

Advent Review

AND SABBATH HERALD.

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

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THE SECOND COMING.

Heb. 9:28.

WHEN wilt thou come, O Saviour?
My Lord, when wilt thou come?
My heart is weary waiting,
And homesick for my home;
Each day mine eyes turn upward,
And sweep the heavenly plain;
For thine own angels tell me,
"He so shall come again."

I tremble at thy thunders,
That strike my startled sense;
The amazing conflagration,
The melting elements.
Y'et, bold amid thy terrors,
My joy my tears shall drown;
I love my Lord's appearing,
And calmly wait my crown.

Mine eyes o'erflow with weeping
At sight of human woe;
My hands hang down with fighting
The strong and bitter foe;
I'm waiting for the Victor,
Whose reign is endless day;
I'm waiting the Redeemer,
Who wipes all tears away.

Then come, O blessed Saviour,
Come quickly, still I pray;
I'm looking for and hasting
Unto that joyful day;
New heavens and earth in beauty
Shall spring at thy command,
And I shall see thy glory,
And with the ransomed stand.

—Prof. C. S. Harrington, D. D., in Christian Advocate.

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.

GOD'S MEMORIALS APPROPRIATE.

BY J. M. HOPKINS.

"For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33

THOSE who advocate the observance of the Sabbath "according to the commandment;" *i. e.*, in commemoration of the creative work of God, are often met with the above-quoted scripture, first-day observers arguing that the keeping of two days in one vicinity causes confusion. We wish to show, by "comparing spiritual things with spiritual" (1 Cor. 2:13), the beautiful harmony between those works which God requires us to commemorate, and the method by which each is to be commemorated. Should this article fall into the hands of any who use the foregoing argument, we hope they will see the harmony of God's doings, and obey him, even though it may cause confusion in the world. In order to have a special work of his intelligently kept in memory, God has ever required his people to do as nearly as he has done as possible. Such a course is in

keeping with his revealed character. Any other course would result in confusion.

There are four special works which the Lord requires his people to commemorate in this dispensation; namely, the creative work of God, the crucifixion, the burial and resurrection, and the humiliation of Christ. In connection with each of these, we will notice the memorial service, observing first, however, that in each instance the Lord, first by example, and then by precept, instituted the memorial service. We respectfully invite the reader to survey the ground with us, and see if our position is correct.

Of the creation and its memorial service we read: "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 1:31; 2:1, 2, 3. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Now notice the points of similarity between what God has done and what he commands man to do. God worked six days; he requires man to do the same. He rested on the seventh day, and man is required to do this also. He hallowed the seventh day,—made it holy; he requires man to keep it holy. How beautiful and consistent this appears, and how a compliance with these requirements directs the mind to God, who created all things. Of the Sabbath he says, "It is a sign between me and the children of Israel forever." Ex. 31:12-17; compare Heb. 8:10; Eze. 20:12, 20. Jesus said, "The Sabbath was made for man" (Mark 2:27); and his words are in harmony, both with reason and all Scripture teachings relating to this subject.

On Christ's burial in Joseph's new tomb and on his resurrection therefrom, there is no controversy; but there is a wide difference of opinion as to how that event should be celebrated. Although there is not the least degree of analogy between the two events, the Christian world observe Sunday as a rest-day in remembrance of the resurrection. There is no Scripture authority for thus observing the Sunday; but in this instance, as in respect to the creation, a memorial service adapted to the occasion has been provided. This memorial is baptism,—not by either of those unscriptural, inappropriate modes, sprinkling and pouring, which, like Sunday-keeping, have no higher or better authority than "Babylon the great, the mother of harlots" (Rev. 17:5),—but by immersion, that beautiful and appropriate mode which was first practiced by John (Matt. 3:1-6), was received by Jesus (Matt. 3:15-17; Mark 1:9, 10), and afterward confirmed by inspired apostles. Acts 8:26-40; Rom. 6:3-6; Col. 2:12.

Let us notice some points of resemblance. "Christ died for our sins." 1 Cor. 15:3. The Christian is "dead to sin," Rom. 6:2. Jesus was buried in the grave. Luke 23:50-53; 1 Cor. 15:4. The Christian is "buried with him in baptism." Col. 2:12. "Planted together in the likeness of his death." Rom. 6:5. "Christ was raised up from the dead by the glory of the Father." Rom. 6:4. The Christian is "risen with him through the faith of the operation of God" (Col. 2:12) "to walk in newness of life." Rom. 6:4.

Again we say, How beautiful and harmonious are the teachings of God's word. Surely he is not the "author of confusion, but those who "change the ordinance" (Isa. 24:5)—baptism—are sadly in need of some appropriate method by means of which to commemorate the burial and resurrection of our Lord. We would suggest that, for the sake of consistency, if nothing more, they adopt some appropriate method, some service between which and the event to be kept in memory there will be some resemblance, and not ruthlessly wrest God's holy Sabbath from its place in his law. The candid reader will at once admit that he cannot intelligently commemorate the resurrection of Christ from the tomb—a work performed—by resting upon Sunday—a cessation from work. There is no analogy between the two events, and it is not according to God's manner of dealing with men. Besides, God never once commanded it; but, as we have shown, he has provided the ordinance of baptism, which meets every demand as nicely as the cogs of one wheel can be made to fit between those of another.

The same beautiful harmony is seen in the service of the Lord's supper. Jesus styled himself the "bread of life." John 6:35. "He was wounded for our transgressions, he was bruised for our iniquities, . . . with his bruise [margin] we are healed." "Yet it pleased the Lord to bruise him." Isa. 53:5, 10. Typical of this, "Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body." Matt. 26:26. Of the blood we read that "it is the life of all flesh." See Lev. 17:10-14. Without the sacrifice of Christ, our lives would be required to pay the penalty of our transgression; for "without the shedding of blood there is no remission; but "the blood of Jesus Christ cleanseth us from all sin." 1 John 1:7. "Unto him that loved us, and washed us from our sins in his own blood." Thou "hast redeemed us to God by thy blood." Rev. 1:5; 5:9. Typical of this, Jesus "took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Matt. 26:27, 28. Bread is the staff of life; and as Jesus is spiritually the "bread of life," and his body was "bruised" for us, we do, by partaking of the broken bread, emblematical of his broken body, show our faith in Christ. What a beautiful symbol! As the life is in the blood, and as Jesus's blood is the atonement for our sins, whereby we have life, we do, by partaking of the cup, express our faith in the merit of his blood. Thus the bread and the wine fittingly symbolize the crucifixion of our Redeemer.

No less beautiful is that institution which commemorates the humility of Jesus, who said, "I am among you as he that serveth." Luke 22:27. And again: "Even as the Son of man

came not to be ministered unto, but to minister." Matt. 20:28. Also in Phil. 2:7, 8, we read: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Expressive of this humility, Jesus "riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13:4, 5. To keep in memory this wonderful condescension on the part of God's dear Son, and also to guard against the entrance of pride into our own hearts, the blessed Jesus said: "Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John 13:13-17.

How wisely God has arranged these memorials, suiting each to its place, providing just such services as will be calculated to keep fresh in the minds of his intelligent creatures the great work he has wrought for them. May the Lord help us so to walk before him that we shall be in harmony with his harmonious work.

Reader, with all respect, we appeal to your better judgment to say if our position is not correct. What propriety or consistency is there in the observance of the first day of the week in memory of the resurrection, when such an observance does not bring that event to mind, as do those institutions which God has appointed to remind us of the works in the plan of redemption which he would have us commemorate? Do you not see that a departure from God's plan and ways makes discord and confusion, while in observing what he has commanded there is beauty and harmony?

Surely "God is not the author of confusion, but of peace."

BEHIND THE SCENE.

THERE are Protestants not a few who have an ideal roseate view of Catholicism. They see it only at a distance, through a mystical haze, which "gives enchantment to the view." They see the stately churches, the pompous ritual; they feel the mystical charm of the *Miserere* as it rolls up to the vaults of the cathedral. They see the solemn, serious, holy air and step of the "religious"—the "pious monk and nun"—and read or hear with emotion "the chant, the prayers, and the holy voices of the church." Moreover, these Protestants, and others of no faith, imagine that under the controlling sway of the pope's and bishops' crooks all outbursts of evil are restrained, and all is conducted in unity, peace, and "the fragrance of piety" by the shepherd's call. These deceived people do not know that this is all the purest delusion; that nowhere in the Christian world is there, behind the scenes and inside the fold, a greater play of coarse and carnal passions than precisely in the Catholic Church. They know little of "the dirty ropes and pulleys that move the stately scenery, and of the nasty cheap tallow candles that give the glorious, mysterious illumination." Such false conceit should be taken away.—*Christian Statesman*.

BE WHAT YOU TEACH.

THE man who wishes to teach virtue and religion to other men must embody his teachings in his own character and life. If he teach truth with his lips which he contradicts by his own spirit and acts, men will not be influenced by the former, but by the involuntary teachings of the latter. As a good and great man once observed, "That which we are, we shall teach, not voluntarily, but involuntarily."—*Zion's Herald*.

THE FOOL'S PRAYER.

THE royal feast was done. The king
Sought some new sport to banish care,
And to his jester cried, "Sir Fool,
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose, "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool!"

"'Tis by our guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from Heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame
Before the eyes of Heaven we fall.

"Earth bears no blossoms for mistakes;
Men crown the knave, and scourge the fool
That did his will; but thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The king, and sought his garden cool,
And walked apart and murmured low,
"Be merciful to me, a fool!"

—*Sunday Magazine*.

THE TOBACCO HABIT.

BY ELD. R. F. COTTRELL.

IT may be thought that enough has already been said in the REVIEW on this subject, and it doubtless is enough to those who have read it. Still there are new readers that need to be enlightened and benefited. There is a class to whom it would be a pleasure to speak, but there is this difficulty in reaching them,—they are too poor to take the paper. If any know of such who are called brethren or sisters in their vicinity, please do them the favor to lend this copy to them to read.

Such are also apt to complain that the REVIEW is a dear paper, because the price is nominally higher than that of the papers that depend more upon what they receive for advertising than they do upon their subscribers. Now the REVIEW costs but two dollars a year. How much does your tobacco cost? Is it five, ten, twelve, fifteen, or twenty dollars a year? Is not the tobacco too dear? Which do you prize the higher,—enlightening and saving truth, or the gratification of a perverted, unnatural appetite of your own acquiring? The following testimony will bear the strictest scientific investigation:—

"Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot discern spiritual things, especially those truths which have a tendency to correct this filthy indulgence. Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits, which are his. And while they are using slow and sure poisons, which are ruining their health, and debasing the faculties of the mind, God cannot approve them. He may be merciful to them while they indulge in this pernicious habit in ignorance of the injury it is doing them; but when the matter is set before them in its true light, then they are guilty before God if they continue to indulge this gross appetite." "Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body." "Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by this slow poison."

It is false for any one to say, as many have

said, "It does not hurt *me*." A poison so virulent is hurtful to every one who takes it. There are no exceptions in natural laws. Tobacco-using has not one redeeming quality. It is useless, expensive, injurious, and filthy. It makes the near presence of the user repulsive to those who are free from the habit. A Christian ought to be free from its disgusting taint. And is it not evident that it is a sin against self and society? If so, is it not a sin against God?

—Ungranted prayer! The mother draws her child
Back from the poisonous flowers, the gaudy prize,
But fills his hands with roses sweet and wild—
With treasures safe his longing satisfies;
So I should fear to pray, but for God's care,
Which gives me better gifts than granted prayer.
—*Susan M. Day, in Christian Union*.

THE HORROR AND DEGRADATION OF THE HEATHEN WORLD.

THE epoch which witnessed the early growth of Christianity was an epoch of which the horror and degradation have rarely been equaled, and perhaps never exceeded, in the annals of mankind. Were we to form our sole estimate of it from the lurid picture of its wickedness, which St. Paul in more than one passage has painted with a few powerful strokes, we might suppose that we were judging it from too lofty a standpoint. We might be accused of throwing too dark a shadow upon the crimes of paganism, when we set it as a foil to the luster of an ideal holiness. But even if St. Paul had never paused amid his sacred reasonings to affix his terrible brand upon the pride of heathenism, there would still have been abundant proofs of the abnormal wickedness which accompanied the decadence of ancient civilization. They are stamped upon its coinage, cut on its gems, painted upon its chamber walls, sown broadcast over the pages of its poets, satirists, and historians. "Out of thine own mouth will I judge thee, thou wicked servant!" Is there any age which stands so instantly condemned by the bare mention of its rulers as that which recalls the successive names of Tiberius, Gaius, Claudius, Nero, Galba, Otho, and Vitellius, and which after a brief gleam of better examples under Vespasian and Titus, sank at last under the hideous tyranny of a Domitian? Is there any age of which the evil characteristics force themselves so instantaneously upon the mind as that of which we mainly learn the history and moral condition from the relics of Pompeii and Herculaneum, the satires of Persius and Juvenal, the epigrams of Martial, and the terrible records of Tacitus, Suetonius, and Dion Cassius?

At the lowest extreme of the social scale were millions of slaves, without family, without religion, without possessions, who had no recognized rights, and toward whom none had any recognized duties, passing normally from a childhood of degradation to a manhood of hardship, and an old age of unpitied neglect. Only a little above the slaves stood the lower classes, who formed the vast majority of the freeborn inhabitants of the Roman empire. They were, for the most part, beggars and idlers, familiar with the grossest indignities of an unscrupulous dependence. Despising a life of honest industry, they asked only for bread and the games of the circus, and were ready to support any government, even the most despotic, if it would supply these needs. They spent their mornings in lounging about the Forum, or in dancing attendance at the levées of patrons, for a share in whose largesses they daily struggled. They spent their afternoons and evenings in gossiping at the public baths, in listlessly enjoying the polluted plays of the theater, or looking with fierce thrills of delighted horror at the bloody sports of the arena. At night they crept up to their miserable garrets in the sixth and seventh stories of the huge *insulae*—the lodging-houses of Rome—into which, as into the low lodging-houses of the poorer quarters of London, there drifted all that was most wretched and most vile. Their life, as it is described for us by their contemporaries, was largely made up of squalor, misery, and vice.

Immeasurably removed from these needy and greedy freemen, and living chiefly amid crowds of corrupted and obsequious slaves, stood the constantly diminishing throng of the wealthy and the noble. Every age in its decline has exhibited the spectacle of selfish luxury side by side with abject poverty; of—

“Wealth, a monster gorged
Mid starving populations;”

but nowhere, and at no period, were these contrasts so startling as they were in Imperial Rome. There a whole population might be trembling lest they should be starved by the delay of an Alexandrian corn-ship, while the upper classes were squandering a fortune at a single banquet, drinking out of myrrhine and jeweled vases worth hundreds of pounds, and feasting on the brains of peacocks and the tongues of nightingales. As a consequence, disease was rife, men were short-lived, and even women became liable to gout. Over a large part of Italy most of the freeborn population had to content themselves, even in winter, with a tunic, and the luxury of the toga was reserved only, by way of honor, to the corpse. Yet at this very time the dress of Roman ladies displayed an unheard-of splendor. The elder Pliny tells us that he himself saw Lollia Paulina dressed for a betrothal feast in a robe entirely covered with pearls and emeralds, which had cost forty million sesterces, and which was known to be less costly than some of her other dresses. Gluttony, caprice, extravagance, ostentation, impurity, rioted in the heart of a society which knew of no other means by which to break the monotony of its weariness, or to alleviate the anguish of its despair.

At the summit of the whole decaying system—necessary, yet detested, elevated indefinitely above the very highest, yet living in dread of the very lowest, oppressing a population which he terrified, and terrified by the population which he oppressed—was an emperor, raised to the divinest pinnacle of autocracy, yet conscious that his life hung upon a thread; an emperor who, in the terrible phrase of Gibbon, was at once a priest, an atheist, and a god.—*F. W. Farrar, in The Early Days of Christianity.*

GOOD ADVICE.

MR. R. S. BURDETTE, he of the *Hawkeye*, gives the following advice to a young man:—

“My son, when you hear a man growling and scolding because Moody gets \$200 a week for preaching Christianity, you will perceive that he never worries a minute because Ingersoll gets \$200 a night for preaching atheism. You will observe that the man who is utterly shocked because F. Murphy gets \$150 a week for temperance work, seems to think it all right when the bar-keeper takes in twice as much money in a single day. The laborer is worthy of his hire, and he is just as worthy of it in the pulpit as he is upon the stump. Is the man who is honestly trying to save your soul worth less than the one who is only trying his level best to go to Congress? Is n't Moody doing as good work as Ingersoll? Is n't John B. Gough as much a friend of humanity and society as a bar-tender? Do you want to get all the good in the world for nothing, so that you may be able to pay a higher price for the bad?”

