, where it prevailed from the Atlantic to the Pacific, and from our northern border as far south as Augusta, Ky. It not only affected the wires on poles, but those underground and the great cables under the Atlantic, which could not be operated for several hours. The peculiarity of the storm was that it went in great alternate waves of a negative and positive character, first removing all electricity from the wires, and then again overcharging them to such an extent that in telegraph offices the instruments were burned by the electricity jumping from one conducting point to another, producing a blaze in the interior. When a negative wave was upon any wire it was impossible to get a circuit, no matter how strong a battery was attached, and when a positive wave swept over a wire communication was had for long distances without the use of any battery whatever. Telegraph messages were

sent from Cincinnati to St. Louis without a battery.

"At Milwaukee the dynamic power of electricity on the wires was sufficient to keep an electric lamp burning, while in almost every office in the country telegraph instruments were melted by the overcharge of electricity.

"On the other hand, telephonic communication all over the country was greatly improved, the pronunciation being distinct and much louder than usual, which fact may suggest to electricians an improvement in telephonic communication. Another unusual thing was that the electrical storm prevailed during a cloudy sky and murky atmosphere; heretofore such storms have occurred during a clear atmosphere.

"With the approach of night and the clearing away of the clouds came a most beautiful spectacle of the electrical agitation of the atmosphere. A more magnificent display of aurora borealis was never seen. It became slightly visible just at dusk and increased in brilliancy and variety of form, movement, and color until midnight, when the whole vast heavens was one grand canopy of dancing flames of every conceivable hue and shape moving in all directions. These mighty flames would simultaneously dart up from every point of the horizon, north, south, east, and west, and with lightning speed sweep upward to the zenith, lighting the earth almost as bright as day. Again they would circle round and round the heavens from zenith to horizon, producing the most gorgeous wheel of fire ever human eye witnessed. At other times they would flash out first in one part and then another of the sky—great sheets of lurid light, or else dart hither and yon, in different directions—majestic tongues of flame, in fantastic colors and shapes. At times the whole heavens would be silvery white, then a bright green, changing to beautiful yellow and blood red; while at other times all these colors and others could be seen intermingling in kaleidoscopic forms and lines. This electrical spectacle was visible all over the United States in a greater or less degree of beauty."

A beautiful aurora also accompanied the storm of the 19th. Shafts of soft pink and yellow light shot up toward the zenith, attracting the attention and exciting the admiration of many observers.

#### THE CHURCH OF ROME IN THE UNITED STATES.

IN estimating the present strength of the Church of Rome in the United States, we should at least take account of its organization, doctrinal basis, aggressiveness, numbers, and wealth.

That organism is perfect in proportion as its component elements are adapted each to its exact place, in working out the end in view. Whether any other human system was ever devised so perfect in plan, so accurate in adjustment, so persistent in purpose, so wide in its range of power, and so uniform in its results, is a great question. It has conquered kings and ruled nations, has captured the most cultured and subdued the most barbarous; adapting its instrumentalities to every phase of human society and every characteristic of human nature, it has outlived dynasties, has seen nations rise and culminate and fall, itself essentially unchanged, and it remains to-day the supreme arbiter of the conscience, judgment, and conduct of 200,000,000 of our race. We cannot anticipate with Lord Macaulay, in his magnificent review of Ranke's "History of the Popes," "that it may still exist in undiminished vigor, when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand upon a broken arch of London bridge, and shall sketch the ruins of St. Paul's," but we see no satisfactory evidence that the power of the Catholic Church is yet broken, or essentially weakened in our land.

Although we, as a nation, are yet *in partibus infidelium*, the Catholic Church has as perfect a system of propagandism here as in Italy. Seventy men—one cardinal, fourteen arch-bishops, and fifty-five bishops and vicars apostolic—constitute the governing hierarchy, acting as the

mind of one man to one clearly-defined and ultimate end.

In addition to thousands of parish schools, they maintain 511 academies, where are trained the youth for 79 colleges, from which colleges graduate hundreds of young men yearly to fill their 28 theological seminaries, adding annually some hundreds to their 6,500 priests already in the field, and these constantly augmented by foreign importations. Such is the merest hint of their organization for their propagandism.

Nor is the Catholic Church a sleeping or a dying organism. Rome is intensely and obtrusively aggressive. Catholics believe with unswerving confidence that their visible organization is a divine, and the only divine, institution to which, and to which alone, the promises of sacred Scripture are given, and that to them the entire race are yet to bow. Such is their teaching and such their practical belief, and it gives constant inspiration to their proselyting efforts. In a conversation with one of their prominent editors and publishers, a most courteous gentleman, he said with evident candor, "We expect by the end of this century to have this continent from sea to sea within the fold of the true church." And this confidence of final conquest is in the bosom of every true Romanist, from the cardinal down to the child that can barely utter its lisping Ave Maria.

With less than 7,000 priests in the United States, they are yet found in every city, and almost every village, hamlet, and mining or lumbering camp, from Maine to California. There is no toil they will not undergo, no self-denial from which they shrink, to seek out and retain their adherents, true to Holy Mother, and to gain converts from the Protestants. And though unchanging in their dogmas, they are as facile in adapting their modes of propagandism to their environment as was ever courtier to the moods of his sovereign, or mere politician to the behests of his party. If we Protestants raise up a Moody and Sankey to gather the thousands to protracted services; if we appoint a week of prayer for all denominations, or call the people to an all-day religious exercise; if we indulge in camp-meetings and extended revival services, they appoint "Missions," summon their most eloquent speakers to public services, and rally and hold crowds, night after night, in their vast church buildings.

Nor is this aggressiveness spasmodic and ephemeral; with their ruling spirits it is unceasing and far-reaching. It plans for the next generation. "Give us the children, and we will have the country in thirty years," say their leaders. Hence their persistent battle for the education of the youth, and their expenditure of immense sums in the endowment of educational institutions. Take New York City as, perhaps, a too favorable example of their plans and success. On the authority of Rev. D. C. Potter, a Baptist minister of this city, I give the following figures. "The Cardinal's secretary recently said, 'Nearly 40 per cent of our population is Roman Catholic; another decade will give us 50 per cent; that it will one day dominate all other influences seems more than probable.' The first Catholic church in New York was formed in 1786, the second thirty years thereafter. In 1845 there were only 16 churches; to-day there are 192, and 29 additional chapels, with 400 priests, and property valued at \$16,000,000. They have 59 convents and select schools for the education of their own and Protestant youth, two colleges, with 60 professors and 1,000 pupils, 80 of whom are theological students. In one school are 36 teachers and 2,300 pupils. Their parish schools contain 40,000 pupils. They have five hospitals, nine orphanages, fourteen asylums, and eight reformatory schools—all this in this city of New York."—J. M. Stevenson, D. D., in *Illustrated Christian Weekly*.

—What sunshine is to flowers, smiles are to humanity. They are but trifles, to be sure, but, scattered along life's pathway, the good they do is inconceivable.

# The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 28, 1882.

URIAH SMITH, - - Editor.

J. N. ANDREWS, J. H. WAGGONER,  
CORRESPONDING EDITORS.

## MEETINGS IN COLORADO.

In our progress eastward by the Southern Pacific Road, we reached Boulder, Colorado, the 17th. In response to the appointment for a general meeting at this place, the 18th and 19th, brethren had come in from different places in the State. Some of these friends we had known in the East. It was pleasant to meet them again here, and be the recipient of their cordial greetings, and also to form new acquaintances among those whom we had never before met.

Commencing with the beginning of the Sabbath, seven discourses were given and one social meeting held. Bro. E. R. Jones spoke once, Bro. J. A. Oppy twice, and the writer four times. The meetings on Sunday forenoon and evening were well advertised, which secured a good attendance from the people of the place. Especially was the house well filled Sunday morning, the leading citizens of the place being in the audience, and the very best of attention was given to the word spoken.

The delegates remained after this meeting, and proceeded to take steps necessary to the organization of a Conference. This action has for some time been an object of desire on the part of the brethren here. It was thought that such an organization would place the work on a more permanent basis, give it greater stability, inspire new courage in the hearts of the brethren, and open a brighter prospect for future success before the young and growing cause in this State. There are a good number of brethren here whose hearts are in the work, several churches are already organized, and other companies probably soon will be; while the funds raised, amounting during the past fourteen months to more than eleven hundred dollars, shows the work to be self-sustaining.

Under these circumstances, it seemed evident that the time had come when it would be proper for this State to strike its name from the list of mission fields, and lift itself into an independent position among the sisterhood of Conferences. The customary constitution for State Conferences was adopted, and a list of officers chosen. Eld. E. R. Jones, of Boulder, will act as president. The other members of the committee are A. J. Stover, of Texas P. O., and D. H. Soggs, of Denver. J. W. Horner, of Boulder, was chosen secretary, and H. H. Pierce, of Boulder, treasurer.

People of a good class are pressing into this State from the East. They will make most valuable accessions to the ranks of believers in the third angel's message; and with labor, many of them can be led to accept the special truths for this time, and to engage in the noble work of seeking, through Christ our Lord, to secure everlasting life in his soon-coming kingdom.

There are good openings for labor and calls for help on every hand. Would that we had a score of workers for this field. Bro. Jones will faithfully endeavor to do what he can. Bro. Stover has taken a license to labor, as the way may open, for the salvation of souls, and some others will doubtless do so soon. But as was said of the few loaves and fishes with which the great multitude was to be fed, so we may say here, "What are these among so many?" We remember, however, that the loaves were multiplied to meet the wants of the hungering crowd; and so we believe that the

results of the efforts put forth even by these may be multiplied to the accomplishment of a great work.

After prolonging the agreeable season spent with the brethren here, and sharing the generous hospitality of Bro. Jones and his good family, to Nov. 22, we again turn our steps eastward to fill the pending appointment at Knoxville, Iowa.

Boulder, Col., Nov. 22.

## THE NEW ENGLAND SCHOOL.

In our report last week, we spoke briefly of this school, giving the impressions which we received concerning it on our return from Europe. But the more we have become acquainted with the students, and with its operations in detail, the more satisfied we are that the special blessing of God has attended this enterprise. We cannot speak from personal knowledge in regard to the proficiency attained by the students in their studies; but judging from the methods of teaching employed, what the teachers say, and other indications, the school has been a success in this respect.

The hour for rising is five; breakfast, six; dinner, quarter past twelve; lunch for those who wish it, six p. m. Each meal excepting the lunch is followed by work for one hour; then comes a study hour during which the students have the assistance of the teachers in their studies. Thus the time from five in the morning to prayers in the evening at half past seven, when all can retire who wish to do so, is quite fully occupied. The influence of adopting such rules is very marked, both upon mind and body. Several of the students have improved in health since entering the school, while in mental vigor they are not excelled by any class of students we ever saw.

