

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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NOT OUR OWN.

BY ELD. R. F. COTTBRELL.

O God, canst thou accept my heart,
The remnant of my days,
When human life is far too short,
All given to thy praise?

The morning of my life is gone,
Recalled it cannot be;
Can I find pardon at thy throne,
And make my peace with thee?

I've wasted much God-given strength
Serving the carnal mind;
And can it be that I at length
With thee acceptance find?

What base ingratitude! how mean,
And justly, too, abhorred,
To give our best days all to sin,
The refuse to the Lord!

To serve the flesh in selfish mood
Down to our latest breath;
Tread under foot the Saviour's blood,
And seek his grace at death.

O God! such villainess I would hate,
Abhor it perfectly;
And what remains of life, though late,
Devote entire to thee.

Our Contributors.

THE DECALOGUE A DISTINCT AND IMMUTABLE LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

THE DECALOGUE AN IMMUTABLE LAW.

THE law of God's mouth is spoken of in the 119th psalm under different expressions; as, "thy commandments," "thy testimonies," "thy righteous judgments," etc. It is a rule of righteousness, is "everlasting," "endureth forever." "My tongue shall speak of thy word; for all thy commandments are righteousness." "Thy righteousness is an everlasting righteousness, and thy law is the truth." "Concerning thy testimonies, I have known of old that thou hast founded them forever." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Verses 172, 142, 152, 160, etc. See also Deut. 5:29-31; 6:25; 7:9. Here the expressions "everlasting," "endureth forever," etc., must be taken in their broadest acceptance; for Jehovah, speaking of the same rule of righteousness, says, "My righteousness shall not be abolished." Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7.

Christ, speaking beforehand of his course with regard to this law at his first coming, says, "I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness in my heart." Ps. 40:

6-10; Heb. 10:5. Christ was to "magnify" this law of righteousness "and make it honorable." Isa. 42:21. This he did by strictly obeying its precepts (John 15:10; 1 Pet. 2:22); by teaching it,—showing its spirituality and exceeding comprehensiveness (Matt. 5:17-34); and by dying for our transgressions, because it could not be changed or abolished, and its penalty had to be met, either in the transgressor or in a substitute.

"Sin is the transgression of the law" in question (compare 1 John 3:4; Rom. 7:7; 3:19); and Christ "was manifested to take away our sins," and not to take away the law by which is the knowledge of sin. 1 John 3:5; Rom. 3:20. Hence it is that faith in Christ establishes the law. Says Paul, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. This is not the typical law; for that law was surely made void by faith. Nor is it the law of faith; for there would be no sense in asking, "Do we then make void the law of faith through faith?" It is the law of which Paul has been speaking, which condemns theft, adultery, etc., by which is the knowledge of sin, and by which every mouth is stopped, and all the world is shown to be guilty before God. Chap. 2:20-23; 3:19, 20.

This law Christ did not destroy or abolish. The law he did abolish was "the law of commandments contained in ordinances," "the enmity," or "middle wall of partition" between Jews and Gentiles. Eph. 2:14, 15. This law was added because the law of ten commandments had been transgressed. It grew out of man's wants as a sinner needing salvation, was "against us," "contrary to us," a punishment for sin, as well as "a shadow of good things to come," and was abolished in Christ's flesh at the cross. Col. 2:14-17. The new moons, feast days, sabbaths of the land, and yearly sabbaths of the Jews, belonging to this typical, shadowy law, passed away at Christ's death. But the seventh-day Sabbath, belonging to an immutable law, was not affected by a change of dispensations. For sabbaths that were abolished, see Col. 2:14-17; Hos. 2:11; Ex. 23:10, 11; Lev. 23:6-8, 21, 24, 25, 27-32, 34-38.

Matt. 5:17-20: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

In this passage, Christ, as mediator of the new covenant, positively declares that he is not come to destroy the law or the prophets, but to fulfill. Fulfill, when applied to a law, means to answer its demands by obedience. See Rom. 2:27; James 2:8-12, and Webster's Dictionary. He next solemnly affirms that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law;" and he adds, "Till all be fulfilled." All what? All the law?—No; but all things spoken of in the prophets to be restored by creation. "Law," in the Greek, is in the masculine

gender and the singular number; but "all" is neuter, plural, and signifies all things, and not all the law. And the word "fulfilled" comes from a different verb from that rendered fulfill in—"I am not come to destroy, but to fulfill," and here means, "made, or brought into existence by creation," as in John 1:3: "All things were made by him; and without him was not anything made that was made." See also verse 10, and Greenfield's Greek Lexicon of the New Testament.

A jot or *yodh* is the smallest letter in the Hebrew alphabet, and a tittle is a small point or trait that distinguishes one letter from another. The following Hebrew letters will aid in conveying more fully the Saviour's meaning: 'jot or *yodh*, 'beth, 'caph, 'daleth, 'resh. The lower right-hand corner of the *beth* presents a tittle, that distinguishes it from the *caph*, and the corner of the *daleth* presents one that distinguishes that letter from the *resh*. Round these corners, and you remove the tittles, and change the *beth* into a *caph* and the *daleth* into a *resh*. Other letters might be used to illustrate. There are forty-five jots in the law of ten commandments, twenty of which are found in the fourth or Sabbath commandment. Not the smallest letter nor a small trait of a letter shall in any wise pass from the law till heaven and earth pass, yea, till the new creation dawns, and the new heavens and the new earth appear, wherein righteousness shall dwell, and the Sabbath shall have its appropriate place. 1 Pet. 3:13; Isa. 66:22, 23.

But how could the law, or even the fourth commandment, be abolished, and yet not one jot or one tittle pass from the law? And would it be possible for the Sabbath to be so changed by divine authority, that it would be obligatory to keep the first day in memory of Christ's resurrection, instead of keeping the seventh in memory of God's rest from his works, and yet these pointed and positive declarations of Christ be truthful?

Then comes Christ's conclusion, drawn from the premises he has just laid down: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least [or, as some translate, 'shall be of no esteem'] in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." These are commandments of a law of which Christ has been speaking, a law then written in Hebrew; but no part of the New Testament Scriptures was then in writing. To say that Christ here speaks of new and different commandments he is going to give, would be to attack his reputation as a reasoner. It would be to represent him as laying down premises to a jot and tittle in establishing the perpetuity of an ancient law, and then deducing from those premises a conclusion showing the importance of keeping a new and different law, that must do away with at least a portion of that ancient law!

Christ is not speaking of the typical system, nor of a law embracing that system. Such an interpretation would make the typical system obligatory, to a jot and tittle, at least throughout the Christian age, and would represent that those who break and teach others to violate one of its commandments, shall be of no esteem in the kingdom of Heaven! Those who commit the crime in question shall, thus continuing, have no part in the kingdom of Heaven; for all who

inherit that kingdom shall be of some esteem. The sense is that there will ever be associated with their cases in the minds of the saved the idea of failure and disgrace.

These words of Christ can only apply to the immutable law of ten commandments, from which men have departed by sin and transgression, and which we may keep by the help that was placed on Him who is mighty. It would be in vain to think of being saved while knowingly and willfully transgressing any of the ten commandments; for the blood of Christ will never remove one known sin that is unrepented of, and no sin can enter into God's kingdom. The ten commandments are the "least commandments," when compared with the precepts of supreme love for God and equal love for man, which embrace them and on which they depend.

Christ addresses these words to his disciples (verses 1, 2), as representatives of the Christian church, and speaks as a prophet. He embraces in his remarks the entire period of this dispensation. What he here says, he addresses to all Christians who should live thereafter. Especially are his words applicable to those who should preach, or pretend to preach, the gospel. He foresees that some will teach the abolition of one or more of the commandments, and leaves a solemn warning for them. He says to us as well as to his first disciples, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Verse 20. And observe that he connects this statement with the warning he has just given against breaking even one of the commandments, and teaching men so, etc., by the use of the conjunction "for," thus showing that the righteousness spoken of relates to the commandments; it is right-doing, keeping the commandments. Deut. 6:25; Ps. 119:172, etc. It is as if Christ had said, "Unless you keep the commandments better than the scribes and Pharisees do, you shall in no case enter into the kingdom of Heaven." The scribes and Pharisees had much to say about the law and commandments, but did not truly keep them. They overlooked the principles of love and beneficence underlying them, the spirit in which they should be kept, and made void important parts of God's law through their tradition. See Matt. 15:1-9; Mark 2:23-28; Luke 13:15; Rom. 2:17-29.

But the blessed Saviour says that whosoever shall do and teach the commandments, shall be called great in the kingdom of Heaven. He proceeds to show the spirituality and comprehensiveness of the very law of which he has been speaking.

In the light of these plain truths, how inconsistent it is to teach that Christ meant that by fulfilling the law he would abolish it, and release us from the obligation to keep it! Such a theory makes Christ the minister of sin, by teaching that through his work he gave man full liberty to sin; to break the law! It represents Christ as saying that he came not to destroy the law, but to destroy the law! thus making him contradict himself, and doing fearful violence to language by making a contrast of expressions exactly similar in their meaning. It represents him as saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law; but jots, tittles—all the law—shall pass away in about three and a half years"! A theory that thus puts contradictions and falsehoods in the pure lips of our sinless Saviour, cannot be true.

Be it far from all to imagine that a law condemning sin and enforcing moral duties is not obligatory while mercy lingers, while there are sinners whom God wishes to reform, and while there are probationers overcoming sin and advancing in sanctification. That law will be obligatory even in the immortal state. There will then be no necessity of enjoining it upon the saved; because, having improved upon their probationary hours, they shall know it, love it, and keep it, and be placed beyond the danger of breaking it. There will never be a point beyond which it shall be right even for the redeemed to say, We may disregard its obligations.

(To be continued.)

MY REFUGE.

[These lines, quoted from the *Sunday Magazine*, were written by Ellen Lakshmi Goreh, a Brahmin of the highest caste, adopted daughter of Rev. W. T. Storrs, Great Horton Vicarage, Bradford, England.]

In the secret of his presence, how my soul delights to hide!
Oh how precious are the lessons which I learn at Jesus' side!

Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the Secret Place I go.

When my soul is faint and thirsty, 'neath the shadow of his wing
There is cool and pleasant shelter, and a fresh and crystal spring;

And my Saviour rests beside me, as we hold communion sweet;
If I tried I could not utter what he says when thus we meet.

Only this I know: I tell him all my doubts and griefs and fears;
Oh how patiently he listens, and my drooping soul he cheers.

Do you think he ne'er reproves me? What a false friend he would be
If he never, never, told me of the sins which he must see.

Do you think that I could love him half so well, or as I ought,
If he did not tell me plainly of each sinful word and thought?

No! he is very faithful, and that makes me trust him more,
For I know that he does love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow; this shall then be your reward;

And when'er you leave the silence of that happy meeting place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy,
If you let dark clouds distress you, and your inward peace destroy.

You may always be abiding, if you will, at Jesus' side;
In the secret of his presence you may every moment hide.

A DANGEROUS COUNTERFEIT.

THE following letter from a brother in Iowa was written as a private communication; but we deem it best to make it public, as a warning to all who may be exposed to the influences which he here describes. He says:—

Some things have lately come under my observation in regard to which I wish to ask your opinion. When I went to Keota I found some Free Methodists who began asking for our views on holiness of heart and sanctification, and I answered their inquiries the best I could. They seemed to be governed entirely by their feelings. They had a camp-meeting some miles in the country, which one of our brethren attended. He described the meeting as a very noisy one. A great amount of excitement was manifested. But the strange part of it was that a power or influence was manifested, causing a great many to fall entirely helpless, and remain for hours unconscious. Sometimes ten or fifteen would be down at once, often those who were very wicked and had been making fun of the meetings, and invariably it made a change, apparently for the better, in their lives. Ladies laid off their jewelry and fine fashionable attire, and from all appearances they began a new and better life. I was interested in the power that was manifested, and wondered if it was that of the Holy Spirit, as everything seemed to indicate that it was only the wild excitement that prevailed. A great many were praying at one time, while others were laughing, and some singing.

The burden of the preaching was, "Come out of Babylon," i. e., the popular churches; and I wondered if it could be possible for the second message to be sounded by them, while the third was being given by us. The great wonder to me was the power that was manifested. Quite a number had heard us through on the Sabbath question, and seemed convinced, but went to this meeting and were struck down, and came back satisfied without keeping the Sabbath. They would then go to their own meetings and shout, and seem so well satisfied, and were so piously inclined, that one could hardly doubt their conversion.