“Remember, the good things in the world are always the cheapest. Spring water costs less than corn whisky; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a ‘full hand’ at poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a revival of religion; you can sleep in church every Sunday morning for nothing, if you are mean enough to dead-beat your lodging in that way, but a nap in a Pullman car costs you two dollars every time; fifty cents for the circus, and a penny for the little ones to put into the missionary box; one dollar for the theater, and a pair of old trousers, frayed at the end and baggy at the knee, for the Michigan sufferers; the dancing lady gets \$600 a week, and the

city missionary gets \$600 a year; the horse-race scoops in \$2,000 the first day, and the church fair lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out \$40 in debt. Why, my boy, if you ever find yourself sneering or scoffing because once in a while you hear of a preacher getting a living, or even a luxurious salary, or a temperance worker making money, and if you don't feel above kicking a mean man, kick yourself. Precious little does religion and charity cost the old world, and when the money it does give is flung in his face, like a bone to a dog, the donor is not benefited by the gift, and the receiver is not, and certainly should not, be grateful. He is insulted.”

WHAT CLAIM HAVE I?

With such a groveling heart, how shall I dare
Ask thee, my Lord, to make thy dwelling there?
Because the Bethlehem stable thou didst share.

With restless passions, surging like a sea,
How can I think to find repose from thee?
Because thy voice hushed stormy Galilee.

With guilt's defilement stained without, within,
How may I hope thy cleansing grace to win?
Because thou saidst, “I have forgiven thy sin.”

With soul-affections stony-cold and dead,
What claim have I to plead for life instead?
Because in Joseph's tomb was laid thy head.

—Margaret J. Preston.

SACRED MUSIC.

BY A. SMITH.

WHEN the people of God are humble, and enjoy the divine favor and blessing, their hymns are usually solemn, expressive of their faith, and are rendered with a pathos that carries with it a power that thrills the believer and convicts the sinner; but when they have departed from their first love, no spiritual power attends their service of song.

The true Christian is humble in his habits of life, in his attire, and in his songs as well, though always aiming at a state of perfection in each that accords with his high calling in Christ. But how often do we hear the songs of Zion rendered by thoughtless worldlings or careless professors, in the midst of hilarity, or, at least, with no evident sense of their solemn import, and perhaps interlarded with light and trifling songs. If Satan cannot introduce positive corruption into the form of sacred song, he will seek to render it so elaborate and complicated, and its rendering so soulless, that it will fail as a medium of the Holy Spirit in the work of grace.

When, in affliction and danger, the child of God seeks consolation and refuge in his Saviour, how appropriate the words, and how pathetic the rendering of “Jesus, lover of my soul;” when duty calls for the sacrifice of cherished hopes, how filled with inspiring courage as he sings, “Jesus, I my cross have taken;” or when the devout congregation unite in rendering, “All hail the power of Jesus' name,” what an important element does sacred song become in the worship of God. But when sacred music is rendered at inappropriate times and places, instead of joining with the singers, we instinctively recur in thought to the scene on the banks of the Euphrates when the Israelites were required to sing the songs of Zion in a strange land. See Ps. 137:1-4.

Both vocal and instrumental music may be sanctified to the worship of God, or they may become an important element in the service of Baal. With due regard to time, place, and circumstances, music may occupy an important place in the social and religious element of refined society; but it can be put to a bad use, just as truly as can ordinary language; it can be corrupted, as are the bounties of nature, to pamper the lusts of men.

No better resolution can be formed and adhered to than that expressed by the apostle Paul: “I will sing with the spirit, and I will sing with the understanding also.” 1 Cor. 14:15.

IS MAN IMMORTAL?

BY EMMA L. WENTWORTH.

MANY people say it is absurd to think that the soul of man can die. They say it must live on, on through an eternity of joy or woe; that the soul must live forever. Where is their proof? They form their opinions from the Bible, they affirm; yet where, in all its holy pages, does it say that the soul cannot die?

It says: “I say unto the wicked, Thou shalt surely die.” Eze. 33:14. “Let the sinners be consumed out of the earth, and let the wicked be no more.” Ps. 104:35. “For the wages of sin is death.” Rom. 6:21, 23. Do such texts as the above—and they are plenty—go to prove that the soul is immortal? “God only hath immortality.”

How is it that “mortal man” is immortal? If “immortality is the gift of God,” how is it that we have it already? Why are we to “strive to win eternal life”? Why did Christ leave his Father's mansion, the joys of Heaven, his seat upon the throne, surrounded by hosts of angels at his bidding,—why did he leave all these, and take upon himself a load of sorrow, deprive himself of the necessities of life, labor and suffer for fallen men, and die that he might redeem them from death, that all might, through him, have eternal life, if all *must* live forever? How could he redeem them from death, if man cannot die? The death referred to does not mean the death that closes our present life, for in Adam *all* die; it must, therefore, refer to a second death.

The inspired word says, “For yet a little while, and the wicked shall not be.” “For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch” (Mal. 4:1), or, as Isaiah says, shall burn them up “both soul and body.” If the wicked are to be burned up, how can they live forever in torment? “They shall be as though they had not been.” If the soul is immortal, how can it ever be as though it had not been?

Those who believe that all shall exist eternally, also believe that after a person is dead, he receives his reward or punishment immediately. They believe in the conscious state of the dead. Now, the Bible says that “the dead know not anything.” Eccl. 9:5. And on such an important subject as this, we cannot afford to take what man says in opposition to the word of God.

Some think the doctrine of the unconscious state of the dead a gloomy one; but how is their belief comforting? They tell us it is a sad thought that the thousands, of all ages, who have died in the Lord, are now unconscious, awaiting his coming. They seem very happy over the supposition that they are now at rest, safe in the arms of their Lord; but when we ask the condition of those who were not prepared for death—and the majority die thus—they shudder, and are compelled to answer that they are now receiving their reward in the flames of hell. *Is this thought comforting?* They want a belief that is pleasant, and is it not much more so to think of all as resting peacefully in their graves, waiting for that voice to sound which shall cause the graves to open, and the long-slumbering inmates to come forth? *Then* shall the righteous be glorified, redeemed, saved by the blood of the Lamb, clothed with immortality; but the wicked shall be consumed out of the land; they shall be no more. “For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth.” Ps. 37:10, 11.

All should remember that if the Bible is the inspired word of God, it will, when rightly understood, harmonize from beginning to end; and when we find the plain statement that “God *only* hath immortality,” we know that every other passage agrees with this, if its true meaning is understood. If it were otherwise, the Bible

would contradict itself, and could not be the word of God. But we know that the Bible is true; and hence that if any passage appears to us to contradict a plain statement, we have not found its true meaning.

The Bible also tells us that the day is soon coming when the "heavens shall pass away," and "the elements melt with fervent heat." Let us, therefore, watch and pray, lest the great gathering day come upon us unawares.

PRAYER'S ANSWER.

We doubt the word that tells us, Ask,
And ye shall have your prayer;
We turn our thoughts as to a task,
With will constrained and rare;—

And yet we have! These scanty prayers
Yield gold without alloy;
O God! but he that trusts and dares
Must have a boundless joy.

—George McDonald.

THE GREAT LESSON.

BY J. B. TINKER.

THE great lesson to man that sin brings only ruin and death, has for six thousand years been again and again repeated, amplified, and illustrated, until it would seem that the race ought to be thoroughly acquainted with this subject, vast as it is. The Bible furnishes us with example after example of man's rebellion against the law of Jehovah, and the attendant evils of such a course. And yet the certainty of the reward for right doing,—the exceeding and eternal weight of glory" (2 Cor. 4:17), an eternity of happiness promised to the overcomer,—attracts only the few. Christ's followers now, as when he was here on earth, are the few,—"the little flock;" while the broad road is thronged—and with whom?—With king and peasant, rich and poor, the proud scoffer with giant intellect, and the dullard with weak and feeble mind. There is the chaste lady of refinement and rare accomplishments, capable of making home almost Heaven itself, lacking only the one thing needful to render life here and hereafter one rich strain of never-ending melody; near her walks her fallen sister, whose only legacy is crime and shame; while between them are found every grade,—all crowding heedlessly the broad downward path, and ridiculing the few in the strait and narrow way.

Thus it has ever been; but shall we on this account falter in the path of obedience? Have we any reason to give over the struggle against sin and wrong? Did not our Lord long ago warn us and all others that our numbers would be few compared to the great mass who reject the holy, sanctifying, and elevating truths we are called upon to believe and practice? Why did the Master say, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able"? Luke 13:24. Was it not because every energy of our being must be brought into exercise if we would win eternal life? Says Paul, "Not many wise men after the flesh, not many mighty, not many noble are called." 1 Cor. 1:26. No; it is the poor, the humble, the despised.

Cheer up, fellow-pilgrim; for you are an heir to an inheritance exceeding in value Ophir's mines or Golconda's gems. Though humble here, a day of honor and exaltation awaits you. Though despised and scorned now, you yet have the love and approbation of Heaven. Soon will the good Father vindicate the honor of his law, and redress the wrongs of his little flock. Soon will the judgments of God be poured out upon a sin-cursed earth. Then, when too late, will the proud scoffer learn that intellectual might cannot in the least alter or weaken the law of God, or turn aside his righteous indignation. Too late he learns that earthly honors, like Dead-Sea apples, though beautiful to the eye, are bitter to the taste and crumble at the touch.

What madness, what folly, to spend our time in amassing the wealth of this world, or in seeking for earthly honors! True riches and honors are always found in the path of obedience to the

law of God. "Them that honor me," says Jehovah, "I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30. Life, eternal life in the kingdom of God, is the reward of obedience. An inheritance incorruptible and undefiled, and that fadeth not away, eternal in the heavens, awaits the child of God, with the society of angels, the good and virtuous of every age and nation, and, best of all, the society of our God and Father and of Jesus our Saviour. Then let us honor God's holy law, that we may have a right to the tree of life.

A SPICE OF WICKEDNESS.

DR. JOSHUA LEAVITT was the editor of a religious newspaper in this city. He was a smart man, radical in his views, sharp and ready in their expression. He retired from the paper when he was in full vigor. A few weeks after his retirement, he was met on the street by the late Nicholas Murray, D. D. (Kirwan), who said to him,—

"Dr. Leavitt, I am sorry you have left the paper."

"But I did not suppose," returned Dr. L., "that you read it."

"Oh, yes, I did," said Kirwan; "while you were its editor, there was always a spice of wickedness about it that made it readable."

I wonder if this keen witticism of one of the keenest men of that day did not have as much truth as wit in it. There is no need of pressing the pleasantry into an imputation of evil purpose. It was quite as hard on Murray himself as on Leavitt, for it is no worse to furnish the spice than to enjoy it. The remark was playful, but there must have been something behind it in the way of justification, or it would have been a poor joke and very rude.

There is in the pulpit and the newspaper, in conversation and public address, a style that has just that feature about it which Dr. Murray so deftly described by the brief and quite sufficient phrase, "a spice of wickedness." Many a remark would fall flat on many an ear but for the emphasis wickedly given to it by the use of a strong, improper word. The ear of the good man is pained by the epithet, but the wicked hear it, and are glad.

Now, none are perfect. There is in each one of us enough of the old Adam left to have elective affinity with what does not inhere in saints or angels. It doth not yet appear what we shall be. But it is very certain, at present, that we are not what we ought to be. And this explains the readiness with which even good people find amusement and pleasure where they should not.

Just on the outer verge of what is right, and on the edge of that which is wrong, is a doubtful and dangerous place, where it is exhilaration, if not enjoyment, to walk. I remember the fun in boyhood of sliding on ice that bent under the feet; to stand on it would be to go through, but to slide swiftly across, though not safe, was exciting and possible, and therefore great sport. Playing with danger is amusing, though often fatal, as every day's reading of the newspapers proves. No amount of warning has the slightest tendency to abate the use of deadly weapons in household play. Wherein consists the fun that a brother has in pointing a loaded gun at his sister, and "making believe" that he is going to shoot? There is a spice of wickedness in the thought of killing. He would shrink with horror from crime, but finds a secret pleasure in the rehearsal of a tragedy he would not perform for the world.

In this affinity for what is forbidden lies the secret of the boundless popularity of literature tinged—not deeply tainted—with wickedness. The gross, sensual, and devilish, finds open and secret admirers, but not so many as those novels and poems that suggest, but do not inculcate, vice—that make it attractive even under the guise of condemning it. "You naughty, naughty man," saith the siren, while she tempts her victim to his undoing. When such literature is condemned by the stern judge as dangerous, he is challenged to point to a page or a word that

is wicked. He may not be able to do it, but he knows there is a spice of wickedness seasoning every page, and making it extremely palatable and pleasant to the taste of men made a little lower than the angels. The voluptuous poetry of the Byron and Swinburne school, French novels reeking with scarcely concealed filth, are not more poisonous than the scientific tract which eliminates God from creation, or the sermon that makes light of the retributions of eternity. They are popular, because the people are not saints. Some love darkness rather than light, because their deeds are evil; but more love the taste of that which has the flavor of sin, because their taste is depraved, though they have been hitherto restrained from sins "they are inclined to."

It is probable that a preacher, left to himself, may be tempted to tickle the ear of the multitude by extravagant utterances that startle the audience; the few are grieved, while the people applaud. They like it. One of these rattlers was blazing away with frequent use of the name of the Almighty Maker, when a child, looking up to her mother, whispered, "What makes him swear so?"

Last week one of the courts made a legal decision in a suit, pronouncing officially that the use of a certain word, often heard among business men, is profane swearing. A word may be used properly in one manner and sense, while the same expression under other circumstances would be highly unbecoming. And so it happens that the mixture of strong words, the name and attributes of God, in pious discourse, may savor so much of the reckless and profane as to be suggestive of swearing, and seem to the ignorant multitude as very splendid oratory. The spice of wickedness is just what they like.

"Stolen waters are sweet, and bread eaten in secret is pleasant." It was not the wise man who said that, but it has a mighty deal of wisdom in it. It is wonderful, even to the outer rim of belief, that the hearts of men four thousand years ago so nearly, so exactly, correspond with the hearts of those on whom these ends of the world have come. Thoughts we would not confess to the one nearest to us, are fondled with affection. "We know the right, and yet the wrong pursue." The sweet morsel under the tongue is forbidden fruit, and all the sweeter because it is against the law to taste it. The attraction of gravitation is the strongest force in the natural world, and the strongest in the moral world is the attraction of gratification. We go to what we like. The evil that is in us has fellowship with all the evil in the universe. The leaven of ill that pervades our nature leavens the lump of humanity. The whole world is kin.

"Hence we view" that the man who seasons his conversation, his writings, his preachings, with a spice of wickedness, has a fair chance of pleasing the many. But he is not the highest style of man. To please, to titillate, "to make it readable," is not the noblest end of life. But to win souls to the true, lovely, and of good report, that is the highest purpose of the good man, and happy he who has the power, the chance, and the will to do it.—*Dr. Irenaeus Prime, in N. Y. Observer.*

CONSIDER IT WELL.

HAVE you attentively considered the great crowning truth, that Jesus is soon coming? Are you prepared for the great and terrible events which are about to transpire? Are you a hard-hearted professor? If so, your Christianity will soon fail you. It is the pure in heart that shall see God; the meek that shall inherit the earth; the willing and obedient that shall eat of the good of the land, and none others. God grant that you may not reap the fearful consequences of this lukewarmness in the service of God; but that you may lay all upon the altar, and become wholly consecrated to his cause.

Are you one that trembles at the thought of God's approaching day of wrath? See! there is Christ, who died for you. Confess your guilt, turn from the error of your ways, throw yourself unreservedly upon his mercy, and trust him alone

for salvation. He will in no wise cast you out. Fear not; confess him now before the world and he will confess you before the Father and the angels. Oh, make haste! delay not a moment, lest thou be destroyed with the ungodly, for their destruction is certain and inevitable. Come, and be reconciled to God while it is an accepted time, and a day of salvation. God is not willing that any should perish, but that all should come to repentance.

"Oh, prepare to meet thy God!" The great and notable day of the Lord is at hand. This generation must witness the coming of our Saviour. Consider it well. O man! O woman! consider it well.—*Prophetic Times.*

A HARD WAY.

No one has ever "crossed the Rubicon" from integrity and virtue to a life of vice without finding it a path of remorse and tears. Mr. Moody said truthfully in one of his plain speeches, "There is not a day passes but you can read in the pages of the daily papers, 'The way of the transgressor is hard.'" You go to the Tombs in New York city, and you will find a little iron bridge running from the police court, where the men are tried, into the cells. I think the New York officials have not been noted for their piety in your time or mine, but they had put up there in iron letters on that bridge, "The way of the transgressor is hard." They know that is true. Blot it out if you can. God has said it. It is true. "The way of the transgressor is hard." On the other side of that bridge they put these words, "A Bridge of Sighs." I said to one of the officers, "What did you put that up there for?" He replied that most of the young men—for most of the criminals are young men—as they pass over that iron bridge go over it weeping. So they call it the Bridge of Sighs. "What made you put up that other, 'The way of the transgressor is hard?'" "Well," he said, "it is hard. I think if you had anything to do with this prison you would believe that text, 'The way of the transgressor is hard.'"—*Once a Month.*

FOUR PEAS IN A POD.

1. Preach Plainly. The first necessity of rhetoric is perspicuity, the great plainness of speech. Many sermons are in an unknown tongue to common-school people. Army officers used to order the soldiers in battle to "aim low." Be sure to let the people know what you mean.