A person's usefulness does not so much depend upon the amount of knowledge acquired, as upon mental and physical training, and promptness in the discharge of every-day duties. It is the knowing how to use the knowledge we possess and bring into useful exercise the powers of mind and body that God has given us, which will make us useful in society. Discipline of this kind imparts a mental and moral stamina that will not only enable us to form characters that God will approve, but to mold the minds of others, and thus elevate society so far as our influence extends. The world is full of people who are not deficient in natural powers of mind, but owing to a lack of mental and physical training, and the cultivation of proper habits, they either possess a kind of mulish stubbornness which is not susceptible to good influences, or a vacillating character which is swayed by the influence of the society in which they live. To see fifty young men and women, without written rules, carrying out a system, and conducting themselves with so much propriety that there is harmony among them all from the oldest to the youngest, is evidence that those who have come to the school desire to be benefited, and also that God accepts their efforts as well as those of the teachers, by adding his blessing to the enterprise.

In the missionary department, not only is the keeping of books taught, but publications are sent to those not of our faith, and a correspondence is opened with them. In some instances openings have presented themselves for putting our bound books in libraries and other places where they will be eagerly read. Another feature of the work consists in opening a correspondence with isolated Sabbath-keepers, and securing their co-operation in the missionary work. In some instances, an interest to seek God has been awakened among the unconverted by this correspondence. We are acquainted with no V. M. society in the country that, in proportion to the numbers at work, is having greater apparent success than those who

are receiving instruction in this department. As far as our knowledge extends, as much might be said of every branch taught in the school. We say these things to the praise of Him whose blessing alone can give success. The present term will close Friday, Nov. 24.

## THE WINTER TERM.

This term will commence Dec. 6. This will give those connected with the school an opportunity to attend the meetings of the New England Conference.

As many inquiries have been made concerning our accommodations for the next term, we would state that we design to provide for all who may desire to attend. Tuition, \$6.50; board, including washing and rooms, \$3 per week. The students are able to pay part of their expenses, as a remuneration is given them for the labor they perform in the school. During the past term, the students connected with the boarding-house, without exception, have earned from twenty-five cents per week to the full price of their board, the average value of their labor being more than one-half the price of board. All are requested to bring such articles of bedding as may be convenient.

S. N. HASKELL.

## "WE CANNOT TELL."

THESE are not the words of Christ nor of his apostles, but the words of those who rejected him, and could give no good reason for their unbelief. Therefore when a plain promise of Scripture and its fulfillment was propounded for their decision, for or against, they took the most uncomfortable, miserable position possible,—We cannot tell; in other words, the truth being too plain to be denied, and they too proud and stubborn to confess it, they chose to take no position for or against it.

The people of those times must have known that the sixty-nine weeks of Daniel's prophecy, which were to reach to the Messiah, had expired, and consequently they were "in expectation" of his appearing. (See Luke 3:15.) They knew also that the Scriptures promised a harbinger of the Messiah, a "messenger" sent before his face,— "the voice of one crying in the wilderness, Prepare ye the way of the Lord;" for the scribes objected "that Elias must first come." (See Matt. 17:10.) But the chief priests and elders of the people did not choose to admit that Jesus was the Christ, which they must admit, if they credited John's mission. John had testified of Jesus as the Lamb of God; and admitting that this testimony was a Heaven-sent message, they could themselves easily read the answer to the question which they had asked,— "By what authority doest thou these things?"

The can't-tell position is a most miserable one to occupy, and yet many hold it year in and year out. My present design is to say something that will help some unfortunate ones out of it. It is not necessary to remain in this position. Matters of truth and duty can be decided. The reason why people get into such an uncomfortable position is because conviction and inclination do not harmonize. There are plainly revealed truth and duty on the one hand, and custom, inclination, and convenience on the other. If men would exercise their reason, they would discern that convictions which call for a change involving self-denial, sacrifice, and cross-bearing, do not come when there is no good cause for them. The safe way is to follow the convictions awakened by the word of God.

To make my meaning clear let me illustrate it. I have been acquainted from my youthful days to the present with two classes of people, one keeping the first, the other the seventh day of the week as the Sabbath; and I have known of many changes of individuals both ways. But I have never



known a ease where one who kept the seventh day labored under the conviction for days and weeks and months that he ought to keep the first day in order to be approved of God. Their reason for the change was custom and convenience invariably; and their inclination for popularity, position, and worldly gain was so strong that they persuaded themselves that perhaps God would not condemn them under such trying circumstances. On the other hand, I have known first-day keepers convicted of duty to keep the seventh day, and have seen them go halting between two opinions for years and years, before they could decide the question; and sometimes they came out on one side, and sometimes on the other. Now all this doubt and perplexity was entirely unnecessary. Convictions that we are wrong and ought to change do not come without the best of reasons.

It is a question of surpassing interest and importance whether the movement now in progress as the fulfillment of the predicted proclamation of the third angel (Rev. 14:9-12) is from Heaven or of men. Many are convicted that the time is come, and that the Lord is redeeming his promise by causing the present movement throughout the world. The evidences which prove this work to be Heaven-sent are precisely similar to those which sustained the mission of John the Baptist,—a promise of God in prophecy, and its plain and obvious fulfillment.

The commandments of this message are none other than the commandments of God, and its faith is that of Jesus Christ. Its object is to develop the remnant of the church and prepare them for translation at the coming of the Lord. The dragon wages his last war against this last remnant of the church, because they "keep the commandments of God, and have the testimony of Jesus Christ." "The testimony of Jesus is the spirit of prophecy." This "testimony" appears in the fulfillment of the last message. Whether it is from Heaven or of men is what some "cannot tell." The evidences in its favor are too strong to be decidedly rejected, and yet some hidden motive prevents a cordial reception, and a decided position in its favor. Perhaps it is because it strikes against some favorite sinful indulgence.

An unhappy indecision is not necessary on this point. The conviction that we ought to yield to these reproofs, counsels, and entreaties, which are in harmony with all the messages of the ancient prophets, should be accepted as coming from Heaven and pointing out the path of duty. There is freedom and joy in venturing to take a decided position in the way of faith and duty. Try it, my friends. The convictions that stand opposed to self-love and worldly inclination, are right in this ease, and safe to follow. R. F. COTTRELL.

#### PAUL'S INTEREST IN AND CARE FOR THE CHURCHES.

THE epistles of this apostle furnish the clearest and most conclusive evidence of his undying love for and interest in the churches scattered abroad, especially for those which he had been an agent in the hand of the Lord in raising up.

With what words of tenderness and Christian affection he addresses them. To the church at Ephesus he writes: "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ." To the Philippians he writes: "I thank my God upon every remembrance of you always in every prayer of mine for you all, making request with joy, for your fellowship in the gospel from the first day until now."

Addressing the dear brethren at Thessalonica, he says of his labors in that place: "But we were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted unto you,

not the gospel of God only, but also our own souls, because ye were dear unto us."

Oh, for more apostolic tenderness, zeal, and purity, to be possessed and manifested by ministers bearing the last message of mercy, and more apostolic conversions to God to crown their labors, with growing piety and devotion in all our churches!

To Titus, Paul's own son after the common faith, he says: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

The choice and ordination of these men as elders, or overseers of the churches, laid upon them new and increased responsibilities and duties; and in accepting the same they virtually promised, by divine aid, a faithful and patient discharge of the same.

Paul's affectionate farewell charge to the elders of Ephesus, was: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

To this position of high and holy trust the providence of God calls men, and he alone can fit them for it. The first injunction contained in the charge is: "Take heed therefore unto thyself." The man who does not heed this counsel cannot well care for the church.

Says Peter, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." Webster defines ensample, "An example; a pattern or model for imitation." Would the elder see in the flock meekness, gentleness, kindness, with brotherly love and Christian union, let him set the example. Let his cheerful greetings, kind words, gentle acts, and fervent prayers, edify the church of God.

"His preaching much, but more his practice wrought,  
A living sermon on the truths he taught."

The apostle is particular to describe the qualifications of the elder (Titus 1:6-9), all of which are by divine help attainable. Let us notice some of them. The first is that the man of God should be *blameless*; that is, a person against whom evil cannot be proved, innocent, guiltless, not meriting censure.

*Not self-willed*.—Says Adam Clarke: "Not one determined to have his own way in everything; setting up his own judgment in opposition to that of all others; expecting all to pay homage to his understanding. Such a governor in the church of God can do little good, and may do much mischief."

*Not soon angry*.—"Not a choleric man; one who is irritable; one who is apt to be inflamed on every opposition; one who has not proper command over his own temper."

*Sober*.—"Prudent in all his conduct; just in all his dealings; holy in his heart; temperate, self-denying and abstemious in his food and raiment; not too nice on points of honor; nor majesterially rigid in the exercise of ecclesiastical functions."

*Holding fast the faithful word*.—"Not only conscientiously retaining the truth which brought him into the glorious light and freedom of the gospel, growing in grace and in the knowledge of the truth."

Let the elders of our scattered churches realize the weight and responsibility of their calling; let them lay hold on the arm of God in faith for help and heavenly wisdom to discharge their duty, comforted and supported by the promise of "a crown of glory that fadeth not away, when the Chief Shepherd appeareth;" and let the brethren and sisters unite their efforts and prayers with those of their leaders, striving for the unity of the

faith, and thus the congregations may know by precious experience "how good and how pleasant it is for brethren to dwell together in unity."

A. S. HUTCHINS.

#### DEDICATION.

SOME two years ago the brethren in Bushnell, Mich., had under consideration the building of a meeting-house when sudden and severe affliction among them caused it to be dropped for a time by some of them. The desire for a house was not abandoned. Obstacles of various kinds have been surmounted, till finally, by the blessing of the Lord, they have realized their expectations, and have a neat and commodious house of worship erected.

The evening preceeding the Sabbath, Nov. 18, the first service was held in the house. On the Sabbath brethren came in from surrounding churches. As usual, the first exercise was the Sabbath-school. This is as it should be, and our brethren felt that on no occasion should the Sabbath-school be neglected. Then followed a discourse on the coming of the Lord, in which several extracts were read from Testimony No. 31. After a brief intermission, a social meeting was held. Testimonies were given by individuals that showed they had a lively sense of the solemn and important work in which they are engaged. Some seemed to realize their condition, and consequently to have some sense of what they must do and endure in the work of gaining eternal life.