In about three weeks they had another meeting south of us, and one lady that had commenced to keep the Sabbath attended. Her hus-

band, who was very wicked, went with her. After they returned, they told me their experience. She had been feeling convicted of sin before she commenced to keep the Sabbath, and went to this meeting to try to get a more full experience, and when the opportunity was given to go forward for prayers, she went forward. But all the time something seemed to say to her, "Do not go, it is all of the devil;" but she stifled this voice as coming from the enemy, and was soon prostrated. Her husband began to feel the strange feeling, and before he could get out he also fell prostrate. In about ten minutes he revived, and tried to get away. He got out but a little distance, when he was struck down a second time. He said that while down, his little girl that died came before him as plainly as she ever did in the world while alive; and these were only a few of the great many strange things that occurred.

They came back, and he would not unite with us. Then his wife made up her mind that if he would join the Methodists she would go with him. She came and talked with us about it. She said she knew we were right about the Sabbath, but she thought in order to save her husband from backsliding she would go and join them. I asked her if she did not feel condemned. She said, Yes; but that she felt that the Lord would accept her even if she should give up the Sabbath. They were both exceedingly firm in the position that this strange power was of God.

Another incident in this case I must relate. This lady was sitting by the side of her husband in the Methodist meeting, and this influence or spirit came to her and told her to laugh in her husband's face, and she turned and did so. She was then unable to stop, but kept on laughing a regular loud ha! ha! for six or seven hours.

Now, what I would like to know is this: Is it possible that the devil is moving upon a people who show so many good qualities to lead them on to counterfeit the power that will attend the "latter rain"? Or, is it possible that the Lord is with them? I am well satisfied that we have reached a time when, if it is possible, the very elect will be deceived, and I am trying to fortify my heart so as not to be surprised or thrown from the truth at anything that may come. Is there anything of this kind occurring in any other part of the field?

J. D. P.

The reader will not fail to see in the foregoing a well-known and favorite stratagem of the enemy in laboring against the cause of truth. He knows that with multitudes he will succeed the best by wearing a sanctified air, and pretending to great piety and holiness, while at the same time he is artfully foisting into his work enough of error to cause his victims to miss the mark at last. He is perfectly willing to mix in enough of that which is really true and good so that his work can be detected only by the most careful scrutiny, if he may thereby conceal enough of error to ruin the soul at last. Christ says that by their fruits ye shall know them. And the Lord, by the mouth of Moses, said, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet." Deut. 13:1-3. Here the test that is to be given, the fruit that is to be seen, is a strict adherence to the law of God, and even if the spirit which counsels departure from the law is able to manifest such power as to foretell correctly future events, and do great wonders, yet regarding its teaching and its tendency, we are to resist it as coming from the wicked one. According to the foregoing letter, the spirit attending these Free Methodist exercises leads a person to stifle the voice of conscience, shake off

conviction, and turn away from the Sabbath of the Lord. This is exactly the same as the sin pointed out in the passage quoted from Deut. 13:2—"Saying, Let us go after other gods." Then it brings such self-deception upon a person, as in the case of the sister spoken of, as to lead him to say that the Lord will accept him if he does not keep his law. Such fruit is from Satan, and from him alone.

Again, in the appearance of the child to the man mentioned above, we plainly see the power which is operating in modern spiritualism. Don't be deceived by any show of piety and good works which any cause puts on, when it is leading directly to a violation of the law of God. If we are led to be disloyal to God, all other service is vain. The showing of good is only the bait with which the enemy would entrap the unwary.

JEWISH FESTIVALS AND SABBATHS.

BY MRS. M. E. STEWARD.

THERE were, as we have seen, four annual feasts of the Jews; namely, the passover and feast of unleavened bread, the pentecost, the trumpets, and the feast of the tabernacles. They had seven annual sabbaths, i. e., the first day (or passover) and the last day of the feast of unleavened bread, the pentecost, trumpets, the day of atonement, and the first and last days of the feast of tabernacles.

Beside these, the children of Israel celebrated several others. There was "the feast of the dedication, or rather restoration, of the temple after its profanation by Antiochus, also called the feast of lights; the feast of branches, to commemorate the taking of Jericho; of collection, on the 10th of September, when they contributed for the temple and synagogue service, etc."—*Dr. A. Clarke.*

They also had a feast at the beginning of each month (Num. 28:11-16), called the feast of the new moon. "Every month was to be introduced with the blowing of trumpets (Num. 10:10), and especial offerings to the Lord. Thus they were taught to acknowledge the living and true God at a season when idolaters in general were worshipping the moon itself or some other abominable idol, and to renew their dedication of themselves to his service at the beginning of each month. Nothing typical appears in the 'new moon' except the numerous sacrifices then offered."—*Scott.*

"The Hebrews had a particular veneration for the first day of every month, for which Moses appointed peculiar sacrifices; but he gave no orders that it should be kept as a holy day, nor can it be proved that the ancients observed it as such; it was a festival of merely voluntary devotion. It appears that even from the time of Saul, they made on this day a sort of family entertainment; since David ought then to have been at the king's table, and Saul took his absence amiss. 1 Sam. 20:5, 18. Moses implies that, besides the national sacrifices then regularly offered, every private person had his particular sacrifices of devotion. Num. 10:10. The beginning of the month was proclaimed by the sound of trumpets (Ps. 81:3) and the offering of solemn sacrifices. But the most celebrated 'new moon' was that of the beginning of the civil year, or first day of the month Tizri. Lev. 23:24. . . . In the kingdom of the ten tribes, it seems to have been a custom of the people to visit the prophets at the new moons, for the purpose of carrying them presents and hearing their instructions. 2 Kings 4:23. Ezekiel says (chap. 45:17) that the burnt-offerings offered on the day of the new moon were to be provided at the king's expense. The observance of this festival was discontinued soon after the establishment of Christianity (Gal. 4:9, 10; Col. 2:16), though the Jews take some notice of the day even now."—*Bible Dictionary.*

As early as the time of Amos (chap. 8:5) they

had lost the spirit of godliness which should have been found in their festivals, keeping them up as mere forms or festive occasions. The "new moon" will be remembered on the new earth. Isa. 66:23: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." We read in Rev. 22:2: "In the midst of the street of it [the holy city, New Jerusalem, chap. 21:2], and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

As the "new moons" of the Jews were feasts or family festivals, and also seasons of worship (Amos 8:5) when they went, as has been noticed, to be taught of the prophets, in like manner, the great family of God will all gather together to worship him and to feast on the bounty he provides, when the tree of life ripens its fruit every month. But what a difference between the two gatherings,—the Israelites and "the nations of them which are saved"! As the former came monthly to worship God, they came as sinners to present their sin-offerings to him; but those who shall assemble to celebrate the "new moon" in the city of God will be that "great multitude which no man could number," "clothed with white robes [emblems of innocence], and palms in their hands," in token of victory. Rev. 7:9. Their sins have all been forgiven them. They cry "with a loud voice, Salvation [saved from sin and all its consequences] to our God which sitteth upon the throne, and unto the Lamb." At the same time "all the angels," those dear, loving beings who have been ministering spirits (Heb. 1:14) to these heirs of salvation while in the conflicts of mortal life, now in tenderest sympathy with the subjects of their charge, so precious to them, fall before the throne on their faces (showing the deepest adoration,) and worship God, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

Inexpressibly joyful will be the new-moon worship on the new earth. Dear Reader, we may be of that happy company; our present course will decide.

CHRIST ABOVE ALL.

BY C. L. GREGORY.

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

A MARTYR being led to the stake was asked for the last time to deny his Lord and live. "Thus only can I die," said the saint; "to deny him is eternal death, to believe on him is everlasting life." "If not for yourself, for your poor wife and agonized children," said the tempter; "have you no love, no compassion for them?" "Do not I love them?" was the tearful response; "ay, so well that were the whole world mine, I would give it cheerfully for the privilege of living with them, even in prison. But in comparison with my Saviour, I love them not."

The tenacity with which the martyrs of Christ in all ages clung to their faith, love, and Heaven-born principles, and to their hopes of eternal reward in the kingdom of God, has excited and ever will excite, the admiration of all the good. Even their enemies have exclaimed, "Their rock is not as our rock."

Unprecedented light and knowledge have shone on the path of the present generation, notwithstanding crime holds high carnival, while the cares of the world and the deceitfulness of riches have, with but few exceptions, lulled the professed church of Christ into carnal security, a prelude to eternal night.

We sometimes rejoice that the days of persecution are passed. We forget the words of inspiration, that "all who will live godly in Christ Jesus shall suffer persecution," consequently we are confronted with the terrible fact that an exceedingly small number of the hundreds of mil-

ions of people on the earth do live godly in Christ Jesus.

"If therefore the light that is in thee be darkness, how great is that darkness! Matt. 6:23. I can, by an eye of faith, see, in the near future, the hosts of the wicked of earth, headed by the powers of darkness, arrayed against the children of the light, with malicious intent. And why? Methinks I hear it echoed and re-echoed from hill to hill, and distant mountains repeat the glad sound the earth around, that a few of earth's myriads have heeded the counsel of the True Witness, and have become rich by buying of the blessed Saviour "gold tried in the fire," and "white raiment" that their "shame" may not appear in the final reckoning.

Reader, will you and I overcome and live forever in the kingdom of God?

"The earth will put imperial garments on,
A thing of beauty round the glowing sun;
No more will sin and sorrow mar its course,
Forever past, all traces of the curse."

Jenisonville, Mich.

AUTHENTICITY OF THE SCRIPTURES.

THAT the Sacred Writings are not only genuine, but have been transmitted to us *entire and uncorrupted*, and that they are, in all essential points, the same as they came originally from the hands of their authors, we have the most satisfactory evidence that can be required. That in the various transcripts of the various writings, as in all other ancient books, a few letters, syllables, or even words, may have been changed, we do not pretend to deny; but that there has been any designed or fraudulent corruptions of any considerable part, especially of any doctrine, or any important part of history, or prophecy, no one has ever attempted to prove.

With regard to the Old Testament, the original manuscripts were long preserved among the Jews, who were always remarkable for being most faithful guardians of their sacred books, which they transcribed repeatedly, and compared most carefully with the originals, of which they even numbered the words and letters. That the Jews have neither mutilated nor corrupted these writings is fully proved by the silence of the prophets, as well as Christ and his apostles, who, though they bring many heavy charges against them, never once accuse them of corrupting one of their Sacred Writings; and also by the agreement, in every essential point, of all the versions and manuscripts, amounting to 1,150, which are now extant, and which furnishes a clear proof of their uncorrupt preservation.

In fact, the constant reading of their sacred books (which were at once the rule of their faith and of their political constitution) in public and in private, the numerous copies of the original, as well as of the Septuagint version, which was widely spread over the world; the various sects and parties into which the Jews were divided after their canon was closed, as well as their dispersion into every part of the globe, concurred to render any attempt at fabrication impossible before the time of Christ; and after that period the same books being in the hands of Christians, they would have instantly detected the fraud of the Jews if they had endeavored to accomplish such a design, while the silence of the Jews (who would not have failed to notice the attempt if it had been made) is a clear proof that they were not corrupted by the Christians.

Equally satisfactory is the evidence for the integrity and incorruptness of the New Testament. The multiplication of copies, both of the original, and of translations into a variety of foreign languages, which were read not only in private but publicly in religious assemblies of early Christians; the reverence of these Christians for these writings; the variety of sects and heresies which soon arose in the Christian church, each of whom appealed to the Scriptures for the truth of their doctrine, rendered any material alteration in the sacred books utterly impossible; while the silence of their acutest enemies, who most assuredly would have charged them with the attempt if it had been made, and the agreement of all the manuscripts and versions extant, are positive

proofs of the integrity and incorruptness of the New Testament; which are further attested by the agreement with it of all the quotations which occur in the writings of Christians, from the earliest age to the present time. In fact, so far from there having been any gross adulteration in the Sacred Volumes, the best and most able critics have asserted and proved that, even in lesser matters, the Holy Scriptures of the New Testament have suffered less from the injury of time and the errors of transcribers, than any other ancient writings whatever, and the very worst manuscript extant would not pervert one article of our faith or destroy one moral precept.

—*Extracts from the Introduction of a Bible.*

OUR HEAVENLY HOME.

BY S. A. H.

WHEN all this weary night of years
Is lost in one eternal day,
And all that great on earth appears,
Is swept in one brief hour away,
Then will descend from Heaven above
The crystal City of God's Love.

No splendor of earth's loftiest towers
Can with this heavenly home compare,
No beauty of earth's loveliest bowers
But is surpassed in beauty there;
Its streets are paved with shining gold,
And rarest gems its gates unfold.