2. Preach Practically. You mean business. You are no dreamer, no doctrinaire, or fanatic. You must have things to accomplish, if God pleases, by your sermons. If you aim at nothing, you will generally hit your mark.

3. Preach Personally. "Thou art the man." "He told me all things that ever I did." "Who told the minister about my case?" Let not the man in the \$100 pew pass it back to him in the \$25 pew. Teach believers to say: "He loved me and gave himself for me." Teach unbelievers to pray: "God be merciful to me, a sinner."

4. Preach Powerfully. Or, if you cannot preach powerfully, preach as powerfully as you can. Be not too chary of your strength nor too solicitous about husbanding resources. Do your best every time. Pray for the true power from on high. Wake yourself up, and some of the people will stir also. May these peas be "Little Gems"—much value in small bulk. May they be "Marrow-fats," full of the marrow and fatness of the gospel.—*Christian Secretary.*

—How often it is the case that the hearer leaves the house of God saying that the sermon was poor and profitless, when in fact the sermon was as good as any heard before. The fault was not in the sermon, but in their condition of mind and heart. Many a preacher is charged with being dull and uninteresting, when, if the truth were told, it was the hearer who came with such a frame of mind that he could not appreciate the sermon.

The Home.

"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 ANSWER TO THE PUZZLE

DEAR little girl, chiding the morning long,
With pouting lip and eyes all wet and blue,
Counting it as a hardship and a wrong
That other children are more loved than you.

"'Tis so unjust," you say, "and so unkind,"
Bending the while a puzzled, angry brow,
"How can you help it?"—If you will not mind,
Nor think me cruel, I will tell you how.

Sweet things from sweet, and fair from fair must be,
Hearts have their wages, reckonings strict are made;
We scold, rebel, but other people see
That, soon or late, we are exactly paid.

The willing love which counts not any cost,
But daily lavishes its first and best,
Although to careless eyes its pains seem lost,
Reaps in the end a tenfold interest;

While selfish souls, who keep a strict account,
And tally, like a huckster in his stall,
Of all they give and feel, and the amount,
Get back their dues, indeed, but that is all.

Love is not free to take, like sun and air;
Nor given away for naught to any one;
It is no common right for men to share,—
Like all things precious, it is sought and won.

So if another is more loved than you,
Say not, "It is unjust," but say, "If she
Has earned more love than I, it is her due;
When I deserve more, it will come to me."

But if your longing be for love indeed,
I'll teach you how to win it,—a sure way:
Love and be lovely; that is all you need,
And what you wish for will be yours some day.
—Susan Coolidge, in S. S. Times.

THE BETTER WAY.

ROSALIE was a tall girl of sixteen. She was an energetic girl, also, and, withal, unselfish, willing to be useful to others, even during the summer holidays.

A talk with her mother, one evening, resulted in plans for the coming weeks,—plans which included work as well as play.

Rosalie was charmed! "I am having such a good time, mother," she said one morning, after a very busy hour. "I enjoy my reading, and lawn tennis, and boating as much again after I have helped you around the house! I don't know what people mean by complaining of work! I just despise lazy people, mother!"

When, a few days afterward, the doctor said, very gravely, that Mrs. Lawrence must go to the White Mountains for a change of air, Rosalie was earnest in her assurances that she could take charge of home matters, and make her father and brothers quite comfortable.

Left thus, Rosalie began her work with great glee. She was up early in the morning, busy as a bee, and happy as a bird all day long. She sent the cheeriest sort of letters to her mother, and did her utmost for those at home. Every one called her a "wonderful girl," a "heart's-ease," a "sunbeam," a "jewel." Dick declared he'd rather have her for a sister than any woman in history, ancient or modern,—which remark, coming from Dick, Rosalie enjoyed as a high compliment.

Everything went on so smoothly that Rosalie was puzzled, more than ever, over those who get tired sometimes, and want to run away from work. "Nonsense!" she said, "one will be happy always, if one is only busy."

If this state of affairs had continued, she would never have known what it is to sympathize with those who are sometimes weak and down-hearted. It was high time, you see, that Rosalie should learn that it is not always sunshine, even along the path of duty.

Her trouble came in the form of a visitor to Dick. She was busy dusting the sitting-room one morning, when Dick looked in to say that he had just received a letter from his special friend, Frank Leighton, and that Frank was

coming to see him; he would be there by the next evening, perhaps.

"Dick Lawrence! You don't mean to say that one of your college friends is coming to make a visit while mother is away?"

"Why, yes, Rosalie; here is the letter."

"Telegraph him not to come!" said Rosalie.

"I cannot, Rosalie! He is on his way now. He will be here by tea-time to-morrow."

"And I shall have to sit at the head of the table and make the coffee!" cried Rosalie, covering her face with her hands. "I wish that I could run away and hide. If it were not for father and Joe, I would go over to cousin Nell's, and let you and your friend keep house."

"I dare say that we should get along somehow," said Dick, very much surprised at his sister's mood. "Nonsense, Rosalie," he continued; "Frank is the best fellow in the class. He's just splendid. He won't eat you, child,—I dare say he'll not notice you."

"I dare say not," replied Rosalie, flushing. "I suppose he'll be little enough of a gentleman to act just so."

"Why, what do you want?" Dick asked. "I thought that he would please you best that way. Girls are queer."

"So are boys; college boys especially. Besides, I hate to have visitors while mother is away."

"But what can I do?" exclaimed Dick. "Mother told me to invite Frank—that was before she knew about going to the mountains. I know somebody, though, who said that none of the plans must be changed. The same person, too, said that every one should be made just as comfortable as if mother were at home. Easy enough to make promises, but not so easy to keep them."

So saying, Dick walked away, very much offended.

Rosalie threw herself upon the lounge, and indulged in a long fit of weeping. At last, though, she roused herself, and began again to dust tables, chairs, and books. Afterward she went up to her own room. In passing her toilet-table, she noticed that she had not turned over the leaf of her daily tablet. She did it at once, curious to see the text for the day. It was: "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." The very verse that they had talked about in prayer-meeting the night before. Rosalie repeated it slowly, going to the window, and looking out over the beautiful hills and fields of her country home.

"The 'race' here means the Christian life," she said; "and one duty of my Christian life is to do, moment by moment, the work that God gives me,—not the work that he gives some one else. At least, that is the way Dr. Roland explained it in prayer-meeting last night. He says that it often seems easier to run somebody else's race than to run one's own. But that is not the word of command for us. Now think of this particular verse being my text for to-day. That is what I call strange. It seems like a message to me. I wonder if it is to make my work seem easier, or to keep me from wishing myself with mother among the White Mountains? Oh, dear! think of that strange boy coming here. There are ever so many extra things to do, but I don't mind that part. There is Dick, though, to make friends with; poor Dick! How helpless boys are! It depends upon me now whether or not his friend has a nice time. If mother were here, how pleasant she would make everything for them. I suppose that I ought to try my best. It is part of my 'race.' Why, certainly! If I could only make up my mind to run it 'with patience.' But hark! that is ten o'clock; I must not stop here another moment."

Rosalie did stop, however. The last part of the text took hold upon her heart just then. She repeated it very softly—"Looking unto Jesus." "I am glad that I know what that means," she said tenderly. "I could n't run a step of the 'race' if I did n't know."

A few moments afterward, Dick, who was sitting on the piazza in rather a disconsolate mood,

felt two arms thrown around his neck; turning, he saw Rosalie, with a very penitent look upon her face.

"I am so sorry for being cross, Dick," she said. "I'll do the best that I can to give your friend a good time."

Before he could answer, she was off to give directions for dinner, and to consult with Jane as to preparations for the coming visitor.

"I will help you all I can, Miss Rosalie," Jane said,—a promise which made things look much brighter to Rosalie.

In the course of the day, Dick stopped in at the sitting-room door a second time.

"Hallo, Rosalie!" he said; "cannot you hang some more pictures in my room? You ought to see Frank's room. There isn't a bare place on the wall, scarcely."

"But where shall I get the pictures?" Rosalie asked.

"Oh, I don't know! May be you could spare some out of the parlor."

"Why, Dick Lawrence, how you talk!"

"Oh, well, never mind! I thought that you might scare some up somewhere. I want my room to look as fine as possible, you know."

"I don't believe that there is a room in the house to suit your friend," she said impatiently.

"Yes, now, *your* room is just splendid!" said Dick mischievously, making his escape to the piazza.

"What does he mean?" thought Rosalie.

"Does he want me to give up my room? He is very much mistaken if he expects that. No, indeed!" she said to herself, running up and down stairs half a dozen times within the next hour, trying her best to forget all about Dick and his friend, and the arrangement of the room.

She had come to it again, however, and her thoughts seemed to affect her in a curious way. She would peep into Dick's room for a moment, and look at each piece of furniture as though she had never seen it before. Then she would go across the hall to her own room, and act in exactly the same way. At last she said, so low that you must have been very close to have heard, "I will do it!" Then, pressing her lips together tight, as though she were afraid to trust herself to say anything more, she thought, "I will not tell Dick till the last moment. I will let it be a surprise!"

Then she remembered something that some one had said about its making people selfish to let them have their own way always. This troubled her. "I do not want to make Dick selfish," she thought; "but there is something that I do wish for him, oh, so much!"

And that wish for Dick, whatever it was, made her fingers wonderfully skillful, just then, in the arrangement of her pretty room. She had an odd little way of talking to herself.

"I dare say that this fine Mr. Frank will laugh at my pictures. I suppose that in his home are none but the very best paintings and engravings. He cannot laugh at my books, though,—even he cannot have any better authors than Milton and Shakespeare and Jeremy Taylor. I don't suppose that there is anything in our house grand enough for him. Oh, well! he can look out on the beautiful hills and fields; no one can help thinking that they are lovely."

Five o'clock Wednesday afternoon! The carriage that had been sent to the station to meet the visitor, was in sight at the turn of the road, by the school-house; just at that turn, the family at the farm always caught the first glimpse of their visitors from the city.

Joe was on the fence, with his spy-glass. "He has come!" he exclaimed. "He is riding in front, with Dick."

Rosalie ran up stairs to open the shutters that had been closed all day against the sun; then into the parlor, a moment, for the same purpose, and afterward into the tea-room, to make sure that all was right about the table. By this time, the carriage was at the door, and, as her mother's representative, she must go forward to welcome Dick's friend. She felt awkward and diffident. But, the next moment, she felt like laughing at herself.

"After all," she thought, "he is just a real, po-

lite, warm-hearted boy, even if Dick does call him a college man! I shall not be the least bit afraid of him."

"Come, old fellow!" said Dick, preparing to lead the way upstairs to his own room, waiting a moment to hear what Rosalie would say to him. She whispered a word or two. "To please you, Dick," she added, in a low tone.

"Your room? Is that so?" he exclaimed, with a pleased smile. "Why, that is splendid! Thank you."

Rosalie felt very happy. She did not regret having given up her room, even though she had to go to a smaller one in the third story. She did not once think of herself at the tea-table. The chickens and coffee and muffins were a success, and Jane waited even better than usual.

Frank fell right in with the family ways. He seemed so much pleased with everything that nobody could help feeling pleased with him. They enjoyed the holidays all the more for his presence among them.

Yet there were times when Rosalie felt out of heart, and almost ready to give up the 'race.' Things seemed so tiresome, and she could see no good coming from all her self-denial; sometimes she was afraid that her wish for Dick would never come true. He was so anxious to have a good time himself, that he appeared quite forgetful of the comfort of others.

"Dick never seems to think that I get tired, or that I have given up a great deal to please him," she thought. But Dick did think, although he appeared so careless and selfish. I really believe that he began to feel just the least bit ashamed of himself. "What makes you so good, Rosalie?" he asked, one day.

One Sunday afternoon Rosalie did not feel like walking up the hill to the old school-house, to teach her class. She wondered if some one else could not take it for that day. Then, like a flash, came the thought of "running the race,"—doing one's own work! She put on her hat, and, taking an umbrella, went out of the gate up the hill.

Dick and Frank were on the fence, making plans for the future, when they should have become great men.

Rosalie invited them to go to Sunday-school, but they laughed, said that it was too warm, and begged to be excused. Each was busy with his own thoughts after that, till Frank looked up and said, in his bright, quick way, "Dick, what makes your sister so unselfish?"

"Just what makes some other persons so, I suppose," Dick replied, after a moment's hesitation. "Do n't you know, Frank?"

"Yes," said Frank, decidedly. "Now, why do not you and I try the same way? With all our fine talk, I do not believe we shall amount to much till we enlist."

Dick knew that Frank meant enlist as a soldier of Jesus Christ.

"I've been thinking a good deal about it lately," he said.

"So have I," said Frank. "Do you know what set me to thinking?—it was just that kind, unselfish way that your sister has!"

Dick grasped Frank's hand warmly, exclaiming, "Why, old fellow, that is just the way it has been with me!"

How do you suppose Rosalie felt, some time afterward, when she found that her wish had been granted?—*Meade Middleton, in S. S. Times.*

THAT SPARE BED.

I WISH to call the attention of our people to the discomfort preachers sometimes undergo when they are visiting churches in the winter, in being obliged to sleep in cold beds with damp sheets. They have discouragements enough to bear without this. In some instances bad colds have been taken, obliging them to leave their fields of labor and return home to recruit their health, thereby causing a loss to the Conference as well as themselves. I presume if the preachers had their choice, they would rather sleep on the floor, or in the trundle bed with the children, than in the spare bed. Perhaps some people do

not know why the sheets get damp. A bed that is far from the fire, and seldom used, gathers dampness from the atmosphere; such a bed should be aired and warmed before any one sleeps in it. I know people do not intend any harm; but if they will remember the damp beds, they will save a great amount of suffering.

* * *

WHY DO PEOPLE READ?

THE *Christian at Work* thus answers this question, and points out the object that should govern in the selection of reading matter:—

If the thought is not expressed in words, still the vague, indefinite craving is for mental nourishment, and that given in palatable shape. But did you ever stop to think that this craving is of two sorts? Either it is an unhealthy, morbid desire for something, you hardly know what, anything which will lull the conscience, may be, for the time being, or break the monotony of a dull life, or stimulate the brain into something like activity, even though you may have no very definite aim in exciting thought; or you hope to find good mental food, just what your tired spirit needs, possibly, or the stimulus which your intellect desires by contact with another mind.

Probably a large number of readers take a paper in their hands just to pass time away, and sometimes they waste hours which ought to be given to better purposes, merely dreaming over imaginary scenes and sorrows,—laughing and crying by turns, with feelings wrought up to the highest pitch, and they lay down the article with tired heads, just as though they had passed through all the author had depicted.

I think there may be a slight tendency among all readers to fall into the habit of reading to excite feelings and emotions which end in smoke, finding no real active outlet in daily life, and this practice is a dangerous one. The world is full of real sorrows, real joys, and real living people. To have feelings or emotions wrought up only to die out without having accomplished their normal ends, is to waste life to no purpose, and serves to blunt the moral senses, and unstring the moral tension. Mr. Frederick Robertson thus speaks of those who live in imagination rather than in reality:—

"A person who is refined by high-wrought scenes in novels is necessarily sure to shrink from such scenes in real life, because in the mimic case he had all the excitement without the pain, and he will turn aside from circumstances where excitement cannot be had without pain. And such a one is sure to be found wanting when true feeling is required for use, because the feelings are in the habit of being roused without leading to exertion. They have this habit in the unreal, and they will keep to it in the real. They will rise at the sight of distress or pain; but they have never been trained to pass promptly into the work of sympathizing and relieving, and accordingly such persons seem, and come to be looked upon, as callous amidst the trials of others, similar to those over which they wept in the romance."

But there is a safeguard against this false excitement to be found by keeping sympathies and feelings always open to the living persons about you.

Let us seek mental stimulus, then, and self-help, and improvement in all legitimate ways; but let us keep our seeking subservient to the one desire,—what will God have us to do with this gift?

WITHOUT RELIGION.

DR. FRANKLIN asked a question which reflected credit on his reputation for good common sense, when he said to Thomas Paine, the skeptic, "If men are so wicked with religion, what would they be without it?" What, indeed, but reckless creatures immersed in sensuous pursuits, and exclaiming, "Let us eat and drink, for to-morrow we die!"—*Zion's Herald.*

Special Mention.

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

A MENACE TO REPUBLICAN FRANCE.

LAST week we noticed Prince Jerome Napoleon's manifesto against the French Government, and mentioned, in the news department, an organization called the "Catholic Alliance," that has come into existence in the center and west of France, under the direction of Baron de Charette, having for its object the restoration of the Bourbon dynasty in the person of the Count de Chambord. The Republic has never been popular with the Catholic Church; and since the Government passed the act to secularize education by taking the schools out of the hands of the priests, every Catholic woman of France has cordially hated the Republic, and has been at heart a decided monarchist. Though the Government is probably too strong to be overthrown now, these demonstrations, occurring so soon after the death of Gambetta, indicate the temper of the French people, and reveal the dangers that threaten free institutions in France.