Sunday forenoon, before a well-filled house, the dedicatory services took place. A discourse was given from Heb. 3:4. After this all who wished, either for the first time or by renewal, to dedicate themselves to the Lord, were called upon to bow before him, when Eld. Fargo offered prayer, dedicating the house to the Lord. A suitable amount of singing and reading of the Scriptures was connected with the exercises. The services closed by singing an anthem in which were expressed the two leading features of our faith,—keeping the commandments and the coming of the Lord.

We then repaired to a lake one mile and a half distant, where five candidates who had been examined the evening before, were buried with their Lord in baptism. These were all young persons. How good it is to see the young gathered into the fold of Christ.

In all, five discourses were given. The Lord gave some liberty in presenting his truth. To his name be all the praise. We believe this meeting was a profitable occasion for this church.

M. B. MILLER.

#### THE GENERAL CONFERENCE.

INASMUCH as this meeting is appointed in our Conference, it seems proper for us to have something to say in regard to the arrangements that are in progress for the entertainment of those who come, as well as to mention particulars relating to reduction of fare, etc., for those who shall attend from the New York and Pennsylvania Conferences.

We are very thankful, indeed, that, in the providence of God, this important meeting is to be held among us, and we are anxious to do all in our power for its success.

Since the appointment was made, there has been manifested, on the part of our brethren throughout the entire Conference, the utmost willingness to do anything in their power to assist the brethren of the Rome church in furnishing entertainment for the large number that will doubtless attend the meeting, and it is now fully assured that we shall be able to furnish free entertainment to all who may come from abroad, and that, too, without imposing undue burdens upon any. Several families from other parts of the Conference

have rented houses in Rome, and will make it their home temporarily to help in entertaining the guests. We hope, therefore, that none of our brethren from other Conferences who wish to attend the meeting will be deterred from doing so by the fear of burdening those who will be expected to entertain those who come. In behalf of the Rome church, we cordially invite all who wish to come from other Conferences.

With reference to the brethren of our own Conference, we would say, that while we are desirous that all should attend the meeting and enjoy the privileges, it will be necessary for them, on account of the large number that will doubtless be in attendance, to come prepared to take care of themselves as far as possible.

The committee of arrangements have rented houses and rooms, and secured straw and feed, and the use of stoves and other necessary furniture, so that all who may desire to come provided with bedding, etc., can comfortably care for themselves, as they would do at camp-meeting. We are sure the brethren of our Conference will see the propriety of this, and act accordingly, coming prepared to take care of themselves. We are anxious that all who can do so should avail themselves of the privileges of this important meeting.

The Rome, Watertown, and Ogdensburg, and the Buffalo, New York, and Philadelphia Railroads grant the usual reduction to those attending the meeting, over their line. Purchase regular tickets in coming, and you will receive at the meeting a certificate for which return tickets can be secured at one-third of the regular rate.

The New York Central and Hudson River Road have granted the unusual favor of reduction on the round trip from Buffalo and return, making the fare only three cents per mile, or \$5.65 for the round trip. Special tickets for this meeting will be on sale at the Buffalo depot, and these must be purchased in order to secure the reduction. Call for round-trip tickets for Rome, for the Seventh-day Adventist General Conference.

We advise our brethren in the western part of the State, and also those from the Pennsylvania Conference as far as possible, to come by way of Buffalo, and secure these tickets.

We would particularly request all those expecting to attend the meeting, either from abroad or from New York, to write at once to B. L. Whitney, Rome, N. Y., stating the fact, so that the committee of arrangements may know, as definitely as possible, the number for whom they are to provide.

All mail addressed "General Conference" will be delivered to those in attendance.

NEW YORK CONF. COMMITTEE.

#### TIME NO LONGER.—REV. 10:6.

TIME here, no doubt, refers to prophetic time, which closed in 1844. It could not refer to probationary time, for the concluding part of chap. 10 speaks of this angel prophesying again, before many peoples, and nations, and tongues, and kings. The extension of probationary time beyond prophetic time is further proved by reference to Rev. 14, comparing verse 6 with verses 8 and 9. Probationary time has now continued nearly forty years since the angel of Rev. 10:6 with a voice like the roaring of a lion (verse 3) proclaimed the close of the 2300 days (Dan. 8:14); and the time of the end (Dan. 12:4) is now present, in which we are favored with facilities such as the world never before possessed, for performing labor of all kinds quickly and with ease, also facilities for rapid and easy travel. This time of the end, intended by Jehovah for the purification of his people (Dan. 2:9, 10), is taken by many for the time to amass wealth and influence, and to

gratify self, so many are the various facilities for pleasure and repose.

Stability and permanence are expected from our Constitutions. England has maintained hers for centuries, and why should not ours continue? And so we flatter ourselves that we have almost entered upon a golden era of prosperity, lasting and permanent; that the millennium which our fathers looked for is already commenced; and that the "time of the end," so bright with omens of good, certainly cannot forebode the terrible day of God of Rev. 6:14-17.

So reasons the carnal mind; and most men being carnal, the public mind rests easy, quiet, and calm, while the storm of Rev. 19:17-21 mutters in the distance, and dark clouds lower on the horizon.

What a mercy in our kind Heavenly Father, to give his people a timely notice of his intentions as to the second coming of Christ to our earth,—a proclamation ten times more clear and definite than that of his first coming. The first message was loud, clear, and startling, like the roaring of a lion (Rev. 10; and 14:6, 7); and the second and third more alarming and clear in their tones. Rev. 14:8-15.

Oh! how valuable is probationary time, as viewed from this elevated position; yet never before were there so many voices crying peace and safety; never before were there so many scenes of enchantment and fancied good in this present world.

Lying all around us is material for weaving the richest fabrics, robes of spotless purity, garments white and clean. Cities and towns and hamlets wait the glad tidings; who will clothe himself for the work? Who is prepared, who is sufficient to work for God in such a cause as this? In God alone can we labor. To attempt to serve two masters is a great mistake. Let us be fully clothed and armed as we are instructed of God.

Again, let us call to mind the goodness of God in lengthening out the world's probation to the present time, and consider that it cannot be long till the consummation of the Christian's hope. Soon our work will be finished, whether it is acceptable to God or not. Let us improve the hours left to us, redeeming the time.

It is not drudgery, a slavish task, a self-denial, to rescue our fellow-mortals from a stupor more terrible than death. It may often be a painful duty to arouse the sleeping ones; yet if we let them slumber on, their blood may be found on our garments. We do not ask if it will pay when we rescue a drowning man, but we inquire if his life is yet in him. Position, talents, safety, we forget when we see a fellow-man in danger.

JOSEPH CLARKE.

#### THE SUNDAY QUESTION.

THE religious press seems determined to keep the Sunday question prominently before the public, and in this good work none are more active than the *Illustrated Christian Weekly*. It seems never to miss an opportunity to bring the merits of the Sunday before the people, being, in this respect, scarcely behind the *Christian Statesman*, the avowed exponent of the Religious-Amendment party. Its latest utterance is the following, called out by the new Sunday law about to go into effect in the Empire State:—

"Now that the exciting political contest in this State is closed, and the officers who are to administer its official affairs are elected, it is a good time for good citizens to take into consideration the best means for securing obedience to needful laws. There are many good laws upon our statute books, whose passage has been desired and demanded, but which are in fact dead letters, from the indifference or recreancy of citizens as well as officials. Such, particularly, are the laws respecting the observance of Sunday as a day of rest. The sov-

ern people of this State have prohibited on that day such secular employments, excepting in works of necessity or charity, as servile labor, public sports and shows, trades, manufactures or mechanical employment, public traffic, and serving process—excepting that meats, milk, and fish may be sold before nine o'clock A. M., and that food may be eaten on premises where sold. This law, if enforced, would shut up saloons, news rooms, grocery stores, and other establishments, and its violation not only exposes the offender to a fine, but to the forfeiture of his goods. We are glad to see that the newspapers and clergymen, Protestant and Catholic, of Albany and Troy, are earnestly engaged in a combined effort to bring about a better observance of the Sabbath in those important cities. Other cities and villages throughout the State might well copy their example. The fact that the new Penal Code, with its stringent provisions in favor of a quiet Sabbath, goes into effect next week, gives fresh and timely occasion to its friends to secure the co-operation of those who have been denied the day of rest and compelled to labor upon it, and also to see that the laws are faithfully enforced. We would suggest to pastors and clergymen that there is no theme more fitting for their Thanksgiving discourses next week than the right of every citizen to his day of Sabbath rest."

Let the zeal and energy manifested by the adherents of the "ancient and venerable day of the sun," provoke the advocates of the true Sabbath to a corresponding earnestness in getting the truth before the people.

—Serious disturbances among the laboring classes continue to be reported from various quarters of Europe. In France the uneasy feeling which has prevailed for the last month has somewhat subsided. Precautionary measures on the part of the government have prevented actual outbreak, and no immediate danger is apprehended. Nevertheless, the agitation of the socialists is prosecuted with the utmost activity, and it is evident that a deep movement directed against the party now dominant, is in progress. The great mass of the workingmen in the larger towns are thoroughly imbued with the principles of Louis Blanc's "Organization of Labor," which would throw upon the State the responsibility of providing artisans with work and wages. It is probable that the agitation will be continued until the establishment of a strong government satisfies the malcontents of the futility of insurrectionary movement. In Austria widespread agitation has been started, having for its apparent object the reduction of the enormous burdens to which the military system of the empire subjects its people. Socialist agents are credited with the conduct of the movement, and serious disturbances have already occurred in Vienna. In Russia and in the Baltic provinces, a new and formidable revolutionary movement, confined exclusively to the agricultural population, is avowedly directed by the Nihilists. The inability of the government to send troops into these provinces has necessitated the organization of a *gendarme* by the landed proprietors, to be commanded by themselves, for protection against the revolutionists. The main grievance alleged in this agrarian movement is not unlike the main question in Ireland.—*Interior*.

—Sin is not in the appetite, but in the absence of a controlling will. There were in Christ all the natural appetites of mind and body. Relaxation and friendship were dear to him; so were sunlight and life. Hunger, pain, death,—he could feel them all, and shrink from them; he suffered, being tempted from the forces of desire. But there was obedience at the expense of tortured natural feeling. Remember this; for the way in which some speak of the sinlessness of Christ destroys the reality of his history, and transforms it into a mere fictitious drama, in which scenes of trial were represented, not felt.—*F. W. Robertson*.

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

## PSALM 37.

BY P. ALDERMAN.

Trust in the Lord! What though the wicked thrive?  
What though he prosper like the green bay tree?  
A little while, and thou shalt seek his place—  
A little while, and lo! he shall not be.

Commit thy way to Him who knoweth all;  
Uplift thy hand; He'll lead thee to thy rest.  
Go forward! though the sea before thee lie.  
He'll part the waters where the way is best.