The king and heir is Christ the Lord,
Who'll rule the good that enter there;
With equal hand will he reward
The high and low, the rich and poor,
If in this world of sin and strife
They live a pure and holy life.

There, ever free from toil and pain,
We'll spend eternity's long day,
We shall enjoy Christ's glorious reign,
For earthly woes have passed away.
Our anthem songs of praise shall rise
In hallelujahs to the skies.

Then still, my heart, the weary sigh;
Be patient, learn to work and wait.
The days of earth pass swiftly by,
Soon will appear the golden gate,
Whose portals wide will open thee,
A bright and blest eternity.

Battle Creek, Mich.

IS GOD PARTICULAR?

BY ELD. M. C. WILCOX.

THIS seems a strange question to ask in view of such passages as the following and many others which I might quote: "For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee." Ps. 5:4. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13. "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36.

Yes, the Lord is particular; yet how often, when trying to set before the people the claims of the fourth commandment of God's holy law, or some other practical duty, do we meet such excuses as these: "I think your position is correct, but it does not make much difference." "I can do more good and have a greater influence for good to keep the day the majority do, and that is authorized by our government." "You should be more liberal and charitable."

What terrible fallacies! And yet these individuals try to persuade themselves that they are sincere, when if they would examine their motives in the light of God's word, they would find the real question is not, "How can we do the most good?" but, "How can I escape the inconvenience, the reproach, and the persecution consequent on keeping the commandments of God?" I believe that he who really has a controlling desire to do God's will, will be anxious to do it in God's way. Those who think God is not particular, do not see that it is placing their wisdom against God's wisdom, and ignoring the means by which he would save them, just as much in principle as does the moralist, who designs to be saved by his own good works.

My friend, let us reason together. Is not the great God all-wise? Did he not know just what was needed for our good? Was not his wisdom

perfect when he devised the great plan of salvation, and gave his inspired word? Are not all who will be saved, saved by that plan? Or, is there another way for special cases? No, there is no other way but God's way. Repentance, faith, and obedience is God's plan. He has not given us too little, he has not asked of us too much. He means just what he says; he says just what he means. His plan and precepts are perfect in every respect. His word is truth, and his people will be sanctified by that truth. That truth knows no compromise with error. Christ and Belial have no fellowship with each other.

This cry of being liberal and having charity toward those who are willfully and willingly breaking God's commandments is inspired by the arch-enemy of all truth. Christian liberty is freedom from sin. Pure charity can cover a multitude of sins, but they are sins repented of and put away. The tendency of modern teaching is to degrade the moral standard and lead men to feel that it does not make much difference with a pure and holy God whether they do just right or not. Policy rules instead of principle. Christians, so-called, are guided by the same motive, looking to present prospects and results, rather than doing God's will and leaving the rest in his hands. The principle "to do right though all others do wrong," is nearly lost from the professed church of Christ. The noble decision "to confer not with flesh and blood" is lacking.

The Lord foresaw that it would be so, and has mercifully forewarned us. In speaking to those who should be careless and indifferent, near the time when "our God shall come," he says, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. 50:21, 22.

Dear reader, does this language apply to you? If so, consider it. God is particular. Would we have an instance or two? Read 2 Kings 5. Naaman, in his wisdom, thought Abana and Pharpar better than the waters of Israel, but he had to come to the despised Jordan after all to be healed. God's way was the only way. Read the account of Saul's transgression in 1 Sam. 15. Hear what the Lord says through his prophet, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Saul thought it would be pleasing to the people to carry home such great spoil, and do honor to him to triumph over such a mighty foe as Agag. It made so little difference to God. He just deviated a little from the Lord's directions, but it was wrong in God's sight. The Lord's way was just right.

Shall we have charity? Yes, in God's way. Shall we be liberal? Yes, according to God's plan. The day will soon come when "the vile person shall no more be called liberal," but all will be revealed in their true character.

You may have your way, dear reader, I may have mine; but the only true, safe, sure, and wise way is God's way. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6. He knows what is best, why not do his will in his way? God is particular.

WAS'N'T INTERESTED.

BY J. R. CALKINS.

A POPULAR minister, just before commencing a lecture to business men on a Sunday afternoon, said he had some papers he wished to distribute; they were sample copies of a paper that he had taken for a considerable time, and he could recommend it. There was only one objectionable feature about it; one corner was devoted to the subject of the second advent, and that was a subject he was not interested in. But the re-

mainder of the paper was so good that it was well worth the price, etc.

Now, the point that I noticed and was astonished at, was that he, a Christian minister, was not interested in the second advent of Christ. I read the Bible, and find that all its writers were deeply interested in that event, and even Christ and the angels looked forward to it with very much interest; but here was a man professing to believe and teach the Bible, who yet was not interested in this great event recorded there.

The question that comes to my mind is, What can this man be interested in? The coming of the Lord is spoken of as the consummation of the Christians' hope, for then they receive their reward. The Lord says, "Behold, I come quickly, and my reward is with me." This minister was not interested; but Paul says that a crown is laid up for those that love Christ's appearing, or coming. Well, poor man, he will be interested in it before long, but perhaps it will be too late.

"THOU HAST SOLD THYSELF."

BY MARSHALL ENOCH.

THESE words struck my mind very forcibly as I was reading the Bible a few days ago. They were uttered by Elijah to Ahab in reproof for having committed a terrible sin. Ahab had just sold himself for a vineyard. 1 Kings 21. The Lord sends Elijah to him with the words, "Thou hast sold thyself to do evil," etc. Verse 20.

How many there are at the present time who, like Ahab, sell themselves very cheap! Some sell themselves for one thing, and others for another. Whether we are in some way selling ourselves to do evil is something we should understand. Some sell themselves for a little gold; others, for the privilege of satisfying their appetites by the use of tea, coffee, tobacco, or some other hurtful thing. Some sell themselves for the love of display in dress, so contrary to the Scriptures. They are not willing to give up their flowers, plumes, or ruffles. Some are selling themselves for land. They want a little more money, to get a little more land, to raise a little more corn, to raise a few more hogs, to make a little more money, to get a little more land, to raise a little more corn, etc., etc. Others sell themselves for the love of money, "the root of all evil."

The question may be asked, To whom do the above-named individuals sell themselves?—To Satan, of course. Satan loves to buy them, and they seem to love to sell themselves to him. What does he give in return?—Only the things of this world, which may last a few years, perhaps only a few days or a few hours.

Judas is another that sold himself to Satan. But he did more than this; he sold his Lord. Poor man! When he fully realized what he had done, he bound the bargain by hanging himself.

How many Ahabs there are at the present time! how many who like Esau sell their birthright to the kingdom, and often for something more worthless than a mess of pottage. Like Esau, these individuals, unless they reform, will seek for the inheritance, or birthright, but will not find it, though they seek it with tears. Proof: Amos 8:12; Jer. 8:21. This barter with Satan is a poor traffic. Why will men and women of intelligence engage in it? The offers of Satan are great and numerous, but what do they amount to? They are like bubbles that make an enticing appearance, but soon vanish away.

Reader, Satan bids for your soul; what will you do about it? See Rom. 6:16.

On the other hand, God the Father offers us an eternity of bliss. May we be wise now, while it is time. God forbid that we should sell ourselves to do evil in the sight of the Lord. May we rather, like Mary, choose the better part which can never be taken from us.

—No man is so insignificant as to be sure his example can do no hurt.—*Lord Clarendon.*

POLYGAMY AND THE OLD TESTAMENT.

AMONG the internal evidences for the divine origin of the Old Testament Scriptures may be reckoned, we fully think, the aspect in which those Scriptures stand toward the question of polygamy. The rise within our time of the great Mormon delusion, which has sought to establish a system of marriage which Christianity has plainly forbidden, makes the subject of peculiar interest to us.

Monogamy was the original institution of God. When the Creator looked upon Adam's state at the first, and pronounced that he was yet without an "help meet for him," God's reply to his own thought was the creation of Eve. One wife for one man was, in the judgment of God, that which was required. There was here no occasion or place for any ordinance of monogamy or any prohibition for polygamy. Polygamy was out of Adam's power. Monogamy was pronounced by his Maker sufficient for him. Gen. 2:24.

That such was the original institution of God may also be seen from the primitive practice of mankind. Moses very plainly relates the departure from previous habit in the case of Lamech. Gen. 4:19. His having "two wives" is as plainly noted as a new thing, as the tent life, the invention of musical instruments, and the workmanship in brass and iron, are noted as new things in the history of human life and progress. Gen. 4:20-22.

In such a wonderfully brief sketch as is given of mankind in the opening of the book of Genesis, where six brief chapters are all that is devoted to the history of our race for a period of some fifteen hundred years, the sacred writer would not have noticed the taking to himself of two wives by Lamech unless that had been a departure from the practice of mankind hitherto. Lamech married two wives, and only two, and this was reckoned by all an extraordinary event, and by most, probably, condemned as wrong. Such was the commencement of a social system which led in Jewish history to Solomon and his seven hundred wives and three hundred concubines; which led to the Seraglio of Abdalrahman, Caliph of Bagdad, of six thousand three hundred wives, concubines, and eunuchs; which displayed to the astonished minds of the Spanish invaders of South America in the sixteenth century the court of the Inca of Peru, whose concubines were numbered not by hundreds but by thousands.*

With the gospel of Jesus Christ came back the old institution of monogamy in even more than its primitive force. Matt. 19:4-9. As first instituted by God, there was no direct prohibition of polygamy. There was the simple institution of a state of monogamy pronounced by God suitable and adequate for the welfare of the human race. That was enough for the time. Departure from this established rule of God was plainly wrong. But when practice had established a different state of things; when polygamy had long been in use in different nations of the world; when, in particular, polygamy had been practiced without rebuke among God's chosen nation by men who stood high in God's favor and the estimation of the people,—it was then no longer sufficient, if a change in this system were intended by Christ, to lay before men the simple and original institution of God. This must be accompanied by a comment which would put it out of the power of any one either to argue that the original institution of marriage was not incompatible with polygamy, or that, at least, Christianity permitted polygamy as Judaism had done.

Our Lord has done all this plainly and beyond any doubt. He took occasion to do so from a question put to him by his subtle enemies. Matt. 19:3. Polygamy was at this time all but extinct among the Jews, but divorce was extremely common, and rendered polygamy a matter undesirable by almost every one. About to prohibit divorce from the marriage tie in every case whatsoever save only one, our Lord knew

that this prohibition of divorce would send men back upon that practice of polygamy which had to a very considerable extent been laid aside, and that accordingly when he had uttered his mind fully and plainly upon the matter of divorce, he must do so as plainly and unequivocally upon the kindred subject of polygamy. He has accordingly done so in his reply to the Pharisee's question: "Is it lawful for a man to put away his wife for every cause?"

He first lays before them the original law of marriage, and from its nature pronounces divorce to be unlawful. When to this it is objected that Moses commanded a writing of divorce to be given to the woman who was put away, our Lord explains that this was permitted by reason of the hardness of heart of the people, but that it was a departure from the original institution. And then he lays down his decision that in every case whatever, save one only, where a man put away his wife and married another, he was guilty of adultery. Now if it was lawful to have two wives, *i. e.*, if polygamy was permitted, the fact of one wife being divorced before a second was married could not possibly make it adultery to take the second. It could only be because polygamy was absolutely wrong that marriage after divorce was unlawful, because divorce was not judged by Christ to break the marital bond. If a man might take two or more wives under any circumstances, his having divorced the first, whether divorce was valid or invalid, could not possibly make it sin in him to take another. The whole force of our Lord's argument in Matt. 19:9 arises from the strict prohibition under his dispensation of that polygamy which was tolerated, not approved of, under the Mosaic dispensation and that of previous times. While one wife is living, Christ pronounces it adultery to marry another. Such is the Christian law of marriage.

That from the earliest period such was the view taken of our Lord's utterances upon this question, there can be no doubt. How those who were polygamists before their conversion to Christianity were to be treated, has come up from time to time before the judgment of the church; but it was never, that we know of, made a serious matter of inquiry in the churches of Christ whether polygamy was lawful or not. There have been individual cases, as that of the Elector of Saxony in the sixteenth century, where an effort has been made to vindicate the practice in those instances, but the extreme rarity of the cases in which such attempts were made does but establish the general view of Christian men that polygamy is condemned by the religion of Christ.