The last number of the *Christian Weekly* thus speaks of the recent movement:—

If the reports from France are true, it is time for Pope Leo to issue a letter to the Roman Catholic bishops there, as he did to those in Spain, warning them to keep aloof from political intrigues. The suppression of the empire was a fearful blow to the hierarchy, and, remembering the unlimited power it once held in France, and especially the control of the Jesuits over its educational systems, it is not surprising that, with their habitual and mischievous interference, they should be plotting for their restoration. The Bonaparte manifesto, revealing the ambitious desires of the Imperialists, is followed by the exposure of vast conspiracies and the organization of a "Catholic Alliance" in the interest of the Monarchists. The Government are said to have information that thirty-two legions, of one thousand men each, have been organized and armed, ready at the signal for a civil war. Can Pope Leo favor that?

A CHAPTER FROM THE RECORD OF 1882.

BY WM. H. MILLS.

WHILE it would be more pleasing to look on the bright side of the past year's record, it is the dark side that reveals the tendency of the age. Disaster on sea and land, and crime of every kind, have not decreased, while confidence in human nature has weakened in the hearts of many.

On my table is a paper containing a record of notable events of the old year. In some respects it is one of much interest, though it is not claimed that it is complete. The following are a few items: 90 vessels, ranging from the ocean steamship to a river tug, were either burned or wrecked, with the reported loss of 1,352 lives, 600 perishing on one vessel; 473 persons were killed by explosions; 373, by the cars; and 1,470, by various other accidents; 30 murders were committed; of these victims, 7 were children, whose lives were taken by their parents, the parents committing suicide; 114 were executed for the crime of murder; 9 committed suicide; and 65 were burned to death; while property worth many millions of dollars was destroyed by the fiery element.

The apostle wrote, "In the last days perilous times shall come;" and the Saviour spoke of a time when men's hearts should fail them "for fear, and for looking after those things which are coming on the earth." Is nature's warning voice, as well as the alarm trumpet of the faithful watchman, properly heeded? We are told that "evil men shall wax worse and worse;"

and the words of the Saviour are, "As it was in the days of Noe, . . . even thus shall it be in the day when the Son of man is revealed." In the sixth chapter of Genesis we find this record of the days of Noah: "And God saw that the wickedness of man was great in the earth, and that every imagination [purpose and desire] of the thoughts of his heart was only evil continually [every day, margin]."

Reader, we are living in the last days, and the change from the old year to a new reminds us that we are that much nearer the final end; and while we cannot expect to reform the world, yet as individuals we can reform ourselves, and perfect characters fit for the glorious kingdom of our God.

Jo Daviess Co., Ill.

EDUCATION IN NEW ENGLAND.

It has been the pride of Massachusetts from its early days that it has provided for its children the means of securing at least the rudiments of a good education. And it has been the impression of the people at large, that Massachusetts led the van in all movements for general education as well as for high literary culture. The recent message of its newly-elected governor has startled the staid old commonwealth by the astounding charge that it is not entitled to the pre-eminence so willingly given to it, since the illiteracy reported by the census, or the number of those over ten years of age who cannot read, exceeds that of Iowa, whose population is nearly the same. Whatever may have influenced the governor to make the charge, the effect may prove salutary, as it has led to an investigation of the cause. The fact appears that the conditions of the good old Bay State are gradually changing, and not for the better. A foreign element is crowding out the sober, reliable, school-loving, Sabbath-keeping population. Unlike the foreign population which is finding its home in Iowa from Sweden and Germany, bringing its schools with it, the immigrants to Massachusetts are the uneducated Irish and the priest-ridden French-Canadian Catholics. From this class, that is displacing that which gave its honored reputation to the State, the grog-shop gains its patrons, and the demagogue his dupes. Boston is becoming a foreign city. It was not a little significant to see by the patronymics of the lately elected officers of its City Councils, how the places of power have been taken from the time-honored and historic names that have so long adorned the annals of the city. Now that the cause has been exposed, the State should see that those who are responsible for its seeming degeneracy are required to conform to the laws and institutions that made Massachusetts the power for good it has always been.—*Christian Weekly*.

A CURIOUS CHARITY.

SMOKERS of cigars in the cafés in some parts of Germany make it a rule to carefully cut off the end of the cigar before proceeding to smoke it, and to deposit the piece so severed in a metal box or tray placed to hold it in the center of the room. The trays are placed in the cafés by a benevolent society which has numerous branches, and the aim it has in view is to supply a certain number of poor children with a new suit of clothes at Christmas each year. The statistics furnished by nineteen of the branches in the Rhenish provinces show that in 1881 no less than 4,500 pounds of tobacco were collected in this way. This was sold for £1,200, a sum which sufficed to provide an outfit for 1,700 poor children at an expense of about 15s. each. The branches of the society are steadily increasing in number, and have doubled within the last three years.

How much better it would be, if the smokers would devote the whole cigar to charity instead of simply the tip, or, rather, if they would devote the money which the cigars cost, without having anything to do with the tobacco at all.

—A peculiarity of the prudent, practical Yankee character is his disposition to apply the economical test to every enterprise,—“Will it pay?” It promises to be unfortunate to the grasping liquor monopoly that so many acute, calculating inquirers are now looking carefully at the profit and loss of their colossal and overshadowing business. The *Boston Journal* recently gave its readers food for careful reflection in a business-like examination of the liquor trade of that city. From official sources it stated that during the year ending May 1, 1882, there were manufactured in Boston 1,102,000 gallons of distilled spirits, and 22,180,128 gallons of malt liquors, most of which are sold outside of the city. Taking the estimate that an equal amount is consumed in the city, and making a liberal allowance for all the spirits used for necessary medicinal, mechanical, and artistic purposes, and for the waste of malt liquors, it calculates that the malt liquors cost the consumers \$16,100,000 and the spirits \$9,400,000, so that the total liquor bill of Boston for a year is \$25,500,000. So much for the direct cost, but as the indirect cost in waste of substances from which the liquor is made, and from the pauperism, wretchedness, and crime produced by it, is as much more, it costs Boston at least \$51,000,000 a year to satisfy its appetite for intoxicating drinks. But what does it gain? The total license fees, city and national, with the United States tax, amounts to \$2,225,288; rents of saloons, \$2,500,000; the possible nutriment in the 715,488 barrels of beer, equivalent to 1,178 barrels of flour, \$9,424; and the wages of laborers in breweries and distilleries, \$775,000, making the total assets \$5,509,712, leaving a cash balance against the liquor traffic of \$45,490,288, not including any of the moral results. The direct expenditure for its alcoholic drinks would pay off the net debt of the city in a year, would pay the regular running expenses of the city two years; while the direct and indirect cost of its liquors equals all its school expenses for twenty-nine years. Boston had better do some ciphering, and find out whether the balance is not greatly on the wrong side.—*Christian Weekly*.

—The publication of Lord Granville's note to the powers, discloses the English plan for the reconstruction of Egypt, as finally arranged by Lord Dufferin. Of its three cardinal features, the first is the abolition of the dual control, the impracticability of which has been demonstrated by the refusal of France to participate in the military intervention. The second is the guarantee of the freedom of the Suez canal as an arm of the sea, to be open in peace and war to vessels of all nations. No hostilities are, however, to be permitted in the canal or its approaches, and no fortifications are to be erected nor munitions of war disembarked on its shores. The third and most important provision is the appointment of a European minister of finance, who shall be the Khedive's confidential adviser. This is in intent and fact a substitute for the old dual control. The minister, nominally European, will be English in reality, and will be the power behind the throne. The adoption of this scheme practically concludes the settlement of the Egyptian question, the sanction of Bismarck being vouched by its publication. The military trials have terminated as Lord Dufferin intended they should. The Egyptian army is to be limited by law to eight thousand men, commanded and officered by Englishmen. The suzerainty of the Sultan is to be respected, and the authority of the Khedive nominally restored. But, as a matter of fact, an English finance minister is to control the treasury, and, as the Khedive's executive officer, to conduct the administration, while an international board of experts examines the balance-sheets and looks after the interests of the bondholders. France will doubtless protest against the audacity of such a scheme of settlement, but as it is the logical result of her own act, she is hardly in a position to receive much sympathy.—*Interior*.

—Pray more and worry less.—*Moody*.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 30, 1883.

URIAH SMITH, Editor.

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

THE TWO LAWS.

(Concluded.)

HAVING now found two laws between which there is a marked distinction most plain and unmistakable, first as to their origin, secondly as to their nature, thirdly as to their office, and fourthly as to their duration, it only remains to notice some of the antithetical expressions of the Scriptures which recognize this distinction, and which can by no possibility be harmonized on the one-law theory.

As it has been clearly shown that one of these laws is moral and the other ceremonial, these words will conveniently designate the laws referred to, as they are contrasted in the following paragraphs.

Moral.—This law, regulating our duties to God and to our fellow-men, was a primary law, binding on man before the fall, would still have governed him had he never fallen, and was in nowise changed by the fall.

Ceremonial.—This law never would have existed had not man fallen. It was a law of service, by which man could return to the favor of God.

M.—Was spoken from Sinai by the voice of God, and twice written upon tables of stone by his own finger, being in this respect plainly distinguished from all other laws. Deut. 4 : 12; 5 : 22.

C.—Was communicated to Moses privately, and was by Moses written with a pen in a book. Deut. 31 : 9.

M.—Was deposited in the golden ark, the central object of God's true worship in that dispensation, made expressly for its reception. Ex. 25 : 10-16.

C.—Was put into a receptacle by the side of the ark. Deut. 31 : 26.

M.—Related only to moral duties. Ex. 20 : 3-17.

C.—Was wholly ceremonial, relating *only* to meats and drinks, and divers washings, and carnal ordinances. Heb. 9 : 10.

M.—Was to be written, under the new dispensation, in the hearts of the disciples. Jer. 31 : 31-34 ; Heb. 8 : 10.

C.—Was not to be written anywhere in this dispensation, but was *blotted out* and nailed to the cross. Col. 2 : 14.

M.—Was written by nature in the hearts of the Gentiles. Rom. 2 : 14.

C.—Was a middle wall of partition between Jews and Gentiles. Eph. 2 : 14, 15.

M.—Christ did not come to destroy this law, Matt. 5 : 17, and hence did not destroy it.

C.—Christ did destroy, by abolishing it, Eph. 2 : 15, and nailing it to his cross. Col. 2 : 14.

M.—Was to remain unchanged even in a jot and tittle, as long as heaven and earth should endure. Matt. 5 : 18.

C.—Was to last only till the time of reformation by the coming of Christ. Heb. 9 : 10, 11.

M.—Christ was to magnify and make it honorable, Isa. 42 : 21, which he did by recognizing its authority, obeying it perfectly, showing its exceeding length and breadth, and then dying for those who had transgressed it, thus testifying by the most solemn scene ever witnessed on earth by men or angels, that the claims of that law could never be relaxed.

C.—Christ disannulled this law. Heb. 7 : 18. It does not magnify and make honorable a law to show that there are reasons why it should no longer ex-

ist. This cannot therefore be the same law as the one mentioned before.

M.—Was to be kept and taught throughout this dispensation by all the disciples of Christ. Matt. 5 : 19.

C.—Was not commanded the disciples to keep at all, according to the decision of the council at Jerusalem. Acts 15 : 24.

M.—Is not made void by faith in Christ, but is established thereby. Rom. 3 : 31.

C.—Is made void by faith in Christ. Gal. 5 : 4.

M.—Was the "law of liberty." Jas. 2 : 12.

C.—Was a "yoke of bondage." Gal. 5 : 1.

M.—Was a law in which the apostle Paul took great delight. Rom. 7 : 22.

C.—Was a yoke too grievous to be borne, either by Jews or Christians. Acts 15 : 10.

M.—Was a law spiritual, holy, just, and good. Rom. 7 : 12, 14.

C.—Was a law which was carnal, weak, and unprofitable, and made nothing perfect. Heb. 7 : 16, 18, 19.

M.—Was the law of which David writes, "The law of the Lord is perfect, converting the soul." Ps. 19 : 7.

C.—Was a law which, not being perfect itself, could not make its subjects perfect. Heb. 10 : 1.

M.—Was the "royal law"; that is, the law of the Great King, perfect, spiritual, holy.

C.—Was a law of commandments contained in ordinances, called "the enmity," Eph. 2 : 15, 16, was weak and unprofitable, Heb. 7 : 18, and was only temporary. Heb. 9 : 10.

M.—Is a law obedience to which is a condition of entering into eternal life. Matt. 19 : 16-19 ; Rev. 22 : 14.

C.—Is a law which, if we depend on the keeping of it, will cut us off from Christ, the source of life, as shown by many scriptures already quoted.

M.—Is the law by which the world will be judged at the last day. Jas. 2 : 12 ; Eccl. 12 : 13, 14.

C.—Is a law by which no man can be judged. Col. 2 : 16.

M.—Is designed to secure to man the crowning blessing of entering through the gates into the heavenly city. Rev. 22 : 14.

C.—Is a law which is declared to be against us and contrary to us. Col. 2 : 14.

It is unnecessary to extend this list to any greater length. If any man can scale this multiplied line of defenses behind which the argument is entrenched ; if he can show that a law is at the same time in existence and not in existence, moral and ceremonial, perfect and imperfect, spiritual and carnal, for us and against us, abolished and not abolished, eternal and temporary, then his logic may essay anything. He can show that there is no difference in character between false gods and the true God, no difference in duration between a month and a century, no difference in color between white and black, no difference in illumination between daylight or darkness, or do any other impossible thing.

But it is claimed that this very law which we call moral has been abolished ; as,—

1. Luke 16 : 16 : "The law and the prophets were until John ; since that time the kingdom of God is preached." True, but this does not say that the prophets and the law ceased with John, but only that we have something additional now. Before John, law and prophets ; since John's time, law, prophets, and gospel.

2. Acts 15. This is usually referred to, to show simply that the Sabbath is not now binding. But it will be seen on examination that the enumeration leaves out other essential precepts, which all admit to be now binding. Hence the moral law is not the subject of this chapter.

3. Rom. 6 : 14 : "Not under the law, but under grace." This simply means that we are not un-

der the condemnation of the law, but under the favor of God, who grants us pardon through the sacrifice of Christ. But we are not, therefore, at liberty to break the law which condemns lying, stealing, killing, etc.

4. Rom. 7 : 1-6. In Paul's illustration here given, it is not the law that dies in any case, but the first husband. With this fact kept in mind, this scripture can never be tortured to testify for antinomianism.

5. Rom. 10 : 4 : "Christ is the end of the law for righteousness to every one that believeth." Very well ; but how about those who do *not* believe ? Think of that. "End," here, simply means "object," in the sense of design or purpose.

6. 2 Cor. 3 : "The ministration of death written and engraven in stones." To this our opponents usually add immediately, "was done away." But the passage does not so read. It was the "glory" of that dispensation which was to be done away, being swallowed up in the greater glory of this dispensation, as the light of the moon is swallowed up in the light of the sun. The quotation given above is elliptical. It means the ministration of that which was engraven in stones. A law and the ministration of that law are two things. See on this text, Clarke, Bloomfield, Alford, and Olshausen.

In conclusion we have only to say that between moral and ceremonial laws there is a difference which exists in the very nature of things,—a difference which no logic can confound, no chemistry destroy. There is a difference between oil and water, between daylight and darkness. A ceremonial law is not a moral law, and can never be made such. And we almost feel that an apology is due to the reader for even so brief an effort to prove so simple a proposition.

But some one may still say, I cannot see it so. Let us tell you, friend, what you need to cause you to see it : not stronger logic nor clearer argument, nor a greater amount of testimony, but a loving, obedient, loyal heart, which says to the Lord, Speak, for thy servant heareth ; show me the way, and I will walk therein, however heavy the cross or great the sacrifice.

CIVIL-SERVICE REFORM.

CORRUPTIONS in connection with the civil service of this government have reached such magnitude, that a "National Civil Service Reform League" has been formed, whose object it is to keep this subject before the people, and press it upon the attention of the public, till some reform shall be accomplished in this direction.

Through a committee, this League has issued an "Address to the Clergy of the United States," in which they make some startling disclosures of fraud, incompetency, and mismanagement. The early practice of this government was to make appointments for merit, and to remove from office only for cause ; but under what is called the "Spoils System," that is, that "to the victor belong the spoils," appointments and removals are made wholesale on purely political grounds.

A few figures copied from the address above named are sufficiently significant. Under the administration of Washington, the removals from office "were 9 ; by John Adams, 9 ; by Jefferson, 39 ; by Madison, 5 ; by Monroe, 9 ; by J. Q. Adams, 2 ; while under the spoils system the removals in the New York Custom House alone in five years from 1866 were 1,678."

The Presidency of this Republic controls the Federal patronage of 110,000 offices, and the committee insist that "a prize so great, an influence so powerful and centralized, and put up at short periods, would jeopardize the peace and safety of any nation." They continue, "No nation can withstand a strife among its own people so gen-

eral, so intense, and so demoralizing. No contrivance so effectual to embarrass government, to disturb the public peace, to destroy political honesty, and to endanger the common security, was ever invented."