Delight thyself in Him! He'll give to thee  
The full fruition of his wondrous love;  
Salvation's cup to us he still extends;  
He loves us still, our great High Priest above.

Wait on the Lord! What glorious entertainment  
When Jesus bids us wait, and look above!  
Has earth a view so grand as his salvation?  
Can other scenes inspire us like his love?

Rest in the Lord! Along the toilsome journey,  
Lay down thy burdens at his feet. How blest  
To know the weary march will soon be over,  
And we may ever in his mansions rest.

## Progress of the Cause.

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

## MAINE.

*Eddington, Nov. 21.*—We commenced meetings in this place Nov. 8, and have given fifteen discourses. The Lord by his Spirit has assisted in speaking the word. A spirit of candor has been manifested on the part of the people, and the interest seems to increase. A large portion of the people acknowledge that we have the truth on the law and the Sabbath question. Three have taken up the cross, and decided to live Christians, and we still hope for others. We remain in this place a while longer. J. B. GOODRICH.

## NEBRASKA.

*Maple Grove and Fairview.*—Have been in this new field three weeks, alternating between the two points, preaching every night during the week, and spending the Sabbath at Madison, about nine miles away, with a new company raised up there last summer. Am now presenting the subject of the Sabbath.

God helps, and a few, I think, have nearly decided to obey, notwithstanding the strong opposition.

Please remember us at the throne of grace; we need your prayers. C. B. CHILDS.  
Nov. 12.

## IOWA.

*Grinnell, Nov. 16.*—I am still in this place, now alone, Bro. Nicola having spent most of the time for the past few weeks in Marshall county. The tent stands yet, although the weather has recently prevented our holding meetings in it. There are now about thirty good people here trying to keep all the commandments of God and the faith of Jesus. We have sold over \$100 worth of books and tracts, and contributions have been liberal. We believe the work is now firmly planted in this place, and to God be all the praise.

For the past two weeks I have been working up a subscription to build a meeting-house; and have been so far successful that, the weather permitting, we shall begin building next week. Brethren, pray that God may give us wisdom to conduct the work aright in this important place. G. E. FIFIELD.

*Cuppy's Grove, Shelby Co.*—From the 20th of September to the 3d of October I was at this place, and held in all twenty-two meetings. This has been considered a hard field. There are two Baptist churches in the community, and the people are controlled, to a great degree, by their ministers and by the popular influence. There have also been a few Sabbath-keepers here who have been praying that the Lord would add to their numbers. As the result of our meetings, four or five began to keep the Sabbath, and regular Sabbath meetings were established. A Sabbath-

school had been kept up for some time in the past. I returned to this place the 3d of November, and have continued meetings here since. Although the farmers are busy taking care of their fall crops, yet our meetings are well attended and the interest is increasing.

Last Sabbath we organized a church of nine members, and immediately after accepted of nine more, so that we now have an organization here of eighteen members. Yesterday we had the privilege of baptizing four precious souls. This church will hereafter be known as the Corley church, as that is the nearest post-office.

I shall probably remain here two weeks longer, as there are others for whom we strongly hope.

Mail sent to me at Corley, Shelby Co., will be forwarded to me. E. G. OLSEN.

Nov. 20.

## KANSAS.

*Palermo, Doniphan Co.*—From the Moline camp-meeting we went back to Ballard's Falls, more fully to establish the work there. This church has been very much unsettled on the Testimonies and the health reform. While we were there, Eld. W. C. Long, of the Snook and Brinkerhoof party, came from Missouri. We understood he was coming here for the purpose of tearing down this church, and found we were not mistaken. As soon as he came, he commenced to visit among the brethren, scattering works written by Lee, Blanchard, and others against the Testimonies; and also tracts for the purpose of unsettling the minds of the people on the work of the third message. Still, when we accused him of doing a work directly in opposition to ours, he feigned astonishment. We would warn our people against that party and their work, and recommend that they give them a wide berth.

During our stay of seven weeks, three were disfellowshipped, and ten were added to the church. We leave others who will soon be ready for baptism. May God bless the Ballard's Falls church, and help them to be faithful. If they live very near the Lord, we have no fear for them; but if they do not, the enemy will come in and distract them.

We are now at Palermo. Brethren and sisters, remember the work at this place.

Nov. 16.

M. AND H. ENOCH.

## WISCONSIN.

*Elm Dale, Grant Co.*—I have just closed a short series of meetings at Elm Dale, about three miles from Hurricane Grove. There has been a little company at the latter place for several years, but for some time they have had neither meetings nor Sabbath-school. There were a few families of Sabbath-keepers in the vicinity of the school-house where we held our meetings. The attendance was good until the subject of the Sabbath was introduced; then nearly all the professed Christians found excuses to stay away. But others had become so interested that they continued to come, and quite a number entered upon the service of the Lord for the first time. Four were baptized, and three or four more would have been had not the Grant River been so high from rains during the Sabbath that they could not cross. Last Sunday we organized a church of twenty members, with a full set of officers. It is composed of the company at Hurricane Grove, those at Elm Dale when I went there, and those converted while I was there. This church starts out with fair prospects before it. Others will soon be added to their number. A Sabbath-school was organized, and a club of *Instructors* ordered.

The friends from Waterloo attended these meetings Sabbaths and occasionally evenings. Their presence and help, in singing and otherwise, added greatly to the interest. H. W. DECKER.

Monroe, Nov. 17.

## DAKOTA.

*Labor among the Churches.*—Since our last report, we have met with the churches at Sioux Falls, Madison, Swan Lake, and Big Spring.

The meeting at Sioux Falls was well attended by our brethren and sisters from the neighboring churches. The Spirit of the Lord was also with us, and a deep sense of the importance of this time rested on the congregation. There was harmony in the business meetings, and a spirit of work, which was very encouraging. The intended ded-

ication was postponed indefinitely, as the church did not feel free to give to the Lord that which was not their own, and there was still a considerable debt on the house. We thought the principle a good one, and feel sure that the Lord would bless the church in paying this soon, as there are some who can do it. May God help them to realize their privilege.

Held six meetings at Madison. This church is encouraged by the blessing of the Lord; others have commenced to obey the truth since I was there before.

At Swan Lake, our meetings were small on account of stormy weather; yet we enjoyed some very precious seasons.

At Big Spring we held five meetings. A series of meetings here would do good. The little company were much encouraged by our visit.

On the way back, we held one meeting with the church at Sunny Side. In all these places, the friends have shown a commendable interest in pledging and donating for the T. and M. work and the tent fund. O. A. OLSEN.

## TEXAS.

*Decatur, Nov. 13.*—Our meetings in the tent closed one week ago last night. After assisting in taking down the large tent, Bro. Wilson left us still living in our small tent, to return to his family.

Since our last report the weather has been very pleasant most of the time, and the interest gradually increased to the close. The prejudice which has been very great has in a large measure been overcome. We were especially encouraged and helped by the visit of Bro. Kilgore and family.

Though obliged, because so late in the season, to put up our tent for the winter, yet we are kindly offered the use of the Baptist church, and last night I spoke there to a large audience, some of whom would not attend at the tent. There seems to be a greater interest than at any time before. Quite a number have expressed themselves as fully decided to obey the truth, and others stand "almost persuaded."

Our book sales have amounted to something over \$60. We have received five subscriptions for our periodicals. Near the close of our meetings we were urgently requested to remain and labor in the vicinity during the winter, and more than one hundred dollars has already been subscribed for the purpose of building a house for us to live in if we would consent to do so. Considering the interest manifested, we have decided to accept the offer, and a lot has been purchased and the house commenced. The house is being so built as to make a very comfortable little church if ever needed for that purpose.

We earnestly desire the prayers of God's people that the good work here that seems to be but just begun, may go on until many of those who have manifested their interest in the truth shall be brought to rejoice fully in it, and become sanctified by obeying it.

My address, for the present, will be Decatur, Wise Co., Texas. E. W. WHITNEY.

## MICHIGAN.

*Woodbridge.*—A six-weeks' meeting closed in this township the evening of the 18th ult. This has been a hard field in many respects. The most earnest effort has failed to meet our wishes for success. Twenty-five, at our last meeting, voted to sustain Sabbath worship, but we have as yet organized no class. However, we may be able to do so soon. We shall do all we can to finish up the work. Have commenced a series of meetings in an adjoining neighborhood in the Free Baptist church, which is cheerfully opened for us. It is easy of access to those who have been hearing. About one hundred and twenty were out at our first meeting in the church.

We are laboring in faith. Brethren, pray for us.

D. H. LAMSON.

Nov. 21.

C. J. LAMSON.

*Lowell, Kent Co., Oct. 31.*—Our tent-meetings here closed Sunday evening, and the tent was taken down yesterday, after a stay of nine and one-half weeks. Eighty-eight discourses were given, and not a single meeting was broken off by storm or otherwise. Six sermons were delivered against our positions, but, as usual, they resulted in good to the cause, giving us a better chance to present our views to the people. We have enjoyed



our labors together here very much, and the Lord has blessed his truth to the conversion of quite a number. Twenty-seven have made a start since the meetings began. Nineteen have united with the church, and four more await baptism. These are all persons of real worth; and while they do not bring an abundance of the riches of this world among us, we hope to see them prove an honor to the cause which they have espoused, by a living connection with Heaven.

We sold \$45 worth of books, and gave away 8,900 pages of tracts. Our donations reached about \$35. There still remains an interest to hear, and we expect soon to commence another series of meetings in a hall.

M. VAN DEUSEN.  
D. A. WELLMAN.  
T. S. PARMELEE.

*Grand Rapids, Byron Center, and Allegan.*—Since my last report, I have visited the foregoing places. At Grand Rapids I found the class holding their regular meetings with apparently increasing interest. The prospect of a permanent organization there is, we think, better than ever before.

At Byron Center, also, the work gives signs of permanence. The brethren experienced a serious disadvantage in their destitution of a place of meeting, as the town hall is so frequently employed for business purposes that it cannot be relied upon for Sabbath services. To obviate this difficulty, a subscription paper was started at the time of our last visit to the place, and \$415 was subscribed for a house of worship. When the circumstances of the brethren are taken into the account, the subscription was a remarkably liberal one. With this, and the amount which it is thought can be added thereto, a modest little church can be erected, which will answer their purpose. At our last visit we organized a tract society, and appointed (by request of the director of the district) L. C. Cooper as librarian.

Of late we have spoken several times at Allegan on the subject of the Testimonies. The effect has been excellent. The church seems to be considerably revived, and is taking hold of the tract and missionary work with renewed energy, several members having been added to the T. and M. society. With us the quarterly dues work admirably in supplying a fund for the purchase of tracts. *Allegan, Nov. 24.* W. H. LITTLEJOHN.