But between the first institution of marriage as we find it in Gen. 2:24, and the promulgation by Christ of its original meaning, there came a great, and long-continued, and wide-spread divergence of practice. Lamech, the sixth in descent from Cain, introduces the practice of polygamy, not going, however, beyond taking a second wife. Gen. 4:19. There can be little doubt that the practice rapidly grew in the wicked generations before the flood. No doubt it was continued in the early generations after the deluge. We find it established in the court of Pharaoh, king of Egypt. Gen. 12:15. We find Abraham conforming to it. Use, doubtless, made it appear to be good, though monogamy might still be reckoned the better way. But, at all events, it grew into use wherever it was judged advisable.

It is needless to say that in this interval all the books of the Old Testament were written. Moses begins a series of writings which end with Malachi. To the period from Abraham to Malachi I would particularly refer. The history of this period is the fullest, and specially refers to the Israelites, from whom every one of the sacred writers, with the possible exception of the writer of the book of Job, was taken. During this period polygamy was permitted, so far as never having been forbidden. During this period some of the most honored names of Scripture practiced it without rebuke. Abraham, the father of the faithful, was a polygamist. Jacob, who gave the

name of Israel to the chosen people, was one also. So was David, the hero of the Jewish people, the root from whence their Christ was to spring. So was Solomon, the wisest of mankind, whose peaceful kingdom from the river of Egypt to the Euphrates was a type of the reign of their Messiah.

And it is also to be remembered that not only were the writers of the Holy Scriptures themselves Jews, and writing at a time when polygamy was permitted, but that also some of the writers of Scripture were polygamists themselves. It has been thought by some that Moses was a polygamist, but of that I see no proof in Scripture. But David and Solomon were polygamists, and wrote, between them, no inconsiderable proportion of Holy Scriptures. To Solomon in particular we would refer. With his magnificent court, including a thousand wives and concubines, he has, especially in his book of Proverbs, passed in review every condition of human life. The relation of man to woman, the question of marriage, often occupied his thoughts and his pen.

We must also remember that this question of polygamy must in all countries engage notice. If it was practiced and justified in some nations, it was disused and condemned in others. If by some it was supposed to have its advantages, by others it was judged to be attended by inconvenience which far outbalanced them. Tacitus, in his History of Germany, remarks of the Germans, that while all other barbarous people practiced polygamy, they alone married only one wife. By the laws of Cecrops polygamy was forbidden in the State of Athens, the most civilized community of those times. Rawlinson tells us that it was not only forbidden in Athens, but also in the ancient and civilized kingdom of Egypt. Sallust, living in the most dissolute age of the Roman Commonwealth, judges that polygamy had the evil effect of causing the marriage tie to be lightly thought of. David Hume, in one of his ingenious essays, has presented in one view the various arguments for and against polygamy which have from time to time presented themselves to the human mind.†

Is not, then, the attitude of the Old Testament toward the great question of polygamy so very extraordinary that it may without any strain be reckoned among the internal evidences of its divine inspiration? A state perpetually discussed for or against among men; a state practiced throughout the entire period during which the Old Testament Scriptures were written,—practiced, too, by many of those men whom those Scriptures held up to our veneration, and by some of whom those Scriptures were written; a state which must have been constantly brought before the attention of all sacred writers,—it is yet a fact that not one text, not one chance or designed expression, can be found in favor of polygamy from Genesis to Malachi! More than this, indeed, is true. It is true that wherever the subject of marriage is spoken of or alluded to, while polygamy is not formally condemned, yet marriage to a single wife is spoken of in terms which imply God's approval of it, and this by persons from whom we might expect the very opposite.

Let us take a case in point. In our time has risen up the abominable system of Mormonism, which has sought as one of its main objects to establish polygamy. In a very remarkable book lately written to expose it, "The Englishwoman in Utah," by Mrs. Stenhouse, we have brought before us the treatment of this question by the apostles and prophets of Mormonism. They are not contented with advancing the example of Abraham and others in the Old Testament. They adduce also every plea by which it may be shown to be not only lawful, but also far the preferable way, and, indeed, a duty incumbent upon all saints. How different the Old Testament! It narrates many examples of polygamy among its most lauded men. It never praises it. It sometimes implies the very opposite, and this where we should least of all expect it.

*1 Kings 11:3. Gibbon's "Decline of Rome," chap. 52. Prescott's "Peru," p. 48.

†Tacitus, Germanica, chap. 18. Potter, Grecian Antiquities, vol. 1, p. 200. Rawlinson's Herodotus, b. 2, chap. 151, note. Sallust, Jugurthine War, chap. 80. Hume, Essays, vol. 1, p. 198.

Let us take the case of Solomon. In Prov. 5:15-19, he speaks of marriage. In reading it we should never suppose it to have been written by a polygamist. It breathes throughout the spirit of one who lived after Christ had propounded his law of marriage. "Rejoice with the wife of thy youth," is not the language of a man whose affections and thoughts were divided among many, but of one who only loved one woman, whom he loved in youth and continued to love in age. We would scarcely suppose these verses were written by the man who "loved many strange women," in whose gorgeous harem were brought together "seven hundred wives, princesses, and three hundred concubines." 1 Kings 11:1-3.

Where among them was "the wife of youth?" And so it came to pass that when Christ was on earth, and restored marriage to its original condition, and quoted the description in Gen. 2:24, as descriptive of that which alone obtained his permission and sanction, not one text written during ages when polygamy reigned in full force, was, or could be, counted in opposition to his teaching. Scripture was throughout the dispensations and the ages true to truth, because holy men of old spake throughout it as they were moved by the Holy Ghost.—*The Rainbow.*

ABOUT MINISTERS.

MINISTERIAL indolence clears out the hearers from many a church. Hearers, intelligent from the multitude of newspapers and active association in the business world, will not sit on the Sabbath and listen to platitudes. Audiences will not gather to sermons that have in them no facts, no information, no stirring power, no adaptation, no fire. The pew will not listen to the pulpit, unless, at least on the subject that day under discussion, the pulpit knows more than the pew. Many clergymen lose their audiences through sheer laziness. They saunter about during the week, lounging in parlors under the name of pastoral visitation, and gadding about the village or the city on errands of complete nothingness, or wrap their brains around cigars and smoke them up, and then on Friday or Saturday put together a few crude thoughts, and on the Sabbath wonder that Christ and him crucified does not bring large audiences, and on Monday sit down and write Jeremiads for the religious periodicals on the decadence of church attendance. Depend upon it, people will not go to church as a mere matter of duty. There are not a thousand people in Brooklyn who will rise on Sabbath morning and say: "It is commanded that we go to church. It is our duty that we go to church. Therefore, I am going to church." The vast multitude of people who go to church go because they like it, while another multitude do not go because they do not like it. I am not speaking about what the world ought to be, but about what the world is. Taking things as they are, we must make the centripetal power of our church mightier than the centrifugal. We must make our churches such magnets that the man who stays away shall be uneasy, and say: "I wish I had gone. I wonder if it's too late to dress and go there? It is eleven o'clock; now they are singing. It is half-past eleven; now they are preaching; they are about to disperse. It is most time for the family to be home." When it comes to be understood that we are making our churches the most attractive places in all the earth, we shall want twice as many churches, and twice as large, and then they will not half accommodate the people.

Much of the trouble complained of arises from the misapprehension in Christian families as to which of the sons ought to become ministers. John is a very keen, bright boy. Make him a merchant. He will gather a fortune very rapidly, and grow up among the Grinnells and the Lawrences. George has conspicuous cerebral development, and, phrenologically, his language is large. Make him a lawyer. He will soon argue his way to the front, and stand among the Mansfields and the Storys. Henry has unusual girth at the chest, and is military in his step and bearing. Send

him to West Point. We shall live to see him a Brigadier-General. William is always sketching ships, and understands a vessel as well as an old sailor. Make him a ship-builder. His vessel will out-wrestle the Caribbean whirlwind. Aleck has always had weak digestion, and ever since that malarial attack his spleen is enlarged, and he cries easily and is morbid about the future, and sits by the hour looking at one figure in the carpet, and his manners are so delicate and soft and heavenly. Make him a minister. Great mistake! If you have any son you want to consecrate to the preaching of the gospel, take the most wide-awake, the most robust, the most intense, the most brawny, the most brilliant, the most irresistible, the most potent. The most tremendous work on earth is open before that profession whose mission is the lifting of the nations toward God and preparing them for Heaven. Look in upon an ecclesiastical court of any denomination. First you find the men of large common sense and earnest look, and they are by education of mind, and piety of heart, and holiness of life, fitted for their work, while here and there you find a group of men who fill you with amazement at the fact that such semi-imbecility could get any pulpits to preach in. If a man has no qualifications by nature as well as by grace for the gospel ministry, no laying on of hands by Presbytery or Conference can ordain him. Such a man will always be woe-begonish on the decadence of church attendance. Frogs do not croak in running water; only in stagnant.—*Talmage.*

THE MEN WHO SUCCEED.

THE great difference among men of all callings is energy of character or the want of it. Given the same amount of learning and integrity, and the same opportunities, and energy will make one man a conqueror. The want of it will see the other a failure. Dead-beats are men without force. They had as good a chance as any of their companions. Others went ahead and carried off the prizes, while they were lying by the way-side dispirited and despondent. It takes nerve, vim, perseverance, patient continuance in well-doing to win a great prize. And the young man who goes into a profession without this pluck and force will not earn salt to his porridge. He will drag through life with the help of friends, getting some credit with them for being a well-meaning man, in delicate health, and unlucky. The real trouble is he lacks energy. This is just as true of the minister as of the lawyer or physician. Piety is not enough, and piety with much learning is not enough. All the Greek and Hebrew in the world will not qualify a man for usefulness in the ministry. It wants push, stamina, vigor, courage, resolution, will, determination—in one word, energy. If the youth knows a little Greek, he knows what *en ergos* means, and without it Dr. Parr's knowledge of Greek will not help him to usefulness or success in the pulpit.—*Observer.*

ENGLAND'S GREAT MEN.—The great Englishmen of the past have been Christian men. The foundations of England have been laid in religion. Its progress has been associated with religion. Its noble and unequalled literature has grown up around our Christian religion. Its great legislators have been Christians. Its great patriots, as Pym and Hampden, have been Christians. Its great philosophers, as Bacon, Locke, and Hamilton, have been Christians. Its great scientists, as Newton, Davy, and Faraday, have been Christians. Its great philanthropists, as Howard and Wilberforce, have been Christians. Who broke the chains of slavery, and delivered England from political despotism, and won the rights of the subject and of conscience?—Christians. Is it not an outrage upon credibility to suppose that the impulse which has made that country great and glorious has come from delusions and lies?

—Care for what you say, or what you say will make you care.

The Family Circle.

THERE IS NO HEART.

THERE is no heart but hath its inner anguish;
There is no eye but hath with tears been wet;
There is no voice but hath been heard to languish
O'er hours of darkness it can ne'er forget.

There is no cheek, however bright its roses,
But cherished buds beneath its hues are hid;
No eye that in its dewy light reposes,
But broken star-beams tremble 'neath its lid.

There is no lip, howe'er with laughter ringing,
However light and gay its words may be,
But it hath trembled at some dark uprising
Of stern affection and deep misery.

We are all brothers in this land of dreaming;
Yet hand meets hand, and eye to eye replies;
Nor dream we that beneath a brow all beaming
The flower of life in broken beauty lies.

Oh! blessed light that guides our night of sorrow;
Oh! balm of Gilead for our healing found;
We know that peace will come with the to-morrow,
And that afflictions spring not from the ground.

—Selected.

PEACE IN THE HOUSE.

"It's no use. I've tried faithfully, and it's all the same! There's no peace in the house, and never will be."

"How about thine own heart? Is there peace there?" And Aunt Patience smoothed the brown hair lovingly.

Madge looked down confusedly.

"That's just the worst; I get so riled, so worked up at all that is expected of me, that I feel like giving up altogether. O Aunt Patience, that's the worst of having joined the church; I've said I'd be a Christian, and I can't back out."

"That's just the best of it, my bonny Madge; don't think that thou art the first that has felt like giving up. We all go through the Slough of Despond, even many times. But come, I know thee better than thou knowest thyself; thee would never go back to the time when thee did n't care, when thee did n't try, and above all, when thee did not pray."

The fretted, vexed look had left the young girl's face; already her Quaker friend's peaceful manner had influenced her, and with a smile she said,—

"Well, I don't believe I would; but O Aunt Patience, I had such beautiful plans yesterday! I resolved to be so very good, and the minute I waked this morning I jumped up to be sure to be in time, for Aunt Hannah hates my being late."

Madge looked ashamed.

"I could have had them, but I waked my cousins, and Milly was vexed at my throwing the bed clothes off her. Then Agnes and she quarrelled about who should go for warm water, and when I went they called me a saint."