If this view of the subject is a correct one,—and who can doubt that it is?—one of two conclusions must be admitted; namely, either a reform *must* be effected, for which there is little prospect considering the great odds against it, or the nation must fall into anarchy. Here, then, is another element added to the great mass of disturbing causes which will culminate in the "time of trouble such as never was," so clearly pointed out in the prophecy of Dan. 12:1. How rapidly are the signs fulfilling about us!

SUNDAY ITEMS.

THE Sunday question is still coming to the front all along the line.

In Ontario, by a decision of thirty years ago, it has been held illegal to ply ferryboats on Sunday. But the Court of Queen's bench in Toronto, Dec. 30, 1882, unanimously overruled the old decision, and declared that there is no restriction in that Province on the carrying of passengers by land or water on Sunday.

In Norristown, Pa., forty dealers in tobacco have signed an agreement to close their places of business on Sunday.

In connection with the movement to suppress the liquor traffic, there has been a vigorous effort put forth in Troy and Albany, N. Y., in behalf of Sunday observance. It is to be regretted that two movements, one the temperance cause, lying at the very foundation of the best interests of society, and the other representing a religious imposition saddled upon Christendom by the papal apostasy, should be inseparably linked together. S. D. Adventists can do no otherwise than call for a division of the question.

In Chicago, the Sunday agitation has been kept in quite a lively condition for some time, but the opinions of the majority of the people of that city were no doubt correctly voiced by an article which appeared in the *Chicago Tribune* of Dec. 3, 1882. It took the ground that Sunday should be a day of rest and recreation, with especial emphasis on the recreation. It advocated the Sunday newspaper, and entered some vigorous disclaimers against the Puritanic idea of confining the day to the perusal of religious books and a round of prayer-meetings, sermons, and other acts of worship. But it would leave every man to his taste, simply predicting that "in this enlightened age and free country, the attempt to interfere with any peaceable citizen for enjoying Sunday in a respectable way, must prove a ruinous and disastrous failure."

So we think, nevertheless, the attempt will be made, more especially with reference to the views and practices of those who observe the seventh day; and the "ruinous and disastrous failure" to that cause will come, when, not far in the future, God shall place the seal of immortality upon the brows of those who have been loyal to him, and visit with judgments never before experienced those who defy his will and oppose his people.

THE COMING REPEAL OF CALIFORNIA'S SUNDAY LAW.

DURING the late political contest in California, in which the Sunday question was so largely involved, it was quite readily inferred from the hostility of the Democratic party to the Sunday law, that, in case that party should win, the law would be repealed. As all our readers know, that party did carry the election by an overwhelming majority. And now the correctness of the inference in regard to the repeal of the Sunday law is

plainly foreshadowed in the following words from Gov. Stoneman's first message to the California Legislature:—

"For many years Sections 299, 300, and 301 of the Penal Code, commonly called the 'Sunday Law,' have been on our statute books. Under slightly varying forms, this law has been in existence in this State during the major portion of the past quarter of a century. Now and then spasmodic efforts have been made to enforce it, but without success. In every contest before the courts, the condition of public opinion has been shown by the fact that the law has been practically placed on trial, and not the particular defendant at the bar. In cases where the testimony adduced has been conclusive that the alleged offense has been committed, juries have almost uniformly refused to convict—a state of facts never before observed with reference to any other portion of our criminal jurisprudence. Such is the condition of the sections above cited. It is unwise to cumber the statute books with an enactment which experience has proven cannot be enforced. The result at the late election, by an emphatic indorsement of the attitude of the now dominant party on this important subject, makes our duty in the premises perfectly clear. We all concede that those sections of our codes which provide for certain holidays and non-judicial days are essential to happiness and health. The repeal of the Sunday Law will in nowise interfere with the permanency or effect of our civil legislation in the matter of a day of rest, nor is there any disposition to disturb those penal enactments which are intended to protect religious assemblages from all unseemly interference."

The *Signs of the Times* says that "several petitions have already been sent in against the repeal of the Sunday Law."

CONVENIENTLY NON-COMMITTAL.

R. W. CLARK, D. D., has been seeking, through correspondence with railroad men and others, to ascertain what ground might be discovered on which to base any expectation of the cessation of railroad traffic on Sunday. Upon this point he sought the opinion of President Arthur. Through his private secretary, the President gave the following elaborate exposition of his views on the question. He regretted that a press of public duties prevented him from saying more than to express his earnest sympathy with his correspondent's views regarding the subject upon which he wrote, and thanking him for his kind personal expressions. How much Mr. Arthur favors the stoppage of railroad trains on Sunday is still an open question.

MATTHEW 24.

(Continued.)

3. THE SAINTS GATHERED TOGETHER.

At the coming of Christ, as in Matt. 24, the elect of God, the saints of Christ, will be gathered "from the four winds, from one end of heaven to the other." Verse 31. This *cannot* be referred to the destruction of Jerusalem. Nothing occurred at that time to which it will possibly apply. Paul, speaking of the coming of Christ, mentions the same fact, as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2 Thess. 2:1. How did the Lord come to Jerusalem at the time of its overthrow? We are answered, "It was a figurative coming." If it was not literal and actual, what was the nature of the figure used? It is said that he visited the Jews in judgment; that Titus, or the Roman army, really executed the judgment upon the doomed city. Then the coming of Titus, or of the Roman army, is represented as the coming of Christ. Was it a fact, then, that the saints of God, the followers of Christ, from the four winds, were gathered together unto Titus, in that day? This must have been so if the coming of Titus represented the coming of Christ, or if Christ came figuratively in the person of Titus. It is as sure as the Scriptures are true

that the saints will be gathered unto Christ in the day of his coming; which did not occur, even in a figure, at the time of the destruction of Jerusalem; for the saints, instead of being gathered unto Christ, or to any person or thing which came to Jerusalem as his representative, were scattered from the city, fleeing from the presence of that which represented Christ! So absurd is that theory.

4. MAN OF SIN REVEALED.

The fact of Christ's coming, and the gathering of the saints at that time, being stated alike in Matt. 24 and 2 Thess. 2, proves that these chapters refer to the same time and event. We therefore in this connection notice a circumstance mentioned by Paul, as one to take place before the Lord comes. And to this point we call the special attention of all who deny the literal advent of our Lord. Paul cautions his brethren not to look for the coming of Christ until the man of sin is revealed. Who, or what, is that man of sin? Paul wrote this about eighteen years before Jerusalem was overthrown. What arose within those eighteen years which filled the outline of this prophecy? Nothing at all. The old and well-accepted view of the Reformers—the Protestants—that this man of sin is the "Sovereign Pontiff" of Rome, is every way reasonable, and, to produce a harmony of the prophetic scriptures, is unavoidable. Notice these points:—

1. Paul wrote only eighteen years before the overthrow of Jerusalem, but he looked forward to the future for the revealing of the man of sin. The elements were then already operating, but hindering causes had to be removed. Consequently, as he said, the coming of the Lord was not "impending" in his day.

2. It was not merely a sinful man to be revealed; there were many such then; "*that man of sin,*"—who legalizes and enforces sin, not merely one who breaks law, but one who overrides and breaks down law. Such has been the character of the Roman Pontiff. Many readers will remember his indictment on this point by Alexander Campbell, in his debate with Bishop Purcell.

3. Exalting himself above God. This he has done, not merely by assuming the prerogatives of God, but, by legislating on the law of God, which can be done only by a superior, in fact or assumed.

4. Claiming to be God. See the titles which have been given to, and assumed by, the pope; and most recently, the assumption of infallibility.

These, and other specifications of prophecy, have been fulfilled by the popes of Rome, and by no other. And we shall find that the proofs grow even stronger and clearer as we proceed. J. H. W.

(To be continued.)

OUR PRESENT DUTY.

THE utility of our tract and missionary work can no longer be questioned. Our faith places us in a different position from those around us. Our work is an aggressive one. Onward is our motto. It has been ordained of God that the truth shall prosper and bear off the victory. A hundred and forty-four thousand will be sealed with the seal of the living God. As the rays of light in early morning flit across the earth, increasing in strength until the sun reaches his meridian height, so will it be with the last message of mercy, until the whole earth is enlightened by the truth of God. The testimony of John is, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." In Rev. 14 an expression is used, showing the extent of the message. It is to go "to every nation, and kindred, and tongue, and people." Again, in Rev. 10 we read: "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The Lord designs that the inhabitants of the earth shall be warned of their approaching doom, as were the antediluvians before the flood. There are no influences that can be brought to bear against the work to prevent the fulfillment of the prophecy; but the living connection with God which would have saved the Jews from rejecting Christ at his first advent, is as necessary to those now connected with the work of God as it was to them. John exhorted the Pharisees to bring forth fruit meet for repentance, and not to say within themselves, "We have Abraham to our father," assuring them that God was able of stones to raise up children unto Abraham, and he would sooner do this, and cause them to shout forth his praise, than accept those whose hearts were unregenerated by his grace.

When the unbelieving priests refused to welcome Christ to the temple, and shout hosannas to the Son of God, little children fulfilled the prophecy which related to that event. Even so now the prophecies which relate to the triumph of the gospel of Jesus Christ will be fulfilled. Men are to run to and fro, knowledge concerning the truth of God will increase, and the light will be carried to all parts of the habitable globe.

Men and women are wanted at the present time to fill various positions in the cause of God. The tract society presents such a variety of labor that he who excuses himself from taking some part in the work of God is without apology. Had we the men and means to employ in it, the missionary work might be increased a hundred-fold. Larger plans could then be laid and carried out. How many of our brethren are seeking the things which are Christ's? How many are living with the end in view? How many are considering what they can do to help forward the cause of present truth? Not only means are wanted, but men and women also. "If there is one work more important than another, it is that of getting before the public our publications, which will lead men to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor."

Canvassers are wanted to sell our various publications. "Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let the light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness." These men should be earnest, active, vigorous workers. Many who are now looking for the coming of the Lord, and are keeping the Sabbath, will find in the day of Judgment that they have gone directly contrary to the light which God has given his people. The cares of the world, love of fashion, and the lack of religion, are turning the attention of many from the light and work of God.

For over a quarter of a century we have looked forward to the time when the Sunday question would be agitated, and laws would be enacted enforcing the observance of that day. The fulfillment of the prophecy concerning this movement was then looked forward to as one of the surest indications of the near approach of the time of trouble. We have lived to see that day, and God has gone out before us in every direction, preparing minds to receive the truth, and sustain it by large contributions of means. God will make his people responsible for neglecting to walk in the light, and not putting forth every effort in their power to carry it to others. An account must be rendered to God for every ray of light he has let shine upon our pathway, whether it has been improved as a means of advancement in the divine

life, or neglected because it was more agreeable to follow our own inclinations.

God has spoken to us by his Holy Spirit, urging us to bear some practical part in the closing work of the third angel's message. The work of canvassing for our publications, distributing reading matter through the mails and otherwise, and the various other means by which the attention of the public is called to the present truth, afford an opportunity for each one to take a part in the work. The *Signs*, our only pioneer sheet, should have its circulation increased by several thousand this winter. Every company of Sabbath-keepers in the country should feel the burden of this work, and unite their efforts for its accomplishment. The fact that so valuable and popular a book as the "Life and Epistles of St. Paul" is offered as a premium, should encourage hundreds of canvassers to take hold of the work for the time being.

It is impossible for the publishers to give canvassers sufficient remuneration so that they can afford to devote all their time to canvassing for the *Signs*, as in canvassing for "Thoughts on Daniel and the Revelation," but all can do something.

In selecting our premium, the moral wants of the people have been considered, rather than what would be most profitable financially. A few in every neighborhood where our brethren live should be induced to subscribe. Our brethren can use their influence among their acquaintances, and our sisters should recommend the book and paper to their neighbors and friends. In this way they will be gaining an experience themselves, while they will be placing in the hands of their friends a weekly paper which will instruct them in the things of God. S. N. HASKELL.

ESTABLISHED WITH GRACE.

"It is a good thing that the heart be established with grace." Heb. 13:9. Grace is God's favor to man. By it every trusting child of God is saved. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

God's favor toward man was manifested in its highest degree when he gave his beloved Son to the world to become a ransom for sinners. Who can estimate the infinite love God has shown, in this great sacrifice, for fallen man? How all our best efforts to do right sink into insignificance when compared with it. We make a very poor return for all his grace, even when we do our very best to serve him. Yet no one need be discouraged. The faintest whisper of the name of Jesus, coming from the penitent's heart, is heard at the throne of grace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

The throne of grace implies a kingdom of grace. There is, then, a kingdom of grace on earth, which is the gospel, or good news of salvation. It was set up as soon as grace was given to fallen man. Adam and Eve heard it in the sentence God pronounced against the serpent, to the effect that the seed of the woman should bruise his head. Abel felt its power to save when his offering, presented in faith, was accepted of God. Noah was a preacher of righteousness, and must have proclaimed saving grace to the antediluvians. Abraham had the gospel preached to him in the promise, "In thy seed shall all the nations of the earth be blessed." It was manifested in figure in all the offerings and sacrifices of the Mosaic age. As we pass from the shadow to the substance at the death of Christ, it shines forth with the brightness of the sun, and its rays of divine light penetrate to every part of the globe. Many people, from every na-

tion, have heard the sound of the gospel, believed it, and have been made to rejoice in its saving grace.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope." Titus 2:11-13. The grace of God separates from the world, and unites us to Christ. It bids us look and long for the "blessed hope," the second coming of our Redeemer. It has buoyed up the desponding heart, strengthened the drooping faith, and given courage to the fainting martyr, as the last ebb of life was flowing out of his tortured frame. "It is a good thing that the heart be established with grace." Those of the people of God who have been called to pass through trials, persecution, and suffering for Christ, have seen the benefit of having the heart established with grace.

The last days are described as perilous. The conflicts through which the people of God are to pass will be terrible. The sufferings they will have to endure will be severe. Yet with the heart established, the overcomer, while passing through all these trials, will hear the Lord saying, "My grace is sufficient for thee." What soul-inspiring words are these! How welcome they come to the heart bowed down with sorrow, bidding it look forward with joy to the "blessed hope,"—to the day of relief. God, on his part, has offered his grace to all; it is ours to accept and be saved. I. D. VAN HORN.

DOEG'S MISTAKE.

SOME three thousand years ago, Doeg, the Edomite, an overseer of Saul's flocks, flourished, making up the record of his life for the Judgment of the great day. With no one of us is life's record rounded out with only the greater, more important, and worthy deeds done, or words uttered. "For God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." It seems that it was characteristic of this man to make too free use of his tongue as a whisperer. Inspiration certainly affords one record of him of this kind, and to occasionally reflect upon this incident, with its consequences of wide-spread sorrow, bloodshed, and human butchery, might be profitable to all who would be "swift to hear, and slow to speak."

We allude to Doeg's act in bearing information to Saul of the hospitality shown David by Ahimelech, priest of Nob, while he was fleeing from Saul. The mention of this circumstance aroused the anger of the king, awakening the revenge of his heart, to which he gave vent in speedily passing the sentence of death upon Ahimelech and all his father's house.

The execution of a sentence so rash and revolting was too much for the king's footmen to comply with; and on their refusal to obey his mandate, Doeg is ready at the first summons with a merciless stroke to take the lives of fourscore and five priests.

But this does not abate the rage of the king in his fury. Quickly the city of Nob falls a victim to his anger. Men, women, and children, from the hoary head down to the unsuspecting child prattling in its innocence, and to the little one nestling upon the bosom of the mother,—all, with one exception, with oxen, and asses, and sheep, sleep in death together by the stroke of the sword. And who will be responsible for this?

Well did the psalmist speak of Doeg, "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue." Ps. 52:2-4.

A. S. HUTCHINS.

TELL IT TO GOD.

WHATEVER troubles thee,
Tell it to God;
All thy anxiety,
Tell it to God:
For ev'ry earthly grief
This is thy sweet relief,—
Tell it to God

That pain which none may know,
Tell it to God;
That word which grieved thee so,
Tell it to God:
Earth has no ready cure,
God's sympathy is sure,—
Tell it to God.

Hast thou impatient been?
Tell it to God;
Art prone through this to sin?
Tell it to God:
He knows thy weakness all,
Will help thee lest thou fall,—
Tell it to God.

Does care corrode thy life?
Tell it to God;
Art weary with the strife?
Tell it to God:
He says, "Bring all thy care
To me, to help thee bear,"—
Tell it to God.

Art grieving o'er thy loss?
Tell it to God;
Art sinking 'neath thy cross?
Tell it to God:
He can assuage thy pain,
He will with grace sustain,—
Tell it to God.

Whate'er may thee befall,
Tell it to God;
Thy grief or great or small,
Tell it to God:
To him bring each request,
In him find joy and rest,—
Tell all to God.

—W. W. Holloway, Jr., in N. Y. Observer.

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.

MINNESOTA.

GOOD THUNDER, JAN. 17.—The work in this vicinity still goes on. One more good family have just taken a decided stand for the truth, and we are confident that others soon will. We are now holding meetings in a school-house in an adjoining neighborhood, with a good interest. We hope to have a large place in the prayers of God's people.
E. A. CURTIS.
W. B. HILL.