#### A CARD.

I wish to acknowledge the goodness of God in that I have more than recovered from the tendency to paralysis induced by unavoidable over-exertion in connection with the tent effort in Orange, Vt. During the past two weeks, I have been able to labor twelve hours a day at the hardest kind of manual work, and am grateful for the relief and benefit derived from this exercise. My courage is good, and I rejoice in God for the good prospect of laboring on in this blessed cause. My soul thirsts for wisdom, consecration, and a moral fitness for the work. *Nov. 19.* D. T. BOURDEAU.

#### THE COLORADO CONFERENCE.

A MEETING of delegates representing the churches and scattered Sabbath-keepers in Colorado was held in Boulder, Nov. 19, 1882, and a desire was expressed in behalf of those represented by them to be organized into a Conference.

Eld. U. Smith acted as Chairman, and E. R. Jones was chosen Secretary.

*Moved,* That we adopt as the Constitution of this Conference the Constitution recommended by the General Conference for State Conferences, with such changes as may be necessary to adapt it to this locality.—*Carried.*

*Moved,* That the Chairman appoint two to act with himself as a Committee on Nominations.—*Carried.*

Joseph Green and A. J. Stover were appointed as said committee.

After a brief consultation, the committee reported as follows: For President, E. R. Jones; Secretary, J. W. Horner; Treasurer, H. H. Pierce. For members to act with the President as Conference Committee, A. J. Stover and D. H. Soggs.

*Moved,* That the report of the committee be adopted.—*Carried.*

*Moved,* That Eld. U. Smith be a delegate from this Conference to the General Conference to be held in Rome, N. Y., Dec. 7, 1882.—*Carried.*

*Moved,* That our delegate be instructed to present a petition in behalf of this Conference for admittance into the General Conference.—*Carried.*

*Moved,* That A. J. Stover be granted a license.—*Carried.*

The Conference then adjourned *sine die*.

U. SMITH, Chairman.

E. R. JONES, Sec.

#### MAINE SABBATH-SCHOOL ASSOCIATION.

THE Maine Sabbath-school Association convened on the camp-ground at Waterville, Aug. 24, 1882, at 6 o'clock A. M., and was opened with prayer by Eld. R. S. Webber.

The Secretary being absent, Timothy Bryant was chosen Secretary *pro tem*. One delegate presented credentials, and others were chosen by the Association to represent the different schools. On motion, the Sabbath-school at Concord was received into the Association.

Adjourned to call of Chair.

SECOND MEETING, 9:30 A. M.—Prayer by Bro. Patterson. The minutes of the last meeting were read and approved.

The Nominating Committee reported, recommending the following-named persons as officers for the ensuing year: For President, S. J. Hersum; Secretary, Alice K. Hersum; Executive Committee, S. J. Hersum, J. B. Goodrich, R. S. Webber. All these persons were duly elected.

Adjourned to call of Chair.

THIRD MEETING, 5:30 A. M., AUG. 28.—Called to order by the President. Prayer was offered by Eld. R. S. Webber.

The Secretary being absent, Bethia M. Doherty acted as Secretary *pro tem*. Reading of minutes of last meeting waived.

The Committee on Resolutions presented the following:—

*Resolved,* That in view of the evil influences surrounding the children and youth, we, their parents and friends, should endeavor so to order our lives, and to instruct them in the truth, being aided by the Spirit of God, that they may be saved with us in the kingdom.

*Resolved,* That in order to attain this object, we will prohibit the reading of novels and other light literature, and also vain or foolish amusements.

After remarks by Brn. M. B. Patterson, G. W. Howard, C. W. Stone, A. O. Burrill, and others, the resolutions were adopted.

The Constitution was amended by striking out Sections 1, 2, and 3 of Art. 3, and substituting the following:—

#### ART. 3.—REPRESENTATION.

This Association shall be represented by all members of Sabbath-schools within its limits who may be present at any regular meeting.

Adjourned to call of Chair.

HATTIE GIFFORD, Sec.

—A religious venture has been started in London in the shape of a musical church, by the eccentric Archdeacon Dunbar, to be called the "Church of the Holy Apostles." He has taken the Portland Bazaar, which is capable of seating 8,000 persons. In this place it is intended that sixty surpliced choristers shall sing the most elaborate services that ever were heard in a church at which an Anglican minister officiated. The surpliced choir will be assisted by another choir of one hundred voices, and by a full band of brass, string, drum, and harp. The body of the church will be lighted by an enormous silver gilt cross with four arms, the extremities of each arm containing a red-colored lantern, illuminated by the electric light. Costly pictures will be upon the walls—one an enormous "Nativity" by Paul Veronese. There will be daily service with a quartet choir, an elaborate service on Saturday nights, and on Sunday the clash and clang of every instrument heard in an orchestra. In the morning, grand masses, beginning with Mozart's "Twelfth Mass," will be said in their entirety. In the evening will be given in succession, opening with "Stabat Mater," such oratorios as "The Messiah," "The Creation," "Elijah," Beethoven's "Mount of Olives," Sullivan's "Light of the World," and Gounod's "Redemption."

—There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

## Our Tract Societies.

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

#### STRIVING.

THERE is no rest without the toil,  
The patient, strong endeavor;  
'Tis he who wins divides the spoil,  
The coward takes it never.

'Tis he who climbs the rugged height,  
Who finds the clouds below him;  
And he who reads the stars by night  
Spells out the deep Elohim.

'Tis not the idle, humming drones  
That store the hive with honey;  
Men must be kings who sit on thrones,  
And manhood's more than money.

We cannot all the prizes take,  
We cannot all be thriving;  
We can our evil self forsake,  
We always can be striving.

To dare is better than to doubt,  
For doubt is always grieving;  
'Tis faith that finds the riddles out,  
The prize is for believing.

To do is better than to dream—  
Life has enough of sleepers;  
To be is better than to seem—  
The sowers are the reapers.

And when the Master calls us in,  
Our deeds, and not our feeling,  
Will tell the heaven that each shall win,  
The endless glory sealing.

—Selected.

#### NORTH PACIFIC T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1882.

No. of members,	118
" " reports returned,	88
" " members added,	27
" " families visited,	376
" " letters written,	308
" " pages tracts & pamphlets loaned & given away,	38,060
" " " " sold,	26,389
" " periodicals distributed,	3,241
" " Signs taken in clubs,	172
" " Specials " " "	275
" " new subscribers obtained for periodicals,	61
Received on donations, membership, and sales,	\$81.68
" " reserve fund,	41.00
" " camp-meeting fund,	6.00
" " periodicals,	111.65

MRS. C. L. BOYD, Sec.

#### DAKOTA TRACT SOCIETY.

THE State quarterly meeting of the Dakota T. and M. Society was held at Sioux Falls, Oct. 21, 22, 1882.

FIRST MEETING, Oct. 21, 7 P. M.—The President in the chair. Prayer by Bro. W. T. Henton. The report of the last annual session was read and approved, and the standing of the Society, as per former Secretary's books, was given. After brief remarks, meeting adjourned to call of Chair.

SECOND MEETING, Oct. 22, 9 A. M.—Prayer by Eld. Whitney. The minutes of the previous meeting were read and accepted. The Secretary's report for the past quarter was called for, and read as follows:—

No. of members,	174
" " reports returned,	109
" " members added,	2
" " dismissed,	1
" " missionary visits,	208
" " letters written,	164
" " Signs taken in clubs,	52
" " Summe " " "	16
" " T'ident " " "	75
" " Harolden sent to England,	20
" " new subscribers obtained for periodicals,	154
" " pages of tracts and pamphlets distributed,	41,560
" " periodicals distributed,	1,094
" " Annals " "	17
Received on sales and donations,	\$88.07

After remarks on the financial standing of the Society, it was decided that the sum of \$500 for its support be apportioned among the districts and raised between now and the first of April, 1883. The President was instructed to appoint a committee of four, one from each district and one at large, to act with himself in apportioning the sum to be raised. The committee stood as follows:

Dist. No. 1, Eld. M. M. Olsen; No. 2, N. P. Nelson; No. 3, Geo. E. Henton; at large, Eld. S. B. Whitney.

It was manifest that much confusion had resulted from the fact that different individuals had transacted business with the offices of publication, and charged the same to the State Society, unknown to the State Secretary. To remedy this, the meeting decided that no orders be honored except those from the State Secretary or the President.

As the mails in many places are slow, it was considered advisable that in such cases the librarians send their business direct to the State Secretary, as that would avoid unnecessary delay.

Moved and carried, that a tent fund be raised, and that a forty-foot tent be purchased, also a twenty-foot piece for the fifty-foot tent, to be used for camp-meeting purposes.

The Committee on Apportionment reported as follows: Dist. No. 1, \$110; No. 2, \$260; No. 3, 130.

Adjourned *sine die*.

O. A. OLSEN, Pres.

MARY HEILESON, Sec.

### A TROUBLED WORKER.

BECAUSE the complaint set forth below is a very general complaint; a complaint by no means peculiar to the tract societies, but one that works disastrous results in the Conferences also, we publish the following letter from a faithful tract-society secretary. If her stirring words and earnest spirit will not arouse the delinquents to a sense of the obligations resting upon them, we do not know what can. Dear brethren and sisters, hers is not the only report delayed for the reason she assigns. It is a familiar story, and one that is often repeated. She says:—

There are three districts that failed to report. I have written to the secretary of each of these districts several times, concerning the importance of reporting as soon as possible, and have received a reply from but one of these secretaries, and he said he had nothing to report. Now what *can* I do to wake up these sleeping librarians and secretaries? My heart is in the work, and I feel so anxious to see *all* our districts in good healthy condition. My report should have been sent to you some time ago, but I have been waiting for the above-named districts to send reports.

### SOME FACTS IN MISSIONARY WORK.

"THE *Christian at Work* makes some statements that are cheering and instructive with regard to the growth of Christian missions in eighty-six years. Eighty-six years ago there were seven Protestant missionary societies, employing 170 male missionaries, expending \$200,000 a year, and reporting 50,000 heathen converts; 70 schools were also maintained, and 50 translations of the Scriptures had been made. Now the facts are as follows: There are 72 societies, with 2,400 American and European missionaries, besides thousands more of native pastors and laborers, and 1,500,000 converted heathen gathered in churches; of schools there are 12,000, containing 400,000 pupils; the number of Scripture translations is 326, and 150,000,000 copies of these translations have been distributed."