"Well, it was very good of thee."

"Oh, but Aunt Patience, they were making fun."

"Oh," said the dear old lady, as if she had not "seen the point" at all. "And was this all thy trouble?"

"No, ma'am. On Mondays we take turns in washing the dishes or making beds. Now, we all like to make beds best, so I said I'd wash the dishes; and Aunt Hannah, when she saw me in the kitchen, said it was my turn up-stairs and that I was shirking my work."

"A word could have put that straight."

"Oh, you don't know Aunt Hannah! She was just cross, and I am always handy to nag at. It's always, 'Madge, how many collars you have in the wash!' or, 'Madge, you should change your collars oftener; they are too soiled.' I can't please her any way."

Aunt Patience sat still, thinking as she knit. Should she tell the girl of the secret trials of that poor, over-taxed woman? No, that was not best. At last she looked up and said,—

"Madge the first thing is to have peace thyself. Thee had it yesterday; thee might have it this morning, but thy prayer was hasty. Let us

read what Jesus said to his disciples about entering into other people's houses. It is hard to live in a family, and yet not be quite one of them; yet see what he says." The old lady took the Bible, and turning to the tenth chapter of Luke, read: "And into whatsoever house ye enter, first say, Peace be to this house. And if the son of Peace be there, your peace shall rest upon it; if not, it shall turn to you again."

"Did thee ever notice that, Madge? 'If not, then shall it turn to you again.' Child, only keep close to God, and even though thee cannot keep peace in this house, it shall rest upon thee. Besides, thee has tried such a little while. I like to hear of thy troubles, but sometimes I wish for thy own sake that thee told more to Jesus; thee would forget them sooner, child."

The young girl felt how true this was and how kindly it was meant. Had she not rather enjoyed telling of her aunt's fault-finding—her cousin's injustice? Could she "tell Jesus" in that way? Would she not have to confess her own faults and crave for forgiveness.

"Seek peace, dear child, for thyself and those with whom thee lives."

"I'll try, Aunt Patience," and Madge went quietly home. Milly taunted her with "tattling to Aunt Patience," but Madge made no reply, only taking care to do one or two duties Milly had neglected, which, if discovered, would have cost her a fine out of her pocket-money. Steadily, day after day, Madge sought peace here; when ruffled she went to Jesus, and though she still loved to run in for a chat with Aunt Patience, there was no talk of home difficulties or trials. And little by little the trials grew lighter. Milly was still quarrelsome, Agnes shy; but all began to see that Madge's religion was real, and the peace in her heart seemed to diffuse itself slowly but surely through the house. Aunt Hannah grew ashamed of her fault-finding, and when, months afterward, Madge learned that her aunt had been for years troubled with a secret disease, which could not be cured, she was thankful that she had learned to be patient under hasty words, which were the result of nervous suffering. The peace did not all return to Madge again, but slowly and surely filled the house, and Aunt Patience, as she saw the change, "Thanked God and took courage."—*Hope Ledger, in Church and Home.*

A TIMELY CAUTION.

THE most vigorous persons do not have too much vitality. People generally inherit a lack, or at least find that much vital energy has been prematurely lost in their childhood or youth through the ignorance or carelessness of their parents. Often it is impaired by wrong indulgences in early manhood. The endeavor of all persons should be to husband what is left, be it much or little. Therefore,—

1. Don't do anything in a hurry.
2. Don't work too many hours a day, whether it be farm-work, shop-work, study-work, or house-work.
3. Don't abridge sleep. Get the full eight hours of it, and that, too, in a ventilated and sun-purified room.
4. Don't eat what is indigestible, nor too much of anything, and let good cheer rule the hour.
5. Don't fret at yourself or anybody else, nor indulge in the blues, nor burst into fits of passion.
6. Don't be too much elated by good luck, nor disheartened by bad.

Positively, be self-controlled, calm, and brave. Let your brain have all the rest it needs. Treat your stomach right. Keep a good conscience, and have a cheerful trust in God, for all things and both worlds.—*Domestic Journal.*

HOSPITALITY.

THERE is no quality of human nature more beautiful, none lovelier, when one takes in the full meaning of it, than hospitality. In its deep-

est and broadest sense it takes in our Saviour, and gives him the first place. Perhaps it may be a foreigner, attired in quaint or ungainly garb, who taxes one's hospitality; if so, a devout and tender heart may find vent in a few sympathizing words or a friendly hand-clasp. Or it may be that a little substantial help will be the needed thing, and then the wanderer goes on his way rejoicing, his heart full of peace, while you perhaps feel a throb of joy, as if you had been "entertaining angels unawares."

It is a common mistake to call persons given to entertaining their friends at tables spread with luxurious fare hospitable—that is, provided their hospitality (so-called) goes no deeper than the gathering together of the richly clad.

A lady called one morning upon a wealthy friend, and was invited to remain to lunch. She accepted, and after laying aside her out-door wraps, she was invited into the sunny morning parlor, where two plainly-dressed ladies were talking cheerily together.

"My friends Mrs. S. and Mrs. G.," she introduced them respectively.

Just before leaving, the lunch-visitor remarked to her hospitable entertainer, "You surprised me greatly; I had no idea you were intimate with people of their class."

"What class?"

"Why, people of their social standing."

"Ah, my dear," answered the beautiful woman, stroking her costly velvet robe, "their social standing is good enough for me; they and I are 'children of a common Father.'"—*Ernest Gilmore.*

FEELING HURRIED.

PROBABLY nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as its moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two days' tasks into one. If only we can keep cool and calm, not allowing ourselves to be flustered, we shall be less wearied when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive, but if we can preserve our tranquility of soul and of demeanor, we shall get through everything creditably.

MAKING THE WORST OF IT.—Some persons live in a perpetual state of fret. The weather is always objectionable; the temperature is never satisfactory. They have too much to do, and are driven to death; or too little, and have no resources. If they are sick, they know that they shall never get well; if they are well, they expect soon to be sick. Something is sure to disturb their sleep; their food is never quite to their taste; they have corns which every one treads on, or a toothache which no one realizes. Their daily work is either drudgery, which they hate, or so difficult and complex that they cannot execute it. To hear the prolonged recital of their petty woes, one would think them the most persecuted of mortals, and when people shrink from their disagreeable character, their lack of sympathy adds another drop to the cup of trouble. Yet these people have no more real cause for repining than the rest of the world.

—There is nothing, my brethren, more deceitful than the idea of gaining the esteem and good opinion of the world, by familiarizing ourselves and mixing often with it. The more the world sees us, except in our public duties, the more will it either hate or despise us. It hates us from the instant it feels that we will not put up with its manners. Let us very rarely have anything to do with it, and we shall appear in its eyes with greater dignity, and be

treated with greater respect. Let us attend to every due and proper call which the world may justly require of us, as well as to all the demands of charity and good works; but let us always conduct ourselves as the ambassadors of Jesus Christ, as in some sense filling his place. It is then only that our character, under the grace and providence of God, will be to us a safeguard against every temptation. But if we seek the world for the sake of the world, we must conform to its tastes and its manners. We should be badly received were we to carry there that holy gravity which should never forsake us. We should derange its pleasures, disconcert its assemblies and its liberty of speech. We should be an intolerable burden to it. Our presence alone would be horrible; and it would say of us, as the enemies of holiness say of the righteous man in the Wisdom of Solomon, "He is grievous to us to behold!" There is no alternative. We must die to the world, or partake of its spirit. We cannot serve God and mammon.—*Dr. Coke.*

Our Basket.

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

—The mouth of a righteous man is a well of life.

—When the cup is full, carry it even.—*Scotch Proverb.*

—Every good deed is a grain of seed for the eternal harvest.

—A benevolent disposition is the very center of Christian character.

—Truth is ever forbearing, courting inquiry, while error is ever overbearing and intolerant of investigation.

—By taking revenge, a man is but even with his enemy; but in passing over it he is superior.—*Lord Bacon.*

—"Loving-kindness," says the Talmud, "is greater than laws; and the charities of life are more than all ceremonies."

—Many a noble tree has been killed by a clinging vine, and many a strong man has been degraded and destroyed by some unholy affection, some ungoverned passion, some ungodly lust.

—Happiness is like manna. It has to be gathered in the grain and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it has rained down from Heaven, at our doors, or rather within them.

—For a few brief days the orchards are white with blossoms. They soon turn to fruit, or else float away, useless and wasted, upon the idle breeze. So will it be with present feelings: They must be deepened into decision or be entirely dissipated by delay.—*Theodore Cuyler.*

—Morality, taken apart from religion, is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in the grosser sins.—*Dr. Bushnell.*

—"There is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and above it, and to produce the impression of a holy and separate life. This only can give us a true Christian power."

HAPPINESS.—Wherever lies the path of duty, wherever you may be most useful, there the Almighty will make you most happy. Happiness is not the offspring and growth of indolent repose in this world: self-denying exertion is necessary to its production. The imagination of a state where everything will be to our taste is pure folly. We must be content to take our share in the ills of life, and look for our chief happiness in this world from seeking to do our duty.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 15, 1881.

U. SMITH,
J. N. ANDREWS,

Resident Editor.
Associate Editor.

WHAT CHRIST PREFERRED.

IN Philippians 2:6 occurs a passage the beauty of which is not brought out by the common version, and is entirely missed by the expositions of it which are generally given. Speaking of Christ, Paul says, "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant," etc. This text is generally treated as though it was intended to convey the idea that Christ, being in the form of God, did not think it was robbing God, or doing him any wrong, to claim, or assume, to be equal with him. With this view, what can possibly be the force of the statement, or what the object in making such a declaration?

This idea comes from giving to the term rendered "robbery" a meaning which we think it was not intended to convey. The term, primarily, means something which is very desirable, to be preferred before everything else; and inasmuch as such objects are sought after at all bazards, sometimes even by violence and robbery, the word is given a derived meaning of plunder, or robbery.

But the primary, and not the derived meaning, it strikes us, is the one to be used in the text before us, to bring out its true significance. With this meaning, let us read again, and paraphrase the text: "Who being in the form of God, thought it not something to be preferred to everything else to be equal with God, or to remain in that state of equality with God which he then enjoyed, but instead of this he made himself of no reputation, and took upon himself the form of a servant," etc.

Now we have the idea before us. When man fell, Christ was in a position of equality with the Father. He was in the enjoyment of that glory which he had with the Father before the world was. But man was destined to destruction unless some mighty effort was put forth to save him. Christ could have refrained from interposing in behalf of man, and left him to perish, if he had been so disposed. He could have continued to enjoy the glory and equality he had with the Father, if he had thought that preferable to the preservation of man, or he could surrender that position and undertake a work of infinite condescension and sacrifice in behalf of man. Here was an issue set plainly before him. Which would he do? Which was preferable? He made his choice. Happy for us that he made the choice he did. He did not think it best for him to retain his position with the Father, and let man perish. He thought it best to lay aside for a time his honor, riches, and glory, and make a way of salvation for man.

With this idea there is harmony in the context, and consistency in the antithesis. Thus: "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not desirable above everything else to maintain that state of equality with God; but he thought something else preferable, namely, to make himself of no reputation, to take the form of a servant, and to humble himself even to the death of the cross, to save the human family." This is the lesson which we believe this passage is designed to inculcate, rather than any view which Christ had in reference to his relation to the Father. This was the mind that was in Christ. Have we the same? If so, we shall show it by making sacrifices ourselves for the good of others.

A MURDEROUS WEAPON.

THERE is now in process of construction at the foundry of the Reading Iron Company a new gun called the Lyman-Haskell cannon. It is provided with a succession of cylindrical chambers below the bore, whose axes point toward the muzzle of the gun. In these chambers are placed accelerating charges, which explode just as the projectile passes, and add the impulse of their power in throwing it from the gun. A small gun of this pattern, 2½ inches, was recently tested at the Washington Navy Yard in competition with a 5-inch Whitworth gun. The target consisted of 5 inches of iron plates, backed with 18 inches of oak timber. At a distance of 200 yards the projectile from the accelerating gun went entirely through this target and landed a hundred yards beyond it, while the projectile from the Whitworth gun, fired from the same distance with double the charge of powder, failed to penetrate the same target. The new gun will have a six-inch bore, will be 24 feet 11½ inches in length, and weigh 25 tons. It will carry a ball of 4 calibers length, weighing 150 pounds. One hundred and thirty pounds of powder constitute the charge. The initial velocity of the ball will be 4,000 feet per second, while that from other guns is only from 1,500 to 2,000. It is calculated that the projectile will penetrate two feet of solid wrought iron at a distance of 200 yards, and when it has a free flight will pass over a distance of twelve miles. Think of a weapon which planted here in Battle Creek would send a projectile weighing 150 pounds to Marshall, twelve miles away. Several months will be employed in its completion, when it will be taken to Sandy Hook and thoroughly tested. We shall await with interest the result.