MISSOURI.

LAWRENCEBURG.—I have just returned from a visit to this place, where I preached five practical discourses. The friends here are all firm in the present truth. Like all our new churches in Southern Missouri, they need instruction in regard to the tithing system; but they are willing, and will do their part if properly organized. The president of the Conference was expected at this meeting, also Bro. Wood, and the friends were much disappointed at not seeing them.

Providence permitting, I shall commence a course of lectures at a point nine miles north of Boliver the first Sunday in February. This is in the vicinity of my labors last summer.

I earnestly desire the help of God, that I may become a workman that needeth not to be ashamed.

For the next five weeks my address will be Polktown, Polk Co., Mo.
W. JONES.
Jan. 18.

PINEVILLE, JAN. 23.—Commenced meetings near this place the 12th. Directly after our meetings closed last month, two Baptist preachers came, and held meetings about two weeks. By representing that we were Mormons, and by making other false charges, they succeeded in making sad havoc among the little flock of commandment-keepers that had been gathered out at this place. Some that we had looked upon as our most substantial converts had been baptized by them, and had united with the Baptist church.

I felt deeply the need of help from God, as I attempted, as far as possible, to counteract the

bad influence that had been exerted. The leading Baptist minister had told the people that he would meet me when I came; but it was hard work to get him to come here, and when he did come, he backed out on every proposition. I told the people that he was afraid to defend his own doctrine, and this set them to thinking. As the result of the meetings, three families returned to their allegiance to the truth, and are ordering our periodicals and tracts.

Closed my meetings here on the 17th, on account of bad weather. Preached twice at Indian Springs on my way home. There are two families at this place that are in full sympathy with us.

We ask an interest in your prayers.

E. G. BLACKMAN.

PENNSYLVANIA CONFERENCE.

INDEPENDENCE, BEAVER Co., PA., JAN. 20.—We came to Pittsburgh from Corydon, and held the quarterly meeting with the few friends there. Bro. Armor, his mother, and his sister are the only ones in this great city who are trying to live the truth. These, with Bro. Shannon, were all who attended the meeting. They seemed very thankful for help, and expressed themselves as much encouraged. We trust their faithful labor will bear fruit, and that others will be added to their number.

After gaining what knowledge we could of this field, we decided to labor in the country this winter, and came to Independence, to the home of Bro. Shannon, and, assisted by him, arranged for meetings at a school-house about two miles from his house. At the second meeting, there were not seats enough for the people, and at subsequent meetings, although the traveling has been bad, and other circumstances unfavorable, the attendance has been good, and the desire to hear apparently the strongest I have ever seen. It is just to say that this seems to be owing to the thorough missionary labor of Bro. Shannon. Calls have already come in from adjoining neighborhoods. We feel very thankful to God for his love. As we have tried to humble ourselves before him, he has given some tokens of his presence, which bring joy to the heart. May we be wholly consecrated.
D. T. FERD.
L. A. FERD.

KANSAS.

AMBOY, ROOKS Co.—By invitation, I went to Happy Hollow Nov. 12, and held nine meetings. The interest was so slight that I thought it best to close. I commenced labor at Amboy Nov. 26. This place is sparsely settled, and the people are poor. The congregations were small, but the interest was fair. One family commenced to keep the Sabbath. Two persons were converted and baptized. A Sabbath-school was organized; and the prospect is fair for a small church there at no distant day. I expect to return in a few weeks. Hope that the friends of the truth will pray for me that my labors may be acceptable in the sight of God.
J. S. THORP.

SNOW HILL.—I have just commenced a series of meetings in this place. There are two Sabbath-keeping sisters residing here, who for several years have been asking for help. Bro. Carpenter, during a week's stay, held some meetings here. He was generally liked, and we find good-will and a willingness to investigate. We hope to see some accept the truth, who will be prepared to stand in the day of the Lord. I have obtained one subscriber for the REVIEW.

JAN. 20.—At our evening meetings the house is crowded, and as we visit during the day, we find a deep interest. I think I have never commenced a meeting under more favorable circumstances. My earnest desire is to do my work thoroughly and judiciously. I have taken up the prophecies and the advent. The people seem very free from prejudice, and willing to hear.
Remember us in your prayers.
L. D. SANTEE.

BRANTFORD, WASHINGTON Co.—I am still laboring with the Brantford church, and the Lord continues to add his blessing. Within the last three weeks we have buried four in baptism. Six have been added to the church, and the same number to the T. and M. society. This society has just been awakened upon the subject of T. and M. work, and has commenced taking twenty-two copies of the Signs. Our brethren had for some time been withholding the Lord's tithe; but they

concluded they would do so no longer, and, in harmony with this good resolution, brought forward \$60. If all our brethren would do as well, the cause would move forward with greater vigor than it ever has before.

The district quarterly meeting for Dist. No. 2 was held with the Brantford church. We were in attendance, and spoke Sabbath afternoon. The Lord gave freedom. Many hearts were touched. The good Spirit of God came very near during our business meeting. There has been a debt hanging over this T. and M. district for about seven years, and on this occasion, after a strong appeal for means to liquidate this debt, the brethren and sisters came forward with their offerings in money and pledges, until there was more than enough to pay the debt. This was double the amount we expected to raise. The Lord will, no doubt, pour them out a blessing for their generosity.

Brethren, pray for us, that the good work may continue.
WILL D. CURTIS.

NEW JERSEY.

CAMDEN.—In company with Eld. Haskell, we came to this place Friday, Jan. 19, to visit the church here. Camden is a city of about forty thousand inhabitants. It is situated just across the Delaware river, opposite the city of Philadelphia. This church has passed through peculiar trials, and yet a small company stand firm, and have apparently made some progress since our visit here a year ago. We obtained three renewals on the REVIEW, three full subscribers for the Signs, five for Good Health with premium, and one for the Instructor with premium. Sold \$8.50 worth of "Early Writings."

The time on Sunday was devoted mostly to the consideration of the missionary work. Bro. Boynton, the director of this district, was present. He has for two or three weeks been canvassing for the Signs, and has secured sixty subscribers,—some for one, two, or three months, and quite a number full subscribers with the premium. As he related his experience in securing these, an interest was awakened in the hearts of nearly all to try to do something. Eld. Haskell's words of counsel and encouragement were especially appreciated by the brethren and sisters. The ordinances were celebrated, and we left the company feeling encouraged.
D. A. ROBINSON.
Jan. 22.

OHIO.

AMONG THE CHURCHES.—Since our camp-meeting, I have been laboring among the churches in the district assigned me. Baptized three at Newark and four at Delaware. Two were added to the Waterford church. At Pine Grove, organized a T. and M. society of eight members. Sold upwards of \$30 worth of books, and obtained several subscribers for our periodicals. Have obtained pledges to the tent fund to the amount of \$262. I have also given a series of health and temperance lectures in each church in the district, except one. Expenses have all been met.
A. M. MANN.
Darlington, Jan. 18.

RICHMOND CENTER.—Our meetings here Dec. 21-25, were good. We celebrated the ordinances, and some not of our faith were moved to tears as they felt and saw the influence of the Spirit of God in fulfillment of the promise: "If ye know these things, happy are ye if ye do them," and expressed their conviction that we were right in obeying the precept of Christ given in John 13: 13-16.

YOUNGSTOWN.—Here we spent the last Sabbath and Sunday of 1882. It was the second time we had met with this company since its organization. Three had given up the truth; yet we were encouraged by seeing most of the company strong in the faith. They have a prosperous Sabbath-school, and are paying their tithes, doing something in the T. and M. work, and endeavoring to walk in the light.

AKRON.—We were at this place Jan. 5-11. Two or three are halting at "Kadesh-barnea," though before them is the Canaan of promise. Oh, how sad that any should turn toward "Barnea, the desert waste"! Our meetings were excellent. The most of the church are growing in the truth. We enjoyed a sweet season in celebrating the ordinances. This Sabbath-school is growing in interest and numbers. Nearly all pay tithes. We organized a T. and M. society. All are anxious to help forward the good work.

PENINSULA.—Our meetings here Jan. 12-15 were good. Two were received into full fellowship with the church. Here and at Akron we spoke to the temperance people, using Dr. Kellogg's charts. A good impression was made, and an invitation was extended to repeat the lecture at our earliest convenience. R. A. UNDERWOOD.

AMONG THE CHURCHES.—After closing our meetings at Spencer, we returned to West Salem, where we held three meetings, three more deciding to keep the Sabbath.

Jan. 6-10, we were with the Troy church. The ordinances were celebrated, the election of officers was held, and all branches of the work were considered. One was received into the church. This church is in a prosperous condition. Brotherly love prevails, and there is a willingness on the part of all to do their duty to the cause. The Lord seemed near during these meetings.

Jan. 11-15, we were at Norwalk. Stormy weather kept some from attending the meeting on the Sabbath. This society has been passing through trials which will develop the true metal. We cannot yet say that the church stands where it ought, but we think we see omens of good. Officers were elected for the coming year, and the ordinances were celebrated. One was added to the church.

We firmly believe that where the Testimonies in reference to paying tithes, missionary work, simplicity of dress, etc., are not heeded, the blessing of God cannot come.

We shall now labor in new fields for awhile.

We ask to be remembered at the throne of grace.

G. G. RUPERT.
D. E. LINDSEY.

CANADA.

CHATHAM AND BELLEVILLE.—After the General Conference at Rome, N. Y., I spent a few days in Battle Creek. On my way home, I held some meetings in the Province of Ontario.

At Chatham and vicinity, where, a few years ago, some tent labor was bestowed and several embraced the truth, I found no one keeping the Sabbath precept. Four or five from thirty to fifty miles away are still firm in the truth. I arranged to have the tent, which had been left there, shipped to another point in that province, with the expectation of using it the coming tent season.

At Belleville, I held five meetings. In that city there are two families who keep the Sabbath, and they greatly appreciated the word spoken. In the first meeting, on the Sabbath, they said that they had never enjoyed such a happy day. Several of the neighbors attended, and some were convinced that we had the truth on the Sabbath and on the advent. A preacher heard me gladly, and spent one day with me.

Belleville is a central point in the upper province, and we are willing to help start the work there and in the vicinity of that city; and we hope and pray that the Lord may open the way in that direction, as it shall please him and be conducive to the furtherance of his glorious cause.

STUKELY AND BOLTON.—Since I have reached home, the Lord has drawn very near to us by his Spirit in our meetings in Stukely and Bolton, P. Q. I believe that there are great blessings in store for us. A. C. BOURDEAU.

VIRGINIA.

SOLILOQUY, SHENANDOAH Co.—The quarterly meeting here was held Jan. 6, 7. God blessed us in our gathering together. The brethren and sisters have made great advancement in the cause in the last year, and we have reason to rejoice on account of the unity of spirit that prevailed during the meeting. They are reading the Testimonies more than they were heretofore, and there has been a marked improvement in the paying of tithes since Bro. Huffman has been with us. The tithe, at this meeting, amounted to \$84.83.

Mt. ZION, PAGE Co.—On the 13th and 14th of January, the quarterly meeting was held at this place. Owing to the inclemency of the weather, some of the brethren and sisters could not be with us, but those that did make the necessary sacrifice to come, were richly blessed of the Lord. The prayer and social meeting was excellent, and the ordinance meeting was one that will long be remembered. On first-day we had a business meeting, and officers of the church were chosen. Harmony prevailed throughout the meeting. The

tithe at this place is double the amount paid last quarter,—\$26.78, to which add \$84.83, tithes at Soliloquy, and we have the sum of \$111.61. The tract and missionary work was also considered, and donations were made. Five copies of the *Signs* will be taken at this place for the next year. The brethren in the ministry were present, and all rendered valuable aid.

Bro. Huffman will now go to his field of labor near Winchester, Va., and I expect to labor near Hagerstown, Md., again. Brethren and sisters, ever remember us at the throne of grace.

HENRY A. RIFE.

WISCONSIN.

DEPERE, SNIDERSVILLE, AND PULCIFER.—Since last Christmas I have labored most of the time among the Scandinavians, and God has blessed the effort.

While doing missionary work at Depere, I found some Norwegians who had had more or less of our reading matter, and seemed to be well pleased with it. At their invitation, I held a meeting with them in the Methodist church. They were very friendly, and kindly invited me to call again, when their house of worship would be open for further meetings. As I had appointments elsewhere, I had to leave them for the present.

I also called on the little company at Snidersville, and held a few meetings with them. Though this is a small company, the brethren try to sustain their Sabbath-school. God is in such work. "Fear not, little flock."

Jan. 8, went to Pulcifer, and spent five days with the Scandinavian church there. God was present by his Spirit, and we enjoyed good meetings. Difficulties have existed in this church for some time; but as the spirit of Christ gets into the heart of the fault-finder, all feelings of enmity melt away. Quite an outside interest was manifested. One lady who lately came to this place from Chicago took hold of the Sabbath of the Lord. Hope others will ere long.

Have sold \$12.50 worth of books. Am now on my way to St. Croix Falls, Polk Co., Wis., where I expect to spend some time in a new field. My desire is to be willing and obedient, that I may eat the good of the land. H. R. JOHNSON.

IOWA.

LOGAN AND DUNLAP.—I attended the quarterly meeting at Logan, Harrison Co. The Lord was with us by his Spirit. The enemy had been at work in this church, but at this meeting harmony was restored, and the ordinances were celebrated.

On the 13th and 14th of January, I met with the church at Dunlap. Peace and harmony prevail here, and we had a good meeting. Seven united with the church. The ordinances were celebrated. J. BARTLETT.

Mt. PLEASANT, HENRY Co., JAN. 17.—Jan. 13, 14, attended the district T. and M. meeting held at Mt. Pleasant. Found a good degree of unity existing among the brethren. The report of missionary labor showed an increase over that of the preceding quarter; yet all felt that the work demands a greater earnestness than we have ever before shown in it.

After considering the wants of the cause as presented in the recent appeals through the *Review*, it was recommended that each member of the different churches in our district pay \$1.00 during the present year to the Publishing Association. Each member present heartily responded to this suggestion, and the sum of \$35.00 was at once pledged, and about one-half paid. We hope every member in the district will be as willing to assist in relieving our beloved institution from its financial embarrassment. To some who love the cause this will seem too small a sum, and they will doubtless desire to multiply it many times, which will be their privilege. To others, who love self or the world more than the truth, \$1.00 may seem to be a large sum to expend thus, but we trust none in our district will for this reason diminish it. If there are any too poor to pay this one-third of a cent a day, let those more able make up the deficiency. At our meeting, children and those who were not members of the church pledged several dollars. If all in our district shall acquiesce in this action, our little donation will reach the sum of \$110 or \$120. This move struck the minds of some so favorably that

the following resolution was adopted, to be furnished the *Review* for publication:—

Whereas, In view of the wants of the cause as presented by the recent appeals in the *Review*, we have, at this quarterly meeting of Dist. No. 4, Iowa, recommended that each member of the churches in our district should pay \$1.00 as a donation to the Publishing Association during the present year; therefore—

Resolved, That we invite our sister churches in the State to unite with us in this move or in a similar uniform action, to the end that the cause of God may be relieved from its present indebtedness.

Think of it, brethren! Our donation in the State will amount to \$1,450. Will not God accept the offering, and bless us in proportion to our liberality? IRA J. HANKINS.

MICHIGAN.

LOCKWOOD, JAN. 23.—We came to this place Dec. 25, and have given twenty-four discourses here or in the vicinity. Lockwood is on the line of the Grand Rapids and Indiana Railroad, between Cedar Springs and Sand Lake. The people have a desire to know for themselves in regard to the truths which we teach, and so turn out well, nearly filling the house every night. We are now presenting the Sabbath question, but as yet have met with no serious opposition.

T. S. PARMELEE.
GEO. O. WELLMAN.

DOUGLAS, ALLEGAN Co.—I spent Sabbath and Sunday, Jan. 13, 14, with the church at Douglas. The weather was severe and stormy, but nearly all of the church were in attendance. I gave notice that I would speak on the subject of "Spiritual Gifts" on Sunday evening, and on that occasion the house of worship was well filled, and all gave good attention to the word spoken. Plans were inaugurated which will secure greater activity in the missionary work; the church propose to put some of our publications in every family residing within the six miles square covered by their township, unless there shall appear to be good reason for failing to do so.

The sum of \$120 was raised by subscription for the reserve fund of the State. This was a liberal donation for the church at Douglas. If all our churches in the State would do as well in proportion to their numbers and means, the State fund would be made up in a very brief space of time.

In company with Bro. M. M. Ruter, who is attending me at present, came to Battle Creek to attend to important matters of business on Jan. 17. This will explain the reason why I did not fulfill my appointment at Leighton, Allegan Co., Mich. W. H. LITTLEJOHN.

AMONG THE CHURCHES.—Since Dec. 1, I have visited the church at Allendale twice. The friends there are working their way steadily along, gaining in Christian love and fidelity to the cause of God. All are now taking the *Review*, *Signs*, and *Instructor*, and we hope that soon every family will have *Good Health*. Dec. 3, we organized a temperance society, which held its first meeting Jan. 7, 1883, with marked success.