And yet, notwithstanding this satisfactory progress, it was asserted at a missionary convention held not long ago, that there are 700,000,000 human beings living on the earth who have never heard the word of God. If all the missionaries of all the Christian societies in the world could be equally divided among the inhabitants of these benighted countries, there would be but one missionary to half a million people. In many parts of China and Japan there is now but one missionary to 400,000. In provinces of Western China, containing 5,000,000 of people, not one missionary has penetrated. And in India, where the largest number of societies are working, and where they have been working the longest, there is but one to 400,000.

### THE PASSION FOR WEALTH.

THE following statement, no doubt, expresses the experience of not a few who are forever grasping after wealth, and shows how, instead of possessing it, they are rather possessed by it as by a

very demon. An old merchant, who is to-day immensely wealthy, and whose gold was won by unceasing struggles and many sore privations, said some time since to a friend, "I cannot deny that the older I get the more I *love* money, and the less I *enjoy* it. I am never satisfied unless I have ten or twenty thousand by me, ready for any profitable investment that may offer. And when I count the cost of what I have, and think of the enjoyment I might have had, had I spent more and been content with less, I feel that I have made my life a dreary waste. But for all that, the love of money-getting grows stronger every day, and will no doubt become more intense until life shall end, and I be compelled to give up, to be squandered by others, what it has cost me so much labor, anxiety, and positive unhappiness to amass."

What a lesson on the folly of selfishness; on the growing power of an evil habit; on the happiness that comes from giving rather than hoarding; on the wisdom of being one's own executor in doing good while life continues, rather than leaving wealth so hardly earned to be squandered by others, it may be, in folly and vice. How does it impress the injunction of the Saviour, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." What folly, what madness, so to live for that which makes life itself but "a dreary waste," that soon must be left forever, and that, if held and used only for self, will but bring upon the soul everlasting condemnation.—*American Messenger*.

—Go on! go on! no moments wait  
To help the right.  
Be strong in faith, and emulate  
The virtues of the good and great  
With all thy might.  
Go on.

Go on! go on! thou canst not tell  
Thy mission here;  
Whate'er thou doest, labor well,  
Nor let a doubt within thee dwell,  
Or coward fear.  
Go on.

—Five men who were formerly Brahmin priests are now engaged in Christian work in connection with the Santhal mission in India.

—Great Britain's commerce on the west coast of Africa alone amounts to over twenty millions of dollars. Christian civilization as allied to commerce is fast revolutionizing the world.

—It is a significant fact that the missions in Japan, which have been so prosperous, were started by a contribution sent by Christian converts of the Hawaiian Islands.—*Heathen Woman's Friend*.

—The roads on the north side and on the south side from the coast of Africa to the level of the Upper Congo River are now reported to be open, giving access to 900,000 square miles of territory and 150,000,000 of idol-worshippers.

—One of the evangelistic workers of Italy is the Count O. C. Papengouth, who has been laboring in Naples for over six years. He employs two colporters, who go out twice daily with tracts; and in this way he has distributed three millions of religious pamphlets in Naples.

—The mission begun on the Gold Coast of West Africa in 1828 labored nineteen years without a convert. From this, and the high death rate of the missionaries, the mission was near being given up, when the seeds of divine truth, so long planted in tears, began to germinate. The converts were still infrequent for years, but since 1852 they have increased more rapidly; more than forty Christian congregations now enroll some 4,600 nominal Christians, and 1,155 were added last year, though several missionaries died from the effects of the climate.—*Missionary Review*.

—Among the 275,000 Indians reported in the United States, there are 219 churches and 30,000 members.

## General Selections.

### ACTION.

BETTER to stem with heart and hand  
The roaring tide of life, than lie,  
Unmindful, on its flowery strand,  
Of God's occasions drifting by!  
Better with naked nerve to bear  
The needles of this goading air,  
Than in the lap of sensual ease forego  
The godlike power to do, the godlike aim to know.  
—Whittier.

### A REVELATION.

DURING the present week an item of business called us to the office of a gentleman in this city who believes that every man has a divine right to take a drink whenever he feels like it, and the man who does not know enough to stop before he gets drunk is a very inferior specimen of the genus homo, and might as well drink himself to death as not.

During the conversation that ensued, the temperance question came in for its share of attention. Some remarks were made by those present about the exhilarating effects of good lager in hot weather, and the folly of attempting by legislation to stop its manufacture and sale.

A stranger present said: "A little over a year ago I was in Wisconsin. It was harvest-time. A gang of men were employed by a wealthy farmer to gather a large harvest. The table which this farmer spread before his men was richly laden with everything that heart could wish. In addition to all the substantial delicacies that the faithful housewife could prepare, I was greatly surprised to find a goblet by each plate filled with rye whisky."

The narration of this fact turned the conversation away from beer to whisky, when the gentleman in whose office we were proceeded to relate the following instance: "Not very long since I was visiting a celebrated distillery not a thousand miles from Detroit. The owner of that distillery is professedly a temperance man, and is one of the wealthiest and most influential citizens. The nephew of the proprietor was showing me through the establishment, and taking a great deal of pains to explain everything I saw. In one part of the institution I noticed two iron tanks about six feet in diameter and four or five feet high. One of these tanks was full, and the other about half full, of what I supposed to be whisky. Actuated by motives of curiosity, I approached one of the tanks, and was about to examine the contents by touching the surface with my fingers, when the gentleman who was conducting me through the distillery yelled to me at the top of his voice, 'Do n't touch that! Do n't touch that!' 'Why not?' I said coolly. 'What harm in just touching the surface?' 'Harm!' he ejaculated excitedly, 'why, that will take the end of your finger right off!' 'Take the end of my finger off!' I exclaimed. 'Why so? Is that anything more than whisky?' 'Yes,' said he, 'that is something more than whisky. It is fusil oil.' 'Fusil oil!' I ejaculated. 'Fusil oil!' I was startled, for I knew that fusil oil would have done all to my fingers that he said if I had touched it. It is powerful enough to bite a gun-barrel off. I looked at him somewhat savagely, and said, 'Do you mean to say that you make use of that stuff in the manufacture of your whiskies? Is that the kind of stuff you just offered me to drink. He had just urged me to try some of his whisky. 'We have some good stuff,' he replied, somewhat meekly. He then went on to explain about as follows: 'To tell you the truth, we have some grain here that is not very good. It was in the warehouse on one of the docks at Chicago at the time of the great fire, and when the dock burned, it ran down into the river. After lying in the river about a year, it was taken out, and we bought it to manufacture into whisky. Of course, after lying in the Chicago river for that length of time, there is not much strength left in it, and we are compelled to make use of fusil oil to tone it up a little.' 'But what

do you do with the stuff?' I inquired. 'Oh! we don't know where it is sold,' said he. 'It is all sent East; none of our customers about home get any of it.' 'But,' said I, 'somebody must get it.' 'None of our home customers get any of this,' he repeated.

"This," continued our friend, "cured me of whisky drinking."—*The Lever.*

## News of the Week.

SUNDAY, NOV. 19.—Provincetown, Mass., celebrated the 262d anniversary of the arrival of the Mayflower, and a permanent association was formed to perpetuate the memory of this historical event.

—At Lyons, France, 25 arrests were made of persons charged with fomenting anarchic feelings among the working classes.

—A large number of Egyptian troops have been ordered to the Soudan.

—London diplomats incline to the opinion that the fears of an Austro-Russian war are not warranted. The bellicose remarks before the Austrian delegation at Pesth were made by unofficial personages.

MONDAY, NOV. 20.—Mr. Broadley, one of the English lawyers retained to defend Arabi Pasha, has withdrawn from the case, believing that the Commission is turning the trial into a farce.

—Near Campbellville, Ky., a masked man robbed the three inmates of a stage, and rifled the mail bags of registered letters. He then escaped into the woods.

—It is officially intimated that the Vulcan Steel Works, controlled by the St. Louis Ore and Steel Company, may shut down Dec. 1. The president believes that the demand for rails will be considerably lessened the coming year, and that the output is already far ahead of the consumption. If the works are closed, 3,000 men will be thrown out of employment.

—At a meeting of the Irish National League held in Tullagh, 10,000 persons were present. Sullivan and O'Kelly were the principal speakers.

—Baron De Gier, the Russian Foreign Minister, visited Prince Bismarck, and afterward had an interview with Emperor William and the Crown Prince. The visit is taken as evidence that Russia desires to maintain friendly relations with Germany.

—The pope expresses horror at the recurrence of outrages in Ireland, and has charged the bishops to exert themselves in preventing the people from violating the laws.

TUESDAY, NOV. 21.—The steamer Wearmouth, from Quebec for London, was wrecked Sunday night in the Gulf of St. Lawrence near one of the Magdalen Islands, and 16 men found a watery grave.

—In the Vermont Legislature the prohibitive amendment was lost, receiving one vote less than was necessary to pass it. The bill prohibiting the sale of cigars, cigarettes, and tobacco was also lost.

—A fire in Providence, R. I., cut off the egress of a number of men and women who were working in a fourth-story room. They attempted to save themselves by jumping across a 15-foot alley to the roof of a two-story wooden structure; but many, unable to make the fearful leap, fell into the alley. Some of them were shockingly mutilated, and six have died of their injuries.

—Seven persons have now been sentenced to death in Dublin for the murder of the Joyce family. Four of the accused pleaded guilty, with the expectation of receiving sentences of life imprisonment, but Judge Barry imposed the death penalty, and they will be hanged Dec. 15.

WEDNESDAY, NOV. 22.—King Humbert opened the Italian Parliament with a pacific speech, which was heartily cheered by the majority of the deputies present.

—Two Buffalo banks have been victimized by an unknown person who raised two checks for \$32 and \$27, respectively, to \$3,200 and \$2,700.

—The opening of the Mexican Central Railroad from the national capital to the Guana Juats mining district, was hailed with great enthusiasm by people living along the route. Residences were illuminated, streets decorated, and general rejoicing holds sway.

—The Egyptian Public Prosecutor has summarized and submitted to the Khedive the charges against Arabi, and they have been approved. They will be presented to Lord Dufferin, and the British Government will decide whether the evidence is sufficient to warrant a trial.

—The Northern Pacific Railroad Company yesterday decided to sell 3,000,000 acres of land east of the Missouri River at \$4 per acre.

—Orders have been given by the Pennsylvania Railroad Company for the building of 55 locomotives and more than 6,000 cars.

THURSDAY, NOV. 23.—Italy proposes the holding of a European conference to settle the Egyptian question.

—John Dillon, one of the leaders of the Irish party, intends soon to visit his brother in Colorado. He will first resign his seat in the British Parliament.

—Spain has decided to release the Cuban refugees, in

accordance with England's demand, after exacting a promise that they will not return to Cuba.