PRACTICAL TRUTH EASILY FOUND.

PRESENT truth, that is, the present fulfillments of prophecy, which constitute the signs of our own times, is not difficult to be discovered; and especially the duties which we owe to God are so clearly revealed in his word that the willing mind need not mistake. But the unbelieving, hesitating, reluctant mind is inclined to search for some prophecy which it does not understand, and make this an excuse for delaying duty till it can be satisfactorily explained.

The last eight chapters of Ezekiel furnish a theme for doubtful minds to dwell upon, while the clearest revelations pertaining to our own times are unheeded, and obedience to the plainest duties is delayed.

The things described in these chapters have never existed; and it is evident that they belong to the typical dispensation, its temple, its priesthood, and its sacrifices, and consequently cannot exist at any time after the death of Christ superseded all the former sacrifices, and put an end to all those typical services. To suppose that the types of the death of Christ are to be revived, is to suppose that he must die again; but "death hath no more dominion over him." And it is preposterously absurd to suppose that those things which were taken out of the way, being nailed to the cross, will ever be re-instituted. When I was a boy, I used to build houses of cobs, knock them down, and then build them again. Men do not work in that way. Speaking of the ceremonial observances of the law, an apostle has said, "If I build again the things which I destroyed, I make myself a transgressor." What terms, then, will suitably characterize the supposition that the great God will build again the priesthood and sacrifices which only pointed forward to the death of his Son, and were nailed to his cross?

The only reasonable view of these chapters is, that God offered to Israel the things therein described, to be given after their return from their captivity in Babylon, on certain conditions; that those conditions were not fulfilled on the part of the people; and hence the promised state of magnificence was never realized. Only a small portion of the tribes of Israel had the faith to embrace the promise by returning to their own land, when they had perfect liberty from

the Persian government to do so. Says Geikie, "The new community, which was to found the Jewish nation for a second time, was by no means numerous; for we still know with certainty that the whole number of these pilgrim fathers, who gathered together amidst the ruins of Jerusalem and the other cities which were open to them, did not amount to more than 42,360 men, with 7,337 servants of both sexes. The dangers and difficulties before those who might return had winnowed the wheat from the chaff; the faint-hearted and indifferent had lingered behind, and only the zealots and puritans of the captivity had followed Zerubbabel, the leader of the new exodus." — *Life of Christ*, p. 45.

The conditions on which the house of Israel were to have these promises fulfilled to them, were that they should be ashamed of, and put away, the abominations which they had formerly committed, and for which they had been expelled from their land. See Eze. 43:8-11. The reasons that support the view I here take, are set forth in the following section of "The Sanctuary and Twenty-three Hundred Days," by Eld. J. N. Andrews:—

"EZEKIEL OFFERS TO ISRAEL A SANCTUARY.

"It was fourteen years after the sanctuary had been destroyed, that God gave Ezekiel the 'pattern' of another, to show to the house of Israel. Chaps. 40-48. This building consisted of two holy places. Chap. 41. And the most holy place was of the same size with that in the temple of Solomon. Verse 4; 1 Kings 6:19, 20. To this building the word 'sanctuary' is applied in the following texts: Eze. 41:21, 23; 42:20; 43:21; 44:1, 5 (verses 7, 8, refer to Solomon's temple), 9, 11, 15, 16, 27; 45:2, 3, 4, 18; 47:12; 48:8, 10, 21. It was offered to the house of Israel, then in captivity, on this condition, that they should be 'ashamed' of their iniquities, and put them away. If they did this, God would cause this building to be established, and would cause 'the twelve tribes' to return. Chap. 40:4; 43:10, 11; 44:5-8; 47:13-33; 48.

"But the house of Israel were not at all ashamed. For when the decree for Israel's restoration went forth, all Israel could go up to the land where God's abundant blessing was promised. See the decree of Cyrus, 2 Chron. 36:22, 23; Ezra 1:1-4; 7:13. But the ten tribes slighted the offer of Cyrus, as well as the promised blessings of God; and the tribes of Judah and Benjamin, with a portion of the tribe of Levi, and a few others, were all that went up. Ezra 1:5; 7:7; 8:15. Thus the house of Israel rejected the gracious offer of the Lord, and slighted the inestimable blessings which God would have given them. Eze. 47; 48. Hence this sanctuary was never erected. But that this prophecy does not belong to the future reign of Christ and his saints, the following facts demonstrate:—

"1. The Prince that shall reign over God's people Israel forever is none other than Jesus Christ. There is to be but one Prince and Shepherd that shall be the King over Israel in the glorified state, and that one is Jesus. Luke 1:32, 33; Eze. 37:22, 24; Jer. 23:5, 6; Micah 5:2. But the prince here spoken of by Ezekiel is not Christ, but a poor, frail mortal. For (1.) he is commanded to offer a bullock as a sin-offering for himself. Eze. 45:22. But Jesus Christ is himself the great sin-offering for the world. 1 John 2:1, 2. (2.) He was to offer all manner of offerings for himself. Eze. 46:1-8. But Jesus Christ caused all this to 'cease' at his death. Dan. 9:27. (3.) God says to these princes, 'Take away your exactions from my people.' Eze. 45:9. But when Christ reigns, there will be nothing oppressive, for the officers will be peace, and the exactors, righteousness. Isa. 60:17-19. (4.) And this prince is to have sons and servants, to whom, if he will, he may give an inheritance. But that which he gives to his servants will return to the prince in the year of Jubilee. Eze. 46:16, 17. And he is forbidden to oppress the people. Verse 18. Surely, it would be blasphemous to apply this to our Lord Jesus Christ. Hence, Ezekiel is not predicting the future reign of Christ over the house of Israel.

"2. Christ says, 'The children of this world [or age] marry, and are given in marriage; but they which are counted worthy to obtain that world [or age], and the resurrection from the dead, neither marry, nor are given in marriage.' Luke 20:35. Now hear Ezekiel: 'Neither shall they [God's priests] take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.' Eze. 44:22. In the prediction of Christ respecting that

age, or world, to come, he positively affirms that there shall be no marrying or giving in marriage there; but in Ezekiel, we find the Lord's priests marrying, and have intimations even that *divorce* and *death* are not unknown! Therefore it is evident that Ezekiel does not refer to the age to come. Certain it is that, had those priests been 'counted worthy to obtain that world,' they would not be represented as marrying in it! And this, too, in the promised land, the very heart of the future kingdom!

"3. And Christ adds: 'Neither can they die any more; for they are equal unto the angels.' Luke 20:36. And Paul testifies that at the last trump, 'this mortal shall put on immortality,' and death shall be swallowed up in victory. 1 Cor. 15:51-54. But Ezekiel has *deaths*, even in the families of God's priests, and they themselves defiled by attending their burials, and obliged to offer for themselves a sin-offering! See Eze. 44:25-27. Are such persons equal to the angels? Are they where they can die no more? Surely they are not. Then it is demonstrated that Ezekiel does not refer to the world, or age, to come.

"That the sanctuary, priesthood, and offerings, with the accompanying blessings, would have been realized in the Mosaic dispensation had the twelve tribes of Israel accepted the proffered boon, we will now show. 1. It was to be fulfilled while circumcision was in force. Eze. 44:9. But that was abolished at the first advent. Gal. 5:2; 6:12; Col. 2:11-13. 2. It was while divorce was allowed. Eze. 44:22. But that is now done away. Matt. 5:31, 32; 19:8, 9. 3. The distinction between meats, clean and unclean, is recognized. Eze. 44:23, 31. But no such distinction is now recognized by the Bible. Rom. 14:4. Sacrifice, offerings, burnt-offerings, and sin-offerings, of bulls and goats, were then in force. Eze. 46. But they are not now acceptable to God. Heb. 10:5. The feasts and the Jubilee were then in force. Eze. 45:21-25; 46:9, 11, 17. But they were nailed to the cross. Col. 2:6. The Levitical priesthood was then in force. Eze. 40:46; 44:15. But the priesthood of Melchisedec, which passeth not to another, has taken its place. Heb. 5:9. 7. 'The middle wall of partition' then existed, as all these ordinances prove, as well as the acknowledged distinction between 'the seed of the house of Israel' and the stranger. Eze. 44:22; 47:22. But it is now broken down. Eph. 2."—pp. 62-66.

Those who would know whether there is a sanctuary in Heaven in which there is a priestly ministration during the present dispensation, may read Heb. 8th and 9th; and Rev. 8:3; 15:5-8; and 11:19.

R. F. COTTRELL.

THE WANTS OF OUR CHURCHES.

SOME remarks made last summer by our deceased Bro. White through the REVIEW, on the subject of the condition of our churches, must meet the approbation of all thinking persons among us. So deeply do I feel upon this point that I cannot refrain from saying something further upon this subject.

No one can labor long among our individual churches, especially the smaller ones, without becoming deeply impressed with the undeniable fact that in many cases they are in a very discouraged condition. Those who visit only our large gatherings cannot have a proper idea of the state of our churches generally. At our camp-meetings, State meetings, and the like, the very best of our brethren and sisters are gathered, and we see only the very best side of it. And even when the minister visits the local churches, matters often appear more hopeful than they actually are; for then all are drawn out for a day or two, and take considerable interest. But by canvassing a district carefully, and becoming acquainted with all the people, we soon learn how things really are.

That many of our Sabbath-keepers are greatly discouraged and far on the back-ground, is known to all. I believe I state the case safely when I say that one-quarter of our Sabbath-keepers do not make a practice of attending meetings. They only come once in two or three months, or when there is a preacher. And quite a share of those who do attend take no part whatever in prayer or social worship. A portion of our brethren are beginning to neglect family prayer, though this is by no means generally the case. An examination of the tithing

book shows that, on an average, not over one-half pay any tithe at all. Nor do they give anything for the support of the gospel in any way, nor indeed for any other benevolent object. Many are taking none of our periodicals. Only a fraction of the church takes part in the ordinances in the quarterly meetings.

As our churches generally are small, many of them having only from fifteen to thirty members, it makes the regular Sabbath attendance very small indeed. The zeal and enthusiasm which so largely characterized them a few years since is now fast dying out. Quite a number of our small churches exist only in name.

These are sad facts, but so long as they are facts, ought they not to claim our attention and serious thought? Should we not carefully inquire the reason for this? for certainly there must be some cause. I think it is now coming to be seen and felt by all, that we have undertaken to spread over more territory than we can profitably care for.

Very properly, we have all had a laudable zeal to spread everywhere the light of present truth, and bring men into it as rapidly as possible. As soon as a church was raised up, we have been in a great hurry to push on to raise up another, leaving the new converts to care for themselves, relying upon the strength of the truth to hold them together and keep them at work. It has been an astonishment to other people to see how we have succeeded in this. Indeed, the only marvel is that our churches are in as good a condition as they are, considering the little labor they have had bestowed upon them. In a majority of cases the churches, after being raised up by a course of lectures, have been left for six months without seeing a minister. Then if they have one or two visits a year after that, it is about all they will get. I believe no other sect in the world has ever left their churches in this manner without ministerial labor, and it is doubtful whether any other people would have endured it as ours have. But has not the time come, or will it not come soon, when we must modify our plan of operation in this respect? Is it wise to leave our old churches to backslide, and allow our young people to grow up unconverted, and all our churches to remain small and feeble, while we are spending all our energies to spread out wider, and cover more territory? And especially, is it wise to leave our very richest fields, where labor accomplishes the most, to spend our efforts on hard fields, where but little can be done? As circumstances and the wants of the cause change, ought we not to adapt ourselves to those wants? It will be well for us as a people if we do it before we suffer great loss by neglecting it. Several cases have come under my observation where a church has had a regular preacher for a few months, say a sermon upon the Sabbath and one upon Sunday evening, and invariably the result has been most gratifying. The church has grown, the outside interest has increased, and a healthy state of things generally has been the result.

In a majority of our churches there is a good interest among those not of our faith, besides quite a number who are about half in the faith, but need effort to bring them in. It is out of the question for our churches to have settled pastors, but the question is, Should there not be more systematic labor put forth among them? Shall we not meet with great and irreparable loss if this is not done soon?