Dec. 16, 17, met with the church at Shelby. They expressed their desire to follow the plain Testimony recently given, and advance with the light. Spoke to a large and attentive audience in the Congregational church, after which we repaired to our own house for a business meeting. Some means was raised to liquidate the church debt. This debt has since been met, and they will have \$30 left for repairs. A health and temperance club was organized. Brotherly love was manifested by a liberal donation to an afflicted brother who is one of our faithful T. and M. workers.

Dec. 19-22, was at Twin Lake. Held two meetings, with a fair attendance considering the stormy weather. Dissensions have made the church here almost helpless, but a few are trying to rise above discouragements and be faithful to God. We trust there are brighter days before them.

Dec. 23, 24, met with the church at Fremont after an absence of nearly a year. Considerable change has occurred in consequence of some of the members moving away, and a material loss is felt; but those that remain, by being more faithful, may strengthen the work, and move on to certain victory. Here we organized a health and temperance club, all signing the teetotal pledge and becoming full members. We were glad to see those who had previously joined the Good Tem-

plars transferring their interest to our society, which works under a banner unfurled to the world, bearing the light of the third angel's message.

Our district quarterly meeting was well attended, and partook of the good spirit of our State T. and M. meeting. Considerable disappointment was expressed that the minister in charge of the district was not with us, but we were highly favored in having the presence and material help of Sister Owen. Noble responses were made to the call for a T. and M. reserve fund. Over a thousand dollars and a gold watch were prospectively laid upon the altar, mostly by the Wright church. We trust that all the churches in our district will manifest the same spirit of sacrifice. The Lord is soon coming. Now is the time to demonstrate our faith by good works. Canvassers were appointed to work with our periodicals. Eighteen names were taken for *Good Health*.
MRS. E. B. LANE.

Our Tract Societies.

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

THE CRUCIFIXION.

"There they crucified him, and the malefactors." Luke 23:33.

As it was in Bethlehem,
"In the inn no room for them,"
So forever has it been;
Room for suffering and sin,
Room for passion, room for vice,
Room for human sacrifice,
Room for hatred, room for pride,
Room for falsehood to abide,
Room for masters and their slaves,
Room for battles, room for graves,
Room for selfishness and greed,
Room for broken hearts to bleed;
But for Truth, and Love, and Grace,
In the world was found no place;
None for Him who came to save,
But Golgotha, and a grave.
Room at last, ye angels, see!
Room is found on Calvary;
Room for jagged nail and spear!
Room for groans! O Heaven, hear!
Room for blood and ghastly wounds!
Room for grief that has no bounds!
Room for Jesus on the tree!
Room to die in agony!
Let the sun refuse to shine
On the Sufferer divine;
Wrong has triumphed over right,
Darkness over Heaven's light.
Rend, ye rocks, ye mountains, quake!
From your dust, ye saints, awake!
For in Joseph's rock-hewn tomb
Man's Redeemer lies in gloom.
Long and dark the night must be,
Who beyond its shade can see?
Faith, the legacy of ages,
Hope, inspirer of the sages,
Star that led from Orient lands,
Advent song of angel bands,
Promises to prophets made,
In a sealed tomb are laid.
Grace is spurned and God blasphemed;
All of which the ancients dreamed,
Poets sang in verse profound,
Men have trampled to the ground,
Yet no wrath of God awakes,
Ne'er a sound his silence breaks;
Patient and forbearing still,
Love controls his dreadful will;
Day for them is calm and fair,
Still they breathe the fragrant air,
Draw their food from land and main,
Whose Creator they have slain.
Beautiful the moon of night
Pours for them its silver light;
Freighted clouds on snowy wings
Store for them refreshing springs.
Oh, the wondrous love of God!
Like the ocean, deep and broad;
Patient and forbearing still,
Mercy holds his fateful will;
His dread hand he lifteth not,
From his book their names to blot,
Though his Son they've crucified,
Spurned his gift, his grace denied.

—From "The Rejected King," soon to be published.

A RETROSPECT.

BY MRS. VIOLA FISH.

ANOTHER year's work for the Master is ended. Thousands of pages of tracts and papers have been distributed and read; thousands have heard the warning of the third angel's message, and the glad tidings of the coming kingdom; the good seed has been sown, and the prayers, and tears, and efforts of thousands of faithful workers in the Master's vineyard have been recorded in Heaven.

While perhaps we may not know the extent of the good that has been done,—may never know in this life,—we remember that the leaves that we have scattered contain the precious truths found in God's holy word; and he has said, "For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11. And we also remember that one may plant and another water, but God alone giveth the increase. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." *Zech. 4:6. Oh, we have much reason to be encouraged when we think of the "joy in Heaven over one sinner that repenteth," and remember the promise that "they that turn many to righteousness shall shine as the stars forever and ever."

ANSWER IT TO YOUR OWN CONSCIENCE.

WHICH will you do? Will you go forward in laboring and giving for the grand work of missions; or will you retreat in the face of the grandest opportunities that were ever opened before the church? In the past years the good seed of the kingdom has been widely and plentifully sown; will you now stay your hand in the reaping time? Foundations have been laid broad and deep; shall anything hinder now the uprearing of the glorious structure of the temple of the Lord? Shall one opportunity be slighted or lost? Will you permit another to step in and take the crown forfeited by your own willful blindness or close-handed covetousness? O Christian, think of the exalted honor of being a co-worker with God to hasten the coming of his kingdom in all the earth. This is pre-eminently an age of activities and rapid movement,—an age which demands that we shall be both prompt and generous. See, everywhere, the white fields. Read your opportunities. They are also your duties. What is your response?

QUIET WORK.

QUIET work is likely to be undervalued. People have hardly yet learned that it is the lightning, and not the thunder, that strikes. A brass band in the street attracts more attention than all the choirs in the churches. Christ said that the Christian should let his light shine; he did not say that he should let his own boasting, or that of his friends, be heard. . . . The inspired writer of Ecclesiastes says that "the words of wise men are heard in quiet," and Paul exhorts, "That ye study to be quiet." The loudest voices do not speak the wisest words. Be anxious rather that your work should be approved in Heaven than talked about on earth.—S. S. World.

LIVING FOR OTHERS.

LIFE is the gift of God, and how much better for us if we would regard it so! This world is a vast field for usefulness. We can either labor for our own happiness or to promote the happiness of others. How much grander it is to live for others than for ourselves. We are only happy when we see happiness playing around us. The mind is never at rest. It is ever grasping after what it scarcely ever attains. When we see others happy on account of some small deed of our own, we are glad to feel how sweet it is to live for others.

A mere word, which will not cost us much, may cheer many a wanderer on his way in this world. How sometimes a single tear will serve to help others bear their sorrows! What is most needed is sympathy—sympathy for the outcasts, for the broken-hearted. When all seems dark around us, and we are overwhelmed with sorrow and gloom, how beautiful and helpful to have kind words spoken, and a helping hand outstretched! They almost bring the beautiful sunshine back again. Had our Saviour while upon earth lived for himself, what a difference it would have made to the world. But he lived for others. His last command was for others. Had he considered his own happiness, he would not have suffered the cruel death on the cross. This world is too cold for many people. Many a youth would have been saved from a disastrous life had the

voice of sympathy been spoken in his ear in season. People sink because no hand is stretched out to save them. And it is a thousand times more blessed to help others than to live for ourselves alone. Let us try to live so that we may shed continual rays of sunshine into the lives of those around us. We shall not live in vain.

Live for something, be not idle,
Look about thee for employ;
Life for thee hath many duties,
Labor, and the fruits enjoy.

—Christian at Work.

CHRISTIAN GIVING.

SEED must be buried in order to the quickening of its germinal power. It must die before it can live anew. It must be put utterly out of sight before it can appear to its best advantage. If we would keep the seed before our eyes in a glass case, because it is so pretty to look at, we cannot expect any crop from it. So, also, it is in all unselfish and trustful giving or doing. That which is on the surface, in plain sight, is superficial. Not unless our giving includes the burying of our gifts out of sight, in putting them where they become as dead to us, is there a germ in it of the best good to our own souls.—S. S. Times.

—According to the *Missionary Review's* tables, the Foreign Missionary Societies of the world show a gain of 308,643 communicants in the past year. They spent a little less than eight and a half millions of dollars. The home churches could not show a corresponding increase for their outlay.

—It is estimated that the number of schools at present connected with the various foreign missions exceeds 12,000. The Bible has been translated into 236 languages and dialects, while its circulation during the past eighty years has reached an aggregate of 148,000,000 copies.

Our Casket.

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

—Love the Scriptures, and wisdom will love thee.—*Jerome*.

—Holiness is not to be measured by perfect joy, but by perfect resignation.—*Mrs. Fletcher*.

—There are more people who can forget themselves, than govern themselves.—*Ruskin*.

—Feebleness of means is, in fact, the feebleness of him that employs them.—*John Foster*.

—The light of friendship, like phosphorus, is seen most plainly when all around is dark.

—Character is higher than intellect. A great soul will be strong to live as well as strong to think.—*Emerson*.

—If you have any faith, give me a share of it! Your doubts you may keep to yourself, for I have plenty of my own.—*Goethe*.

—Labor, dream, endure, aspire,
Give your lives as Heaven sees best;
Struggle, conquer, work, and rest.

—*Mulock*.

—It was well said by Confucius, that a man's character is decided, not by the number of times he falls, but by the number of times he lifts himself up.

—To suffer afflictions *with* the people of God may often be a source of happiness and joy; but to suffer affliction *from* the people of God—that's where the rub comes.

—Seek to love nothing out of God. God remakes a broken heart, and filleth it with love. He cannot fill a divided heart. Bring all things, as thou mayest, nigh to God; let them not bring thee away from him.—*Dr. Pusey*.

—Where the peace is that Christ gives, all the trouble and disgust of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon the tiles to him who sits within the house at a sumptuous banquet.—*Leighton*.

News of the Week.

SUNDAY, JAN. 21.—The destruction by fire of almost an entire business block in Nashville, Tenn., involving a loss of \$100,000, is reported this morning.

—An explosion in the great powder works at West Berkley Station, near Oakland, Cal., resulted in killing 50 Chinamen.

—An attempt was made to burn a 6-story building in New York city, used for offices, stores, and dwellings, by firing it near the principal exit, but the fire was discovered before it had made much headway.

—According to the reports received, the weather yesterday and to-day is the coldest experienced in years, and the thermometers give the temperature at from 10° to 40° below zero in different sections. Railway travel is much retarded, and it is thought that the loss in live stock will be severe.

—Yesterday morning, an accident occurred to the Southern express train near Tehocapi, Cal., by which 21 persons perished, 11 being burned beyond recognition or shockingly maimed, and a number were injured.

—The death of Prince Charles, brother of the German Emperor, occurred to-day. He was 82 years of age. His death casts a gloom over the city of Berlin, and particularly affects the aged Emperor.

—The cabinet changes effected by Mr. Gladstone before leaving England for Southern France, have been received with favor. The Premier's health is improving.

—One Farrell, an informer, has given evidence against several men at Dublin, charged with conspiracy to murder. He stated that an inside ring in the Fenian society, known as the Assassination Society, take it upon themselves to remove obnoxious officials. He detailed attempts to murder ex-Secretary Forster, and pointed out the parties implicated in the assault upon Juror Field. The Dublin correspondent of a London journal thinks the identification of the Phoenix Park assassins by the informers will be impossible, as the conspirators charged with the murder of officials were in great part unknown to each other.

—During a dense fog last Friday morning, the steamers *Cimbria* and *Sultan* collided in the German Ocean, the former sinking almost immediately. The crew and passengers of the *Cimbria* numbered 497, and the loss of life was great. Only 72 persons are known to have been saved.

MONDAY, JAN. 22.—Mr. Polk, the defaulting treasurer of Tennessee, has been arrested, and is held to bail for \$100,000.

—It is stated that a leading spiritualist of Charlotte, Mich., has attempted the murder of his wife, under an alleged inspiration from Heaven. The terrible deed was prevented, and he is now in an insane asylum.

—At Montello Station, on the Central Pacific Road, 166 miles west of Ogden, Utah, early yesterday morning a band of mounted and masked men seized the section men, waited for the eastbound express, and upon its arrival side-tracked the engine. Their attack on the express car was frustrated by the agent, and after about 30 shots had been exchanged, the robbers fled. No one was killed or injured.

—Revolution is the order of the day in Ecuador; and just now the revolutionary party is triumphing, having gained a hard-fought battle.

TUESDAY, JAN. 23.—Near Cumberland, W. Va., three coal trains consisting of 69 cars became unmanageable while descending a grade, and jumped the track falling a distance of 100 feet down a steep hill. Seven dead bodies have been taken from the wreck, and 8 persons are missing, who, if living, are in danger of freezing.

—Deaths from starvation have occurred in Inismurray Island, on the northwestern coast of Ireland.

—In the Philippine Islands a disease has appeared which proves fatal in a few hours, but it is not believed to be contagious.

WEDNESDAY, JAN. 24.—The ex-Empress Eugenie has just visited Paris, as she affirms to express sympathy with the wife of Prince Napoleon, who is still imprisoned on account of his manifesto. Her visit caused some excitement, a great deal of speculation, and a panicky state of the Bourse, or exchange, although Eugenie declared that the event was of no political significance.

—The central portion of Nicoleff, Russia, has been consumed, some persons perishing in the flames.

—Davitt, Healy, and Quinn have been declared guilty at Dublin of using seditious language, and must go to prison for six months or furnish bonds for their good behavior.

—The Delaware and Hudson coal mine has caved in at Wilkesbarre, Pa., and a number of houses have settled, the inmates flying for safety. Surface cracks are plentiful, and it is estimated that the grade of 20 acres has been considerably lowered.

THURSDAY, JAN. 25.—More arrests are pending in Ireland. It is stated that important evidence has been obtained in regard to the perpetrators of outrages the last two years in the west of that country. The police anticipate the capturing of all members of the organization which promoted the crimes, and also of the persons concerned in the murder of Lord Mountmorris.

—The court festivities in honor of the silver wedding of the Crown Prince and Princess of Germany, which occurs to-day, have been abandoned, on account of the death of Prince Charles; but the streets are decorated, and they have received numerous visits of congratulation.

—Low water in the Genesee river has necessitated the stoppage of some mills, throwing many persons out of employment.

—A hurricane in the vicinity of Limerick in the west of Ireland wrecked houses and did much damage to shipping.

—The Criminal Court Grand Jury of St. Louis has made a special report, stating that 80 per cent of the crime and pauperism of the city is attributable to the saloons, and recommending that the minimum license of places where whisky is sold be fixed at \$1,000, and that wine or beer dealers be taxed \$500.

—The Bills Committee of the French Chamber favor the expulsion from France and all its colonies of all members of families who reigned in France, depriving them of political rights, and making them ineligible to hold positions in the army. A violation of the law is fixed at from 1 to 5 years' imprisonment.

FRIDAY, JAN. 26.—A fire in the Milwaukee Female College, at Milwaukee, Wis., damaged the building to the value of about \$10,000; insurance, \$15,000. The 60 lady students escaped unhurt. At a fire in a factory in the evening, four firemen were injured, one of them fatally.

—In a furious gale in England which wrecked houses and injured shipping on the coast, one schooner went down, with all hands on board.

—A fire at Buckhaven, Scotland, throws 400 men out of employment.

—The London *Times* of to-day says editorially: "It seems probable that the Duclerc Cabinet will be beaten in the Chamber of Deputies on Monday. The most remarkable feature of the crisis is the rapidity with which Frenchmen of all conditions have begun to despair of the republic. The discouragement does not yet show itself in the newspaper press. It would be rash to suppose that because the Republicans are disheartened the republic is doomed. It is on trial, but it has the strength to survive many mistakes."

—In the lower house of the Illinois Legislature, bills have been introduced to prohibit gambling in stocks, grain, provisions, etc., and affixing a penalty; and for regulating saloons, making the minimum license \$500.

MISCELLANEOUS.

—The Czar has signed a decree abolishing all secret societies in Russia.

—The anthracite coal shipped from Pennsylvania the past year was 29,120,000 tons.

—It is said that the Chinese Minister at Washington owns silk and satin clothing valued at \$150,096.

—Dispatches from Moscow, Russia, state that persons are daily found in the streets there frozen to death.

—A man in the uniform of a general officer penetrated to a room in St. Petersburg, where secret military plans are kept, and had nearly finished copying one when arrested.

—The growth of Minneapolis, destined to be the great manufacturing city of the Northwest, is somewhat surprising. In 1881, 2,631 structures were erected, at a cost of \$19,125,000.

—Of 42 principal rulers in the world, Emperor William of Germany is the oldest, 86, and Alfonso of Spain the youngest, 25. The pope is 73, Alexander of Russia, 31, and Victoria 63.

—It is stated that the annual yield of cotton seed in the South exceeds 3,000,000 tons, most of which is wasted, though it is capable of yielding products of the value of \$72,000,000 a year.

—Japan is about to adopt the American system of railroad-building, and has organized a union steamship company, with a capital of \$8,000,000, to develop the trade of the empire.