—The Porte will send troops to South Arabia, where emissaries of the False Prophet are trying to incite a revolt.

—The Spanish Cabinet will investigate the demand made by the United States for indemnification of losses suffered by Americans during the Cuban insurrection, and will offer a just settlement.

FRIDAY, NOV. 24.—A severe storm along the line of the lakes caused great disaster to shipping.

—There is trouble in the French Cabinet, and it is believed that either the Minister of Public Works or the Minister of Finance will resign.

—The Cathedral of Saint Denis in Paris has been robbed of articles valued at 100,000 francs.

—The Egyptian troops at Cairo refuse to go to Soudan to fight the False Prophet, except under the leadership of Arabi Pasha.

### MISCELLANEOUS.

—The electric light has been introduced into Shanghai, China, and is exciting much enthusiasm among the Chinese.

—So great is the distress in the Egyptian delta from the failure of the rice crop that many deaths from starvation are probable unless aid is extended by the government.

—Woman's rights are obtaining recognition in Norway. A law has just been passed giving them the privilege of attending the universities and applying for degrees in all the arts and sciences.

—An English company offers to drain the waters of Lake Geneva, in Switzerland, into the river Rhone, and to pay \$1,000,000 for the privilege, provided they can have the land that will thus be left dry.

—Where the transcontinental railroads cross the Western Mountains, the snow-plow reaches its highest state of development. In Washington Territory, several plows over 80 feet in length are in process of construction for use in the passes on the Northern Pacific Railroad.

—The Tokio Christian Association makes the remarkable statement that "a large proportion of the Japanese who went to America for education became Christians; but that not a single instance was known to them of one who had gone to Germany, France, or England becoming a Christian."

—Cornell University is fortunate. Not long ago its library came into possession of some Wisconsin pine lands which were supposed to be moderately valuable, but owing to the recent rise in that kind of property are now estimated at over \$2,000,000. The university itself owns \$5,000,000 worth of such lands, making it the richest institution of learning in the country.

—The Detroit *Evening News* has this paragraph concerning the aurora of the night of the 17th: "From many parts of the Northwest, it is reported as a prodigy; at St. Paul, for instance, 'the heavens were of a blood-red color, and the display was grand and fearful.' This fervid description sounds by no means extravagant to those who watched the heavens in this neighborhood last night. From 11 o'clock till almost dawn the display was indeed 'grand and fearful,' surpassing any auroral phenomena witnessed here in the present generation. The whole firmament was aflame with electrical bands of light, stretching from the whole round of the horizon to the zenith; appearing, disappearing, expanding and contracting, flashing up to the zenith, retreating to the earth, whirling and palpitating, and making the firmament look like a vast tent made of ribbons of flame."

—In our news column last week we mentioned the celebration at Constantinople of the completion of the 1300th Mohammedan calendar year. The following additional particulars will not not be uninteresting: "The centennial anniversary of this event is always the occasion of great rejoicing, and the attendant ceremonies cover several days. The one just past, however, derives a special significance from the belief current among Musselmans that the Mehdi, or Messiah, predicted by Mohammed, is to appear this year. Mohammed prophesied that the world should not have an end till one of his own family should rule over Islam, whose name and whose father's should be the same as his own and his father's own (Abdullah). This person is thoroughly to purify Islam, and his coming is to be one of the signs of the general resurrection. Among other signs are tumults and seditions, innumerable earthquakes and eclipses, great wars and the decadence of faith among men, all of which, it is claimed, have already been fulfilled. The two signs wanting are the descent of Jesus upon earth and the apparition of the Mehdi. In anticipation of the early coming of Christ, the cleansing and repairing of the eastern minaret, called the minaret of Jesus, of the great mosque of Damascus, was begun two years ago. The apparition of the Mehdi is, however, the greatest of all signs foreshadowing the end of the world. The great Shiite sect of Islam believe that he is already on earth, and will be identified and announced at the proper time. They suppose him to be the last of the twelve imams, named Mohammed Abdulkasem. The Sunite sect, though they do not share in the latter view, look for the coming of the Mehdi this year. The cholera, now raging at Mecca, and which the Arabs call 'the yellow wind of fire,' is the flame which, according to prophecy, shall consume the Hedjaz at the moment when the Mehdi makes his appearance. The Turks, anxious to prop up the declining spiritual power of the Sultan, are

endeavoring to twist the prophecy to fit Abdul Hamid. The name is not up to the requirements, but that is likely to make small difference if enough other signs can be made to apply."

## Obituary Notices.

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

MOORE.—Died in Chicago, Nov. 22, 1882, of malignant scarlet fever, Alice, second daughter of Bro. and Sr. N. O. Moore, aged seven years and seven months. She was taken with the prevailing epidemic, and was sick but little more than twenty-four hours. Alice was a sweet little girl, intelligent beyond her years, having a good understanding of the Sabbath truth, and esteeming the Lord's day a delight. The afflicted family sorrow deeply, but not as "others which have no hope," being sustained by the blessed promise of a glorious resurrection through Jesus Christ our Lord. W. C. G.

WAGONER.—Died at Bridgewater, D. T., Oct. 27, of scarlet fever, Carrie A., daughter of Spencer and Sarah M. Wagoner, in the ninth year of her age. Carrie was a promising child, and the pet of the family. She was much interested in the Sabbath-school, and during her sickness looked hopefully to the time when she should be well enough to again attend it. Although her sufferings were great, yet she bore them patiently, uttering no word of complaint through the whole of them. The family deeply mourn, but feel to draw nearer to Him who has permitted them to be so sorely afflicted.

S. B. WHITNEY.

BRYANT.—Died in Madison, Me., Nov. 7, 1882, my mother, Betsey Bryant, aged eighty-nine years, seven months, and twenty-five days. She had lived on the old place in Jay, where I now reside, until the last two years. During that time she was with my youngest sister. She was brought to the old place and buried, where appropriate funeral services were held. She embraced the truth in the early part of this message, and at the time of her death was a member of the Seventh-day Adventist church at North Jay, having united with it at the time of its organization by Elds. J. N. Loughborough and Stephen Pierce, Feb. 9, 1864. TIMOTHY BRYANT.

HOBBS.—Died at his residence near Sheridan, La Salle Co., Ill., Nov. 1, 1882, our venerable brother, John R. Hobbs, in the eighty-fourth year of his age. Bro. Hobbs was born in Maryland July 4, 1799. He moved to the State of Illinois in 1837, when La Salle county was a wilderness. Being a frank, straight-forward man, he despised everything like hypocrisy. In 1879 he was baptized, and became a member of the Seventh-day Adventist church at Serena. He slept well during the night previous to his death, arose and ate a hearty breakfast, and died within thirty minutes after eating. He leaves an aged companion, one son, and several grandchildren, to mourn their loss. The writer spoke from Isa. 37:1, to a large congregation of sympathizing neighbors on the occasion of his funeral.

R. F. ANDREWS.

STARRY.—Died of typhoid fever, in Olin, Iowa, Nov. 15, 1882, Lettie Starry, aged fourteen years, eight months, and sixteen days. She was sick only one week, and was unconscious most of the time. Lettie, with her mother, embraced present truth under the labors of Eld. J. D. Pegg, and they were received into the Seventh-day Adventist church by baptism about three years ago. Besides being a girl of many noble qualities, Lettie was far advanced in her studies for one of her age. She was looking forward to the time when she would be able to teach school, and thus assist her parents in the support of their family. Although it rained all day, the church was well filled with sympathizing friends, who followed her remains to her resting place in a long procession. Discourse by Eld. Bowman, the United Brethren minister, from Heb. 4:1. We trust she rests in Jesus.

R. A. STILES.

CLARK.—Died in Bowling Green, Wood Co., Ohio, Nov. 6, 1882, Bro. Carroll Clark, aged twenty-five years, seven months, and four days. He had been ailing for several weeks, but still was able to do light work. Six days before his death, he was suddenly taken with paralysis of the right side, and until his death was unable to speak a word or scarcely to move his body.

Bro. C. was converted under the labors of Eld. E. B. Lane about eight years ago, and has since lived a self-sacrificing, consistent Christian life, that has recommended itself to all with whom he came in contact. The church will greatly miss him, as he was always in his place, cheerfully bearing every burden placed upon him.

Although he was young, he did not indulge in the follies and frivolities of the majority of professed Christian youth, but manifested that sobriety recommended by God's word.

He leaves a wife and a young babe. Although his loss is deeply mourned, all who knew him believe that he is sleeping in Jesus, and will come forth in the resurrection morning.

Discourse by the writer, from 2 Tim. 4:6-8.

E. H. GATES.



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" 3. His Teachings and Parables. 126 pp. 15 cts.  
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## HEALTH PUBLICATIONS.

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

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## CHICAGO &amp; GRAND TRUNK R.Y.

Time Table, in Effect October 29, 1882.

WESTWARD.			STATIONS.	EASTWARD.		
Pacific Express.	Day Express.	Chicago Passenger.		Mall.	Atlantic Express.	Night Express.
7:55 pm	7:50 am	6:10 am	De. Port Huron. Ar.	10:30 pm	5:50 am	10:25 am
9:22	9:10	7:42	.....Lapeer.....	8:52	4:18	9:10
10:05	9:55	8:30	.....Flint.....	8:10	3:40	8:35
10:35	10:27	9:08	.....Dundee.....	7:25	2:56	7:50
11:35	11:30	10:10	.....Lansing.....	5:53	1:40	6:12
12:10 am	12:06 pm	10:45	.....Charlotte.....	5:05	12:47 pm	5:22
1:15	1:00	11:40	a Battle Creek d	4:05	11:40	4:20
1:20	1:20	12:00	d Battle Creek a	4:00	11:35	4:15
2:06	2:07	12:48 pm	.....Vicksburg.....	3:10	10:50	3:20
2:17	2:19	1:00	.....Schoolcraft.....	2:54	10:39	3:07
3:10	3:08	1:55	.....Cassopolis.....	1:55	9:53	2:08
3:58	3:05	2:42	.....South Bend.....	1:10	9:10	1:12
4:46	.....	3:30	.....Stillwell.....	12:28 am	.....	12:18 pm
5:22	.....	4:05	.....Haskell.....	11:47	.....	11:39
5:40	5:25	4:27	.....Valparaiso.....	11:30	7:45	11:20
8:09	7:45	6:50	Ar. Chicago. De.	8:50	5:15	9:00

\* Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time.