Sad facts will soon compel us to recognize the difference between new churches and old churches. A church just raised up starts out with all the enthusiasm of youth, and this will carry them a long way and over many difficulties quite successfully. But, like all other churches, they are made up from our common humanity, frail and erring; and sooner or later this will show itself. Trials will arise, some will backslide, others will become discouraged; some will die, others move away, children grow up unconverted; and the first enthusiasm will die out. Nothing but the presence of a living preacher will save them from these evils. All other churches have found this to be the case; and the condition of our churches, in a degree at least, shows that we must meet this same difficulty.

D. M. CANRIGHT.

DARLSTON AND MANCHESTER, ENGLAND.

My last report was written at Darlston. I had appointments for each evening from Oct. 9 to 16; but during the week, on account of business, other meetings, and one market night in which the citizens obtain most of their supplies for the week, but few attended our meetings. On the 13th and 14th there was a very terrific gale, making it unsafe for people to leave their houses, as slate and tiles from roofs and bricks

from chimneys were hurled fiercely by the wind. The gale did a great amount of damage, both by land and sea. In the mining and manufacturing districts, smoke-stacks and tall brick chimneys were thrown down, killing a number of men. The register of British shipwrecks records the loss during the gale of ninety vessels, valued at \$35,000,000. Of these vessels, eight were steamers. The reporter of the register says that during the year ending Oct. 14, 1,454 vessels have been wrecked, being 417 more than during the same period of the previous year. He also says that for the twenty-six years that the register has been kept, 51,841 wrecks have occurred in the waters surrounding the islands, and 18,550 lives lost thereby.

On the second Sunday of my stay at Darlston, in the forenoon, I attended service with the Primitive Methodists, and at 2:30 p. m., by invitation, I addressed their Sunday-school, which numbers over six hundred scholars and teachers, and gave them a description of Chinese idol worship as I witnessed it in the temples in San Francisco, California. I sought to impress their minds with the gratitude which should fill our hearts, that we have a knowledge of the true God, his worship, and the way of salvation. In the evening I gave another discourse in the hall. As revival services were soon to be commenced by the Primitives, and as I had other engagements, I closed the meetings for the present, having formed an acquaintance with many whom we hope to meet again at some future day.

On Monday, Oct. 17, I went to Manchester. In the evening I attended the anniversary meeting of the "British Anti-tobacco and Anti-narcotic League," of which I am a member. The meeting was well attended. With others, I had an opportunity of making remarks on the evils of the use of tobacco. The increased interest in the meeting, and the reports, indicate progress in the work.

On the 17th I attended the anniversary meetings of the "United Kingdom Temperance Alliance," of which I am also a member. This organization (not a secret society) having as its object the securing of laws for the suppression of the liquor traffic, has been in existence since June 1, 1853. Of its encouragement at the present time the Executive Committee in their report read to the General Council, Oct. 18, say: "At the close of this year of office, a year of more than usual anxiety, your committee can very gladly recognize and gratefully record indubitable and pleasing signs of the advancing power and the broadening sweep of the great temperance reformation in this, the jubilee epoch of its history in the United Kingdom."

The greatest source of joy to this vast gathering of five or six thousand, addressed, as we were, by eight members of Parliament, and others, was this, Whereas in 1875 there was a majority of 285 in the House of Commons against the suppression of the liquor traffic by law, in the last session of Parliament there was a majority of 42 in favor of such action being taken, and in addition to this, our worthy Premier, Hon. W. E. Gladstone, has given plain intimation that in the next session a bill shall be introduced before the House of Commons in favor of local-option legislation. In the midst of the meeting, a letter was read from Hon. Herbert Gladstone, junior member of the Parliament. After speaking of other matters to come before Parliament, he closed his letter by urging the "Alliance" to make their voice heard "above all the rest."

It seems quite certain now that the local-option law will be passed. Then will come the fierce agitation among the people, when every man who occupies a house in Britain can speak, by his vote, and say whether he wants liquor sold in his town or not.

On the 19th I attended the annual meeting of the English Vegetarian Society, of which I have the honor to be a member. By the previous request of the Executive, I gave an address setting forth the health and temperance movement in the United States, and, as a representative of that body, extended its greeting to the Vegetarian Society. The substance of this address I sent to the REVIEW, and a more full report of the meeting will appear in *Good Health*.

During my stay in Manchester, I formed many acquaintances with those who are zealously working for reform in habits of eating and drinking. I was most kindly entertained at the home of Frank Spence, Esq., Honorable Secretary of the Anti-narcotic League. He had spent four years in California, and was immersed in San Francisco bay, and this made our interview doubly interesting.

Oct. 31.

J. N. LOUGHBOROUGH.

WE SEEK A BETTER COUNTRY.

BY C. P. WHITFORD.

PRESS ON! The country thou seekest to win,
Is unclouded by sorrow, unsullied by sin;
Press onward through trial, while yet there is day,
While light is around thee to point out the way.
Bright seraphs and martyrs, when victory's won,
Will welcome thee home, when thy work here is done.
The sands of the desert may gather in might,
And sweep from thy pathway all beauty and light;
But fear, not to climb the perilous steep,
For angels are with thee to guide and to keep.
Then onward and upward, and soon shalt thou rest
In the mansions prepared for the good and the blest.
Press on, bravely on! thou seekest to win
A country unclouded by sorrow and sin,
Where free from the trials that here are now borne,
We all shall be happy in Eden's fair home.
Oh! who does not long for a resting-place there,
In that beautiful country so bright and so fair,
Where Jesus and angels, with harps of pure gold,
Together with prophets and martyrs of old,
Will make all the heavenly arches to ring
In the song of redemption; for joy will they sing.
Then onward, press onward, through sorrow and care,
Remembering that Jesus will hear every prayer,
And angels from glory commissioned will come,
To aid and encourage toward Eden, thy home.

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.

DENMARK.

SEPT. 24, the brethren met at Høllum, Denmark, to consider the wants of the mission in that country. Nine delegates were present. One new church was received. Present number of churches, 7; number of members, 101; gain, 16. During the past year, one has died, and five have moved to America. Besides these members, there are in different places in Denmark about thirty Sabbath-keepers. Of the resolutions expressing the mind of the Conference, I will mention the following:—

Whereas, The Lord has graciously directed it so that we have a printing office in Norway, and that the circulation of our papers and tracts has proved to be one of the best means to extend the truth; therefore—

Resolved, That we do, as a Conference, recommend to our brethren to sustain the printing office as far as they are able, especially by circulating our papers and tracts as far as possible.

Resolved, That we express our gratitude for the faithful labors of Bro. K. Brorson in the service of the mission during the past year.

Resolved, That we are grateful for the labors of Bro. Matteson in this country at present, as well as for his labors in the past, especially by the help of the press; and we are grateful to God and to our brethren in America for the interest they have shown in the mission in Denmark as well as in the other Scandinavian countries, and for the help they have given us.

The credentials of Bro. Brorson were renewed, also the license of Bro. K. Kristensen. Licenses were also granted to Bro. M. Kristensen and S. Jensen. The s. b. in the treasury was sufficient to pay for Bro. Brorson's time. They also paid my traveling expenses. J. G. Matteson, D. Gjerrild, and C. C. Hansen are the Conference Committee for this Conference year.

The meetings in connection with this Conference were a means of much encouragement and blessing to our brethren and sisters who attended, and to the cause in general. Many were present from other churches and places. Three persons were buried with Christ by baptism.

After this, I held meetings in Jerslev, Melholt, Asaa, and other places, and went from there to Alstrup. Here I had eight meetings in our meeting-house, which were well attended. I then went to Taars and Mosbjerg, and held meetings there. In the last-named place, some have lately commenced to keep the Sabbath.

Oct. 10, I left Denmark after a stay of four weeks. After a somewhat troublesome voyage, I arrived at my home in Christiana the next forenoon. The meetings I have had with my brethren in Denmark have been very edifying to me, and I trust also to them.

It is a matter of great thankfulness to me that my health is now much improved, and that I am again able to labor as usual. Although I am not as strong, and cannot endure near as many hardships as I could four years ago when I first came to Europe (I am getting older in years, and have suffered not a little), yet, by being careful of myself, I hope, by the blessing of God, to labor on in this good work of spreading the third angel's message. J. G. MATTESON.

Christiana, Norway, Oct. 18.

OHIO.

Van Wert and Dunkirk.—I have just spent a week in profitable meetings with the Van Wert church. Although favored with but little labor the past year, this church has been faithful. At the close of our meetings, six united with them by baptism. Several others almost decided to obey the Lord. Bro. Van Horn was good help in these meetings.

While here, we visited a sister who resides four miles out of town, and has been unable to attend meetings for several months. The church united in celebrating the ordinances with her. It was a precious season.

Last evening (Nov. 2), I enjoyed a good meeting with the brethren at Dunkirk. All present seemed of excellent courage.

I now join Eld. Gates at Leesburg and New Antioch. Pray that the Lord may bless our labors.

G. G. RUPERT.

North Bloomfield.—Our meeting at this place, Oct. 29, 30, was encouraging. We were sorry that some who needed the benefit of this meeting were absent. They suffered loss. The Holy Spirit was present. We had a sweet season in celebrating the ordinances. When the parting meeting came, we felt loth to separate. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1.

Richmond Center.—After an absence of four weeks, I returned to this place, and held meetings from Nov. 4 to 8. The Lord has truly blessed the truth to the conversion of souls here. We found all growing in the truth. Sunday, after preaching, we buried six by baptism,—three husbands and their wives. This was a solemn and affecting scene. One of these is a great sufferer from the worst form of rheumatism, and we carried him to and from the watery grave. The Spirit of God witnessed to the act. Many hearts seemed touched, and it was frequently remarked, "That was the most solemn and beautiful baptism I ever witnessed."

We begin meetings this week three and one-half miles from here in a Disciple church. Remember us in prayer.

R. A. UNDERWOOD.

MISSOURI.

Nevada.—After returning from our good camp-meeting, I spent nearly three weeks at Nevada. This church has had but very little preaching in more than two years. It was in great need of help. The weather was unfavorable much of the time, being very rainy with dark nights. Other protracted meetings were in progress, which kept many from attending, yet our congregations were very good. The brethren were much encouraged. Five were added to the church, two were baptized, and several others became interested in the truth, of whom we have much hope.

The church at Nevada, although poor, have shown a commendable zeal in building a neat little meeting-house, which is now nearly paid for. The interest seemed to increase toward the close of our meeting. On the night when I intended to close, most of our brethren left the room to give seats to those not of our faith; and although the night was somewhat chilly, quite a number stood outside at the windows, seemingly anxious to catch every word spoken.

I hope this church may ever gather with Christ and not scatter abroad.

J. G. WOOD.

Appleton City, Mo., Nov. 4.

NEW YORK.

Middle Grove, East Galway, and Union Mills.—Since Oct. 13, have held meetings and visited with the friends in these places.

Found those who had accepted the truth at East Galway still firm, and rejoicing in it. One more has decided to keep the Sabbath, and others say they are coming along slowly but surely. The outside interest is excellent, although no public place of worship could be secured, both churches in the place being closed against us. Public sentiment, however, in favor of the truth, seems to be increased by this course of action on the part of the few in power. Invitations for meetings were received from five places within a radius of twelve miles. A few meetings were held in a private house, which somewhat encouraged the friends, we trust. We hope to be able to return some time during the winter, and answer some of these calls.

Formed a very pleasant acquaintance with friends who are interested at Union Mills, Fulton Co. Held one meeting there with good attendance and interest.

Sold about fifteen dollars' worth of books, and

received eight subscriptions to our different periodicals.

May the Lord greatly bless all the friends in these places, and help each of us to be faithful to the end, that we may obtain the overcomer's reward.

Rome, Nov. 7.

E. W. WHITNEY.

MICHIGAN.

St. Charles.—Sabbath and Sunday, Oct. 28, 29, was with the Ovid church. They had been so long without a visit from some messenger, that they feared they were forgotten. For five years this handful have maintained regular Sabbath services, and nearly all the time the prayer-meeting, although sometimes there would be only two sisters in attendance. As they have no elder in the church, we celebrated the ordinances. When I saw their faith and works, I was greatly encouraged in the Lord. Our meeting was a refreshing time to me, and I trust to them too.