—The assessed value of property in Winnipeg, the capital of Manitoba, north of Minnesota, has increased within a year from \$9,000,000 to \$30,000,000, and its population from 12,000 to 30,000.

—The False Prophet of the Soudan has turned up again. His troops are reported to have had a battle recently with 500 Egyptian regulars, in which half the latter were killed, and the remainder taken prisoners.

—Lady Florence Dixie has contributed £5,000 for the relief of the sufferers in the west of Ireland, and this sum has been so expended as to enable 20,000 persons to preserve the homes which they would otherwise have been deprived of.

—There is food for thought in the fact that the three States—Maine, Kansas, and Iowa—that have constitutionally prohibited the liquor-traffic, are the States where there is the least illiteracy. Multiply schools, and so shut up the grogeries.

—Georgia's newly-elected Governor, Alexander H. Stephens, has pardoned or commuted the sentence of 49 penitentiary convicts, including 12 murderers. The Governor of Kentucky has long turned the sentences of the criminal courts into a farce by his wholesale pardon of outrageous offenders.

—It is stated that since the sand-hills about San Francisco have been sown with the wild lentil, the sand-storms,

hat formerly were so distressing, have been prevented. The city is also said to be freer from high winds, fogs, and sudden changes, than formerly, and earthquakes are less in number and violence.

—The Indiana State Bureau of Statistics has published some significant figures relative to the criminal cases tried in Marion county, that State, for the year ending Sept. 1, 1882. It appears that during the year there were 5,021 criminal convictions in the county; of these crimes, 3,119 were directly or indirectly caused by liquor, the cost of conviction amounting to \$37,500.44. Other public expenses due to the same cause, \$41,932.96, making the total cost of crime resulting from the use of whisky during the year, \$79,433.40. This is quite a bill for one county to pay for giving its citizens the privilege of debasing themselves.

—The London *Times* says: "The scheme formulated by the Egyptian Government, approved by Lord Dufferin, and transmitted to the Foreign Office, proposes that the Khedive shall have a council of 12 responsible ministers, and that a legislative council of 14 members shall be formed, half of whom shall be nominated by the Khedive and half be chosen by the system of double election, such as that for which abundant precedents exist in the American Constitution and others. An elective assembly of 44 members is also proposed, to be convened occasionally to discuss special subjects. The latter will not participate in legislation, but will assist legislation by giving a voice to classes hitherto inarticulate. The initiative of legislation rests wholly with the Council of Ministers, but its projects must be submitted to the Legislative Council before becoming laws. In the event of irreconcilable differences between the two bodies, the decision will probably be left to the Khedive."

—The Yellowstone Park in Montana Territory consists of nearly 4,000 square miles, and contains some of the sublimest scenery in America. The same causes which make its scenery sublime, and have thus far rendered it a safe refuge for the great game which has almost disappeared from the plains, make it almost useless for any other purpose than that of a national park, for which it has been wisely reserved. There is very little arable land in it, and if it were left open to settlement, it would not be settled. But it would be overrun by hunters, whose only aim is to kill the greatest head of game in the shortest time, and who would in a few years exterminate the great game of which the Yellowstone region is now almost the only asylum. The act reserving the park provides that the Secretary of the Interior shall provide against the wanton destruction of game, and against its capture or destruction for the purpose of profit. Governor Crosby of Montana has written to a member of the Congressional Committee on Territories, urging that measures be taken to protect the game within the park itself, and requesting that if necessary troops be called upon to enforce this regulation. General Sheridan, who reports that not less than 2,000 elk were slaughtered within the park last year, joins the Governor in recommending the adoption of protective measures.

Obituary Notices.

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

AT THE END.

My soul is full of whisped song,
My blindness is my sight;
The shadows that I feared so long
Are all alive with light.
The while my pulses faintly beat,
My faith doth so abound,
I feel grow firm beneath my feet,
The green, immortal ground.

—Alice Cary.

PERKINS.—Died of consumption, Dec. 24, 1882, at her mother's residence in Fairgrove, Tuscola Co., Mich., Ellen Perkins, aged twenty-four years, ten months, and eight days. Before falling asleep in Jesus, Sister Perkins gave full directions in regard to her burial. Words of comfort by the writer, from Rev. 14: 13.

WM. OSTRANDER.

ROGERS.—Died at his home in Watrousville, Tuscola Co., Mich., Dec. 24, 1882, A. J. Rogers, aged fifty-four years, ten months, and twenty days. Bro. Rogers was among the first in this county to embrace the present truth. He became discouraged some years since, and never fully recovered his former standing. He was a man that was much respected. A wife, three children, and many friends, mourn his loss. Discourse by the writer.

WM. OSTRANDER.

LEWIS.—Died of malarial fever, near Centerville, Kan., Oct. 28, 1882, Ernest N., son of Nathan and Nannie Lewis. Little Ernest was five years, four months, and three days old. Although so soon fallen asleep, his life has not been in vain. His tender conscience and willing obedience will not lose their influence while he sleeps in death. His mother has for some time been a member of the Centerville church of S. D. Adventists. His father, who has for several years believed the present truth, was, by this sad providence, brought to a full acceptance of it. They now go together to the throne of grace to receive the needed help in this their first great affliction. Funeral discourse from 1 Cor. 15: 50.

JOSEPH LAMONT.

The Review and Herald.

Battle Creek, Mich., January 30, 1883

In the matter of Sunday railroading, it appears that professed Christians hold the balance of power in their hands, and hence are responsible for all that is done in this direction on Sunday. W. E. Dodge, of New York city, in a letter to R. W. Clark, D. D., of Albany, expresses "his belief that 'it is entirely within the power of Christian stock and bondholders' to stop the running of Sunday trains." Great is the Sunday Diana, but as yet old mammon is a little greater.

We have received the First Annual Report of the Hebrew Christian Work of New York city. The work is carried forward by Jacob Freshman, a Christian Hebrew. There are eighty thousand Jews in New York city; and this movement is designed to reach as many of them as possible with the gospel of Christ. A congregation of about twenty has been gathered during the past year. Mr. Freshman is indorsed by many pastors of New York. We wish him every success in his laudable work.

The terrible picture of heathenism given in another column, presents facts which are often urged as objections to our view that the world is growing worse, and that the state of society is already such as to constitute a notable sign of the times, in view of the statements made by our Saviour that as it was in the days of Lot and the days of Noah, so it should be when the Son of man was about to return. We are ready to look at a comparison of the moral condition of the world to-day with its condition in any other period of its history. In the first place, we still have the whole heathen world, embracing more population, probably, than all the world together in the days of Rome; and their degradation is such as no plummet can fathom. In regard to the civilized and enlightened portions of the globe, we are free to admit that there have all along been plague spots showing more virulent corruption than can be found in any civilized land to-day; and to such places as these we understand that the description referred to above applies. Such places were Rome, Corinth, Antioch, etc. But these were local. The disease was confined to particular places. How is it to-day? The moral contagion has become general, affecting the whole system. Everywhere, selfishness, mammon, lack of principle, impatience of restraint, and disloyalty to God, prevail. If nowhere so openly manifested, the disease is more widely diffused, and the world must stand worse in the sight of Heaven than at any time since the flood.

HOW IS IT?

A CORRESPONDENT asks: "Should a person whose name has been dropped from the roll of church-members for what was considered good and sufficient cause, be asked to unite again without any acknowledgment of his fault, or any recognition of church discipline?"

The answer to this question depends altogether on the answer to another question; namely, Was the church right in the action it took on the matter? that is, Was there sufficient cause for dropping the member? If so, by no possible consistency could the church allow the individual to come back without acknowledging his error, much less ask him to come back. But if the church made a mistake, and the action was not right, it should at once make amends by re-instating the individual.

CHANGE OF LABORERS IN MICHIGAN.

In consequence of the General Conference sending Eld. Corliss to the South, Eld. Littlejohn has been transferred from Dist. No. 4 to Dist. No. 3.

As Battle Creek is the largest part of the district, he will be expected to take the special oversight of that church. Eld. Kenyon will take charge of Dist. No. 4, and also make arrangements with Elds. Lawrence and Weeks to labor in Dist. No. 9. While Eld. Van Horn remains in Dist. No. 3, he will assist Eld. Littlejohn as he may direct.

J. FARGO, }
E. H. ROOR, } Conf. Com.

THE PREMIUM BOOK.

THE Life and Epistles of St. Paul, which is now offered as a premium with *The Signs of the Times*, is a book of rare merit. Valuable testimonials have already been given respecting the work; but for the benefit of those who may wish more fully to understand its character, with the design of canvassing with it, or of securing it for their own use, a few words in addition to what has been said may not be out of place.

The amount of knowledge which it draws from the Scriptures is truly wonderful. Incidental allusions to places and circumstances which occur in the Bible are made to throw a flood of light upon the sacred volume itself. This book is one of the class which not only vindicates the truthfulness of the Scriptures, but by entering into details makes the events spoken of a living reality. Its perusal cannot fail to impress the reader with the importance and truthfulness of the divine record.

From the table of contents of Chap. 2 we take the following: "Paul a Pharisee.—His Infancy at Tarsus.—The Tribe of Benjamin.—His Father's Citizenship.—Scenery of the Place.—His childhood.—He is Sent to Jerusalem.—State of Judea and Jerusalem.—Rabbinical Schools.—Gamaliel.—Mode of Teaching.—Synagogues.—Student Life of Paul.—His early Manhood," etc. To a casual reader of the Scriptures, it may seem that there is very little in them to justify a treatise upon these points; but on reading this book such will be surprised to see that the writer draws his conclusions from the Bible. The following is the table of contents of Chap. 12: "The Isthmus.—Early History of Corinth.—Its Trade and Wealth.—Corinth under the Romans.—Province of Achaia.—Gallio the Governor.—Tumult at Corinth.—Cenchrea.—Voyage by Ephesus to Cesarea.—Visit to Jerusalem, Antioch." It will be seen that many particulars in the life of St. Paul, together with a description of the cities which he visited, and the people among whom he labored, are quite fully given. The correctness of the facts stated is shown by allusions to the writings of the apostles. There are twenty-eight chapters in the book, with an appendix, and seven hundred and sixty-four pages. It contains a free translation of the epistles, made forcible by a narration of the circumstances which made it necessary that they should be written, and twelve illustrations.

We expect, with this book as a premium, to see an interest taken in securing subscribers for our pioneer sheet, such as we have never seen before since the *Signs* was first issued. Our object in making these statements is that our brethren may better understand the nature of the premium offered, and be encouraged to labor for the *Signs*, using it as a premium. Already marked success has attended the labors of some who are canvassing for the *Signs*. Sixty subscribers were obtained by one brother in eight days. These were not all obtained for a year with the premium, but all are paying subscribers for a definite length of time.

S. N. HASKELL.

WELL DONE.

It is always pleasanter to praise than to censure, and we are constrained to say "well done," at the splendid record the Michigan church clerks have made in reporting the last quarter. There has never been so complete a report made, to my knowledge, and the result is very gratifying. One minister has already made and sent in a complete directory of all the church and T. and

M. society officers in the division, which example we hope may be followed by his brethren throughout the State.

W. M. C. GAGE, Conf. Sec.

Appointments.

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

I WILL speak in Battle Creek, Mich., on the subject of "The Rise and Progress of the Constitutional Amendment Party," Sabbath, Feb. 3, at 10:30 A. M. W. H. LITTLEJOHN.

No providence preventing, I will meet with the church at St. Louis, Mich., Sabbath and Sunday, Feb. 9, 10. Sabbath-school at 10:30 A. M. We very much desire to see all the church present. Cannot the churches at Alma, Elwell, and Ithaca meet with us? A. O. BURRILL.

MATHERTON, Mich., 10:30 A. M. each day, Feb. 6, 7, 8, 9, 10, 11. Saranac, Feb. 8, at 2 P. M., and Feb. 9, 10 A. M. Lowell, Feb. 9 at 7 P. M., and continue over Sunday. Sabbath-school at 10 A. M.

These are important meetings, and although some of them are appointed in the middle of the week, none should fail to attend. M. B. MILLER.
F. HOWE, Director.

PROVIDENCE permitting, I will hold meetings as follows: Leon, Wis., Feb. 3, 4; Cashton, 6, 7, evenings; Humbird, 10, 11. Meetings to commence Sabbath evening. We hope to see a general attendance at all these meetings, as we desire to make a forward move in the T. and M. work. Let all come with a desire to help advance the work among us. C. W. OLDS.

If nothing in the providence of God prevents, we will meet with the church in Danvers, Mass., Sabbath and first-day, Feb. 10, 11. Meetings will commence Friday night. These meetings will be important, and we hope to see all the friends in that district present, as far as practicable. We now expect that Eld. G. I. Butler will be present on that occasion. If consistent with other duties, arrangements will then be made for further meetings in that district. S. N. HASKELL.

MOLINE, Elk Co., Kan.,	Feb. 2-4.
Ft. Scott, "	" 9-11.
Centerville, "	" 15-18.
Mound City, "	" 22-25.

These meetings are all to commence on the evening of the above dates. Hope for a general attendance of the friends. J. H. COOK.

Publishers' Department.

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

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

The post-office address of Eld. W. H. Littlejohn will be, for the present, Battle Creek, Mich.

WANTED.—If any of our people know of mutes who would read on subjects connected with the truth, will they please write me at Rochester, Fulton Co., Ind.? I am a mute, and would be glad to teach them. I have no home, and I should like to go anywhere the mutes would like to learn respecting the truth of God and the coming of the Lord. E. M. KIMBALL.

NOTICE.—Sister Mattie A. Kerr, secretary of the Wisconsin T. and M. Society, is sick, and may not be able to attend to business for some time. W. D. Stillman, of Madison, Wis., is appointed to act in her place till further notice. All tract and missionary business belonging to the State secretary should be addressed to him. H. W. DECKER, Pres. Wis. T. and M. S.

Books Sent by Express.—Mrs C M Shepard \$19.32, M Dennis 22.10, Mrs M E Brooks 33.70, John T Gray 21.13, J W Morrison 8.40.

Cash on Account.—O F Guilford \$5.01, Me T and M Society per Mrs R Robbins 75.00, Ill T & M Society per R F Andrews 133.33, Ind. Tent Fund per S H Lane 6.00, Ind T & M Society per S H Lane 15.97, Signs of the Times, Ind T & M Society per S H L 30.00, Wilson Pottenger 17.00, Ill T & M Society per L S C 53.50, J F Bahler 50.00, J Q Allison per Pacific Press 220.00, S H Field 22.20, Tenn T & M Society per M C Fulton 17.70, L N Whisby 3.40.

Shares in S. D. A. P. Association.—L D Chambers \$10.00, Sarah L Rowe 10.00, Anderson Lynch \$5.00, J V Wilson 10.00, J L Voris 25.00, Truman Curtis 10.00.

Donations to S. D. A. P. Association.—Jennie Mullikin 50c, Ellen D Manny 50c, Cynthia Lynch \$5.00, N J Webber 2.00.

Gen. Conf. Fund.—Kan Conf tithe per A G Miller \$100.00, Ill Conf tithe per J J Carlock \$50.00, A friend 5.00, Mo Conf tithe per Wm Evans 46.70.

Mich. Conf. Fund.—Mt Pleasant per A O Burrill \$50.52, Vassar per Ernest J Smith 38.00, Alameda, W H Kynett 1.50, Henry B Dean 8.00, Ovid per H L Birmingham 53.00, Osego per Alex Carpenter 117.73, Monterey per Alex Carpenter 35.00, Pontiac per Albert Weeks 30.00, Arcada per L A Coomer 8.80, St Charles per L M Wilkinson 170.00, Gilead, Mrs M J Bucklin 4.00, Ithaca per A O Burrill 99.75, St Louis per A O B 25.00, Holly per S Wilson 3.10, Rochester per S A Lawrence 31.00.

Mich. T. & M. Society.—Per Nellie Sisley \$17.00, per W C Wales 75c, per D F Oxley 75c, Dist 4 per A Carpenter 2.16, Dist 10 per S Wilson 50c, Dist 9 per S A Lawrence 21.22, per Nellie Sisley 3.00.

Mich. San. Charity Fund.—L Terry 50c, per S A Lawrence 45c.

Mich. Camp-Meeting Fund.—L Terry 50c, per S A Lawrence 45c.

International T. & M. Society.—Harriet L Green, L M \$10.00, Gustave Bernard, L M 10.00, Catharine Bernard, L M 10.00.

J. N. Andrews.—Sterling, Kan., Christmas tree per E H Seaward \$7.00, Mary P. Cummings, \$5.00.

French Signs.—Gustave Bernard \$25.00.

European Mission.—Mr & Mrs J Warren Wright \$20.00, A friend 5.00, T H James 5.00.

Mrs. Dr. Ebbton.—Mrs E Coverdale \$1.85.

India Mission Fund.—From a friend \$14.52.

Danish Mission.—Anna Thompson \$5.00.

English Mission.—Joseph Warren \$5.00, Ida Haut 1.00, T H James 5.00.

Mich. Col. Ex. Fund.—Per S A Lawrence 25c.