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.			STATIONS.	GOING WEST.		
Night Exp.	Day Exp.	Local Exp.		Mar. Exp.	Local Exp.	Day Exp.
6:00	3:35	11:40	Ar. - Detroit. - Dep.	7:00	9:35	4:00
6:00	12:40	9:28	.....Jackson.....	10:20	12:15	7:02
3:20	11:08	8:13	.....BATTLE CREEK.....	12:19	1:55	8:52
2:30	10:25	7:37	.....Kalamazoo.....	1:13	2:36	9:18
11:33	7:38	5:30	.....Michigan City.....	4:23	5:18	12:12
9:10	5:15	3:30	Dep. - Chicago. Ar.	6:01	7:40	2:50
P. M.	P. M.	P. M.		P. M.	P. M.	P. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:50 A. M., Battle Creek 7:55, arrive Detroit 11:50 A. M. Returning, leaves Detroit at 4:05 P. M., Battle Creek 8:40, arrive Kalamazoo 9:35 P. M. All trains run by Chicago time.

Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday. O. W. SUGGLES, Gen. Pass. Agent.

# The Review and Herald.

Battle Creek, Mich., November 28, 1882.

Remember the fast appointed for Dec. 1, 2, and 3.

## A WELCOME TO THE GENERAL CONFERENCE.

WHILE on my way East to attend the New England Conference, I stopped off a day at the hospitable home of Eld. B. L. Whitney. The church at Rome, N. Y., are making generous efforts to welcome all who may attend the coming Conference, and brethren of means from different parts of New York are intending to assist them. Already places are provided for over one hundred and twenty-five, and brethren who live in other places away from Rome are renting rooms and houses to take many others. All who come from other States will be entertained without cost to themselves.

The New York brethren seem to esteem it a privilege to assume this burden, and are very glad to have the Conference in their State. I was happily surprised to see the generous spirit in which they are taking hold of these preparations. None of the friends of the cause need stay away fearing they will not be welcome. We judge there will be quite a large turnout of the brethren and sisters in New York, who will have the privilege, for the first time in a long period, of attending a General Conference of our people.

GEO. I. BUTLER.

## HOW TO GO TO CONFERENCE.

DELEGATES and others attending the Conference at Rome, N. Y., from the West, will please notice the following instructions:—

The Michigan Central Railroad will have on sale at Chicago and Battle Creek, on and after Dec. 1, round-trip excursion tickets to Buffalo and return, at one and one-third fare. A certificate must be presented to secure this reduction. These certificates we have forwarded by mail to all delegates west of Chicago, and have sent an extra number to the presidents of the western Conferences, to issue at their discretion to others wishing to attend the meeting. They will also be sent from this Office on application. These are good to return up to Dec. 31, and allow of stopping over at Battle Creek.

On arrival at Buffalo, call for S. D. A. Conference tickets to Rome and return at one and one-half fare. This ticket will be stamped by the secretary of the Conference at the meeting, to insure its acceptance on returning.

Those taking the cars at Detroit, on the Canada Southern, must have certificates, which will be sent from this Office on application. These will be good to go from Dec. 1 to 9 inclusive, and return to Dec. 25.

In applying to this Office for certificates, address A. B. Oyen, enclosing a stamp for their return. This may seem a small matter, but in the aggregate it amounts to quite a sum for postage.

The attention of all is called to the article in another column signed by the New York Conference Committee.

WM. C. GAGE.

## NOTICE TO BRETHREN IN OHIO.

WE the undersigned, the Executive Committee of the Ohio Conference of Seventh-day Adventists, do hereby appoint Bro. James Rowe to the office of Conference treasurer, to fill the unexpired term of our dear brother, J. B. Gregory, now deceased.

All business pertaining to the treasurer should now be addressed to James Rowe, Clyde, Sandusky Co., Ohio.

H. A. ST. JOHN.  
G. G. RUPERT.  
R. A. UNDERWOOD.

## THE CANVASSING WORK AT THE GENERAL CONFERENCE.

WE expect this important branch of the work will receive attention at the approaching session of the General Conference. We have invited Bro. King to be present. The brethren in New York are anxious to learn all they can concerning canvassing for our publications, and want a class to be formed and all the instruction possible to be given. We expect brethren from different parts of the field to be present, who have not had the benefit of instruction in canvassing which some have had the present season. We are not losing our interest in this branch of the work. We have but just commenced, as a people, to feel its importance. It is no small gratification to us that several thousand copies of that excellent book, "Thoughts on Daniel and the Revelation," have been sold the present season, among all classes of people and in all parts of our country. Our only regret is that we have not done ten times more than we have. Enough has been done to show that it is practicable to sell this work. There are many intelligent people ready to buy it, and there are many among us who can learn to sell it.

We expect the General Conference will discuss this question thoroughly, and we trust that when the delegates go to their respective homes, they may feel more than ever before the importance of getting our books before the people.

GEO. I. BUTLER.

—"God could part with his Son," says John Bate, "but not with his truth. Had the former been withheld, the latter would have been sacrificed."

## Appointments.

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

## GENERAL CONFERENCE.

THE twenty-first annual session of the General Conference of Seventh-day Adventists will be held at Rome, N. Y., commencing Thursday, Dec. 7, 1882, at 9 A. M., and continuing as long as may be necessary. The object of the meeting is to elect officers for the ensuing year, and to transact all other business pertaining to the cause at large, that may come before the meeting. All State Conferences and missionary fields should be represented by delegates or letters.

GEO. I. BUTLER, Pres.

## S. D. A. PUBLISHING ASSOCIATION.

THE Seventh-day Adventist Publishing Association will hold its twenty-third annual session at Battle Creek, Mich., Dec. 20, 1882, at 5 o'clock P. M., for the election of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

GEO. I. BUTLER,  
U. SMITH,  
M. J. CHAPMAN,  
H. W. KELLOGG,  
W. C. WHITE,  
A. R. HENRY,  
G. W. AMADON,

Board of

Trustees.

## HEALTH REFORM INSTITUTE.

THE stockholders of the Health Reform Institute will hold their sixteenth annual meeting at Battle Creek, Mich., Dec. 20, 1882, at 3 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

S. N. HASKELL,  
J. H. KELLOGG,  
WM. H. HALL,  
GEO. H. MURPHY,  
L. M. HALL,  
U. SMITH,  
J. FARGO,

Board of

Directors.

## S. D. A. E. SOCIETY.

THE Seventh-day Adventist Educational Society will hold its eighth annual meeting at Battle Creek Mich., Dec. 20, 1882, at 4 P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

GEO. I. BUTLER,  
S. N. HASKELL,  
J. H. KELLOGG,  
C. W. STONE,  
H. W. KELLOGG,  
W. C. SISLEY,  
A. B. OYEN,

Board of  
Trustees.

## ANNUAL MEETING OF THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

THE annual meeting of the A. H. and T. Association will be held at Rome, N. Y., in connection with the General Conference, to be held at that place, Dec. 7-19. It is hoped that there will be a general attendance of those interested in this branch of the work, as several questions of vital interest and importance will be considered, together with plans for increasing the usefulness of the Association.

J. H. KELLOGG, Pres. A. H. and T. A.

## GENERAL TRACT AND MISSIONARY SOCIETY.

THE next annual session of the General Tract and Missionary Society will be held in connection with the General Conference to convene Dec. 7, 1882, at Rome, N. Y. It is hoped that there will be a good delegation from the various State societies at this meeting, as important matters in connection with advance steps in the missionary work will be considered.

S. N. HASKELL, Pres.

## GENERAL SABBATH-SCHOOL ASSOCIATION.

THE General Sabbath-school Association will hold its sixth annual session, in connection with the General Conference, to be held at Rome, New York, Dec. 7-19, 1882.

EVA BELL GILES, Sec.

At our business meeting held Nov. 19, it was decided that the church at Fentonville, Mich., meet for worship at the house of Bro. J. B. Hall the first Sabbath in each month.

S. WOODHULL.

Will meet with the church in Burlington, Mich., Dec. 2 and 3. We invite the scattered ones and all who can do so to meet with us.

Come, brethren, as these are days set apart for fasting and prayer, let us assemble together, and with humility of heart seek to return unto God and obtain his blessing. The missionary work will receive special attention.

J. O. CORLISS.

## Publishers' Department.

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

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

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

HAVING changed my residence to Onarga, Iroquois Co., Ill., all persons writing or sending telegrams should address me at that place.  
R. F. ANDREWS.

Books Sent by Express.—J G Brady \$40.50, Mrs Esther Hersey \$3.40, Chas E Sturdevant 7.50, R F Barton 5.95, A O Talt 6.00.

Books Sent by Freight.—S Ellora Roundy \$37.20, M H Gregory \$8.40, L D Chambers \$20.00, C Black \$29.40, Geo Foreman \$3.98.

Cash Rec'd on Account.—J G Brady \$50.00, J G Brady 40.50, M T & M Society per Wm Evans 100.00, C H Bliss 3.96, B C V M Society per W C Sisley 43.44, M S Burnham 3.22, N Y T & M Society per C C Lewis 4.77, F D Allen per A G Wilbur 8.00, C H Jones per Mrs Addie Harvey 20.00, Catharine Munroe 15.00, J F Sturdevant 5.00, Minn T & M Society per N C White 358.30, Colorado T & M Society per E R Jones 65.00, Iowa Conf. Alice A Wood tithe 1.50, P L Hoen 10.00.

Donations to S. D. A. P. Association.—Royal Phelps \$2.00, N S Raymond 10.25.

Shares in S. D. A. P. Association.—Andrew Erskine \$10.00, Alice A Wood 10.00, Eber Weed 20.00, W E Chesbro 50.00, Chas Buck 60.00.

Mich. Conf. Fund.—Alaiedon W H Kynett \$2.90, C A A tithe \$5.50, Helen Longley 3.00, Gaines per Carrie Annis 3.10, Spring Arbor per John Harris 25.00, J G Benton 10.00, Douglas per H M Kenyon 63.00, Birmingham per C G Hunt 17.00.

Mich. T. & M. Society.—Dist 3 per J Dickey \$1.40, Dist 4 per Elma M Perham 5.00.

Gen. Conf. Fund.—Wis Conf tithe per Mrs Mary F Stillman \$200.00, N Y Conf tithe per B L Whitney 116.75, Pa Conf tithe per B L W 32.02, W Mott 15.00.

S. D. A. E. Society.—Lyrus Ayers \$10.73, Mrs Bernice Ayers 10.73, W S Salisbury 20.00.

European Mission.—Mrs Mary Martin 2.00.

For J. N. Andrews.—J W Wright \$10.00, N S Raymond 10.00, A friend in Colorado 3.00, Maggie Cotrell 1.00.

English Mission.—C K Farnsworth \$5.00.

Swedish Mission.—August Lyman \$30.00.