On Monday and Tuesday, visited the Greenbush church, and had one meeting; but it so happened that quite a number were away. The remainder of the week, till Friday eve, I spent visiting, and at one place found a sister who had kept the Sabbath for nine years. Through her missionary efforts, an intelligent Englishman had been keeping the Sabbath for the last ten months. They each have the REVIEW. I sold quite a number of our publications, and among them the three volumes of "Spirit of Prophecy." They sent their tithes by me to the Conference. They called in their neighbors, and I spoke once. Here is a fine opening for a course of meetings. The readers of the REVIEW may be assured that they were pleased to see a minister. The brother had never seen one of our ministers. Now that he has received the message, he is sending reading to his friends across the sea. I was sorry I could not remain longer with them, but I had promised to join Eld. Miller at St. Charles, where he had begun a series of revival meetings. At the present time I have been with him two days, and the prospect is very encouraging. At the close of his discourse this afternoon, thirteen came forward, several for the first time. All were sons and daughters of our people. We confidently expect to see a good work done here.

A. O. BURRILL.

Nov. 6.

MAINE.

Morrison's Corner (Clinton).—I held five meetings in this place, the last of which we held Oct. 11, in a private room, as the Freewill Baptists objected to our occupying the meeting-house, although it was built as a union house.

It is generally calculated that our opponents will use the best argument they have. I suppose they thought the lock-door argument the best, so they used it. But I am sure that this kind of argument will not be indorsed by the honest and candid part of the community. A person said to me the next morning after our last meeting, "Elder, I think you have the best of them, or they would show you up, and prove that you are wrong upon the Sabbath question." One family embraced the truth in this place one year ago last summer in our tent-meetings at Clinton, and two more decided in favor of the truth at a more recent date. Others wish to hear. May God hasten the time when their wishes may be granted. The tent is a very convenient place of worship in warm weather, and there are no locks upon the door.

One young sister has joined the T. and M. society, and is at work with tracts. She seems anxious to do all she can in the missionary field. May God grant her success, and many stars in the crown of her rejoicing when the Lord comes. I would that all of our people might catch the same spirit. A noble work would be accomplished through our T. and M. societies in a short time. At our general T. and M. meeting, held at Norridgewock, Oct. 15 and 16, there was more of the missionary spirit manifested, and our meetings were freer than usual; but we very much regretted that so few of our people from other churches were present to be benefited.

The Lord is coming—do we believe it? The third angel's message is the last note of warning to this world before Jesus comes. And yet too many of us are handling the truth upon the ends of our fingers, and are acting too much as if we expected to live forever. But when the love of the truth gets into the heart, we shall not only love to talk the truth, but to donate of our means as God has prospered us, to help spread it far and near. We hope to see our brethren and sisters take hold of the missionary work with renewed energy and zeal.

J. B. GOODRICH.

Hartland, Me., Nov. 2.

FRUITLESS OPPOSITION.

DURING August and September last, through the labors of Elds. A. J. Cudney and Daniel Nettleton, the Lord raised up a small band of Sabbath-keepers at Schuyler, Neb., consisting of about thirty, of whom the writer is one.

From the beginning of the work, the enemies of the truth did all in their power to hinder the cause, and prejudice people against the truth and against those who taught that God's law is immutable, and as binding upon Christians now as it was upon the people of God under the former dispensation. This opposition began secretly, by threatening the terrors of a church trial to some church-members who were getting interested, if they did not at once quit attending these meetings; failing by this means to accomplish their purpose, the truth and its adherents were publicly denounced from the pulpit. Finally, a challenge came to debate the Sabbath question. This was accepted, and the debate was begun on the evening of Oct. 22, and was continued on the evenings of the 24th and 25th. Eld. Cudney affirmed that "The Sabbath is binding on Christians;" Eld. R. C. Barrow, State evangelist of the Christian Church, denied. Each side had eight half-hour speeches, with fifteen minutes additional on the part of the affirmative.

All Sabbath-keepers here feel established and confirmed in their faith since this debate closed. If there can be no stronger evidence produced against keeping God's holy Sabbath, we wonder that any can be found to publicly take a stand against it. So far as we can learn the feelings of the people, we think the cause of truth has gained by this debate; but whether it bring forth fruit unto righteousness, the future will tell. Let us all pray that such may be the result.

L. D. CHAMBERS.

CALIFORNIA CONFERENCE PROCEEDINGS.

THE tenth annual session of the California State Conference of Seventh-day Adventists was held on the Sacramento camp-ground, Oct. 13-25, 1881.

The first meeting was held Oct. 13, at 5 P. M., the President in the chair.

After receiving delegates, the minutes of the last session were read and approved, and the usual committees appointed.

The President then called attention to the growth of the cause on this coast, the need of labor among the churches and companies raised up, and the scarcity of efficient men to take charge of the work in the various Conferences, also the need of our praying to God that he will give us an outpouring of his Spirit, and raise up laborers in his vineyard. It was suggested that the Nominating Committee take into consideration the advisability of having officers who can spend their entire time in the State.

Eld. Healey and Brn. Hurley and McClure gave quite an interesting history of the work in Los Angeles, showing that a church of thirty members has been organized, and quite a number of others are keeping the Sabbath. A house of worship worth about \$3,000 has been erected and all paid for except \$1,200, and \$700 of this has been provided for; the remaining \$500 will not be due for two years.

Eld. E. A. Briggs gave a brief account of the work at Newcastle, Orland, and Riceville. Twenty-one have embraced the truth at these places.

Brn. A. D. Benton and Frank Lamb gave an interesting account of the work at Salinas and neighborhood, where twenty-three have embraced present truth through missionary efforts. The work began by visiting and caring for the sick; they and their friends were instructed in the principles of health reform, and induced to sign the tetotal pledge; and through conversation and furnishing reading matter, with some public speaking, the above very satisfactory results have been obtained. Elds. Israel and Waggoner spoke, commending the work done by these brethren, showing what can be done by the faithful colporter, and our need of others who will, in the fear of God, give themselves to the work.

Bro. Isaac Morrison gave a brief account of his labors for the past year, stating that a number have embraced the truth where he has labored.

The work performed at Lakeport and vicinity was presented before the Conference, showing a company of about fifteen Sabbath-keepers who will hold regular meetings.

Remarks were made by the President on the subject of colporter work preceding, and in connection with, tent-meetings. Some instances were related that were very marked for good in bringing souls into the truth. The wants of the cause in different parts of the Conference were also presented.

Resolutions were passed expressing sympathy with sister White in her deep affliction in the death of her

husband, also gratitude for her timely warnings and instructions given at this meeting; recommending to our people a style of dress conforming to the instructions given in 1 Tim. 2:9, 10 and 1 Pet. 3:3, 4; inviting Eld. I. D. Van Horn to labor in this Conference the coming year; also expressive of sympathy with Eld. J. N. Loughborough in his work in England, and while remembering with gratitude his labors in this State, inviting him, should he be relieved from that field, to return to this Conference. Resolutions were also passed indorsing the establishment of a school in this State, and promising the hearty co-operation of the Conference in this enterprise; expressing the esteem in which we hold the memory of Eld. James White, as one to whom the Lord had given a large place in his work, and extending to the bereaved family our earnest Christian sympathy; also indorsing the tithing system as the Bible plan for the support of the ministry.

Credentials were granted to Elds. J. N. Loughborough, W. M. Healey, J. D. Rice, M. C. Israel, E. A. Briggs, J. H. Waggoner; licenses to Isaac Morrison, W. C. Grainger, W. C. White, E. J. Waggoner, J. G. Hurlay, N. C. McClure, Andrew Brorsen, Frank Lamb, A. D. Benton, C. H. Jones; and colporter's license to L. A. Scott, H. C. Palmer, W. W. Smith, Mark Michel, Sr. F. L. McClure.

The officers for the coming year are as follows: President, S. N. Haskell; Secretary, Barbara C. Stickney; Treasurer, E. A. Chapman; members of the Conference Committee in addition to the President, John Morrison, M. C. Israel; Camp-meeting Committee, G. D. Hager, Fred Harmon, and N. C. McClure; School Committee, W. C. White, J. H. Waggoner, M. J. Church, Wm. Butcher, T. M. Chapman, Wm. Saunders, and John Morrison.

The Treasurer's report was read, showing the amount of tithe paid into the Conference by the different churches for the past year. A statement of its financial workings for this time is as follows: Receipts from tithes, donations, etc., \$9,494.17. Expenses, including payment of ministers, \$7,909.80. After paying the tithe to the General Conference, and other outstanding bills, for tents, etc., there will still be sufficient left to begin immediate operations in the field without embarrassment.

Eld. S. N. Haskell, W. C. White, and Wm. Saunders were elected delegates to the General Conference to be held in Battle Creek, Mich., Dec. 1, 1881.

The business of the session occupied five meetings, the last of which was held Oct. 24.

S. N. HASKELL, Pres.

J. D. RICE, Sec.

TEXAS S. S. ASSOCIATION.

THE fourth annual session of the Texas Sabbath-school Association was held near Dallas, in connection with the camp-meeting. The first meeting was called Oct. 27, 1881, at 10 A. M. The Secretary being absent, J. S. Kilgore was elected Secretary *pro tem*.

On motion, Brn. Butler, Sharp, and all members present were invited to participate in the deliberations of the Association. Six delegates were present, representing five schools. Five other schools were supplied with delegates chosen at this meeting.

On motion, the Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, A. H. King, M. G. Dillon, and W. M. Flowers; on Resolutions, Smith Sharp, J. S. Kilgore, and A. W. Jensen.

Adjourned to call of Chair.

SECOND MEETING, OCT. 30, 5 P. M.—The Committee on Nominations reported as follows: For President, J. S. Kilgore; Secretary, Miss Sue Dickerson; Executive Committee, J. S. Kilgore, A. H. King, and H. C. Chrisman. The report was received, and the persons proposed elected by considering each name separately.

Adjourned to call of Chair.

THIRD MEETING, OCT. 31, 6 P. M.—The following resolutions were presented separately, and unanimously adopted:—

Whereas, The Sabbath-school presents an excellent opportunity for planting the seeds of truth in the minds of children and youth; therefore—

Resolved, That we urge upon all of our churches the importance of this branch of the work.

Whereas, Experience has taught us that no school can be made successful without the co-operation of the parents; therefore—

Resolved, That we urge upon the parents the importance of taking a deep interest in the Sabbath-school, and of showing that interest by assisting the children in getting the lesson, by getting the lesson themselves, and by punctually attending the school.

Resolved, That we believe that a club of weekly In-

structors sufficiently large to meet the wants of the cause in that locality, should be taken in each school.

Resolved, That we recommend the plan of weekly contributions, and when this plan as heretofore adopted fails to secure sufficient means to meet the wants of the school, we recommend that the teachers solicit contributions in each class.

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

Appropriate remarks and suggestions were made by Elds. Sharp, Kilgore, and others, relative to following out these resolutions, and keeping them on file for reference.

Adjourned *sine die*. R. M. KILGORE, Pres.

J. S. KILGORE, Sec. *pro tem*.

NEW YORK H. AND T. SOCIETY.

THE third annual session of the New York H. and T. Society was held at Hornellsville, N. Y., Sept. 9-19, 1881, in connection with the camp-meeting. The first meeting was called Sept. 11, by the President, Eld. M. C. Wilcox. The Secretary not being present, Sara E. Lane was elected Secretary *pro tem*.

The report of the last annual meeting was read and approved.

The Chair was empowered to appoint the usual committees. It was moved and carried that the New York H. and T. Society accept an invitation from the Pennsylvania H. and T. Society to unite with them in a joint Committee on Resolutions.

Adjourned to call of Chair.

Afterward the Chair announced the following committees: Committee on Nominations, R. F. Cottrell, W. E. Stillman, and J. E. Robinson; Committee on Resolutions, G. D. Ballou and T. M. Lane.

SECOND MEETING, SEPT. 12.—Minutes of previous meeting read and approved.

After some preliminary remarks by the President, the Committee on Nominations was called to report; but the chairman being absent, the President continued to occupy the time, and spoke upon annual dues. Afterward the Committee on Nominations submitted the following report, which was accepted, and the nominees were separately elected to their respective offices: For President, M. C. Wilcox; Secretary, Kate Osterhout; Executive Committee, M. H. Brown, E. W. Whitney, and G. D. Ballou.

The third meeting was the joint meeting, and has already been reported by the Secretary of the Pennsylvania Society. M. C. WILCOX, Pres.

SARA E. LANE, Sec. *pro tem*.

A GOOD MOVE.

AT the recent session of the California Conference, attention was given to the subject of establishing a school on the Pacific coast. The following is the report of the School Board selected to take charge of this enterprise, as published in the *Signs of the Times* of Nov. 3:—

The California Conference of Seventh-day Adventists in session at their annual camp-meeting at East Park, Sacramento, October 20, 1881, voted to start a school in this State, and elected the following-named persons as a School Board: W. C. White and J. H. Waggoner, of Oakland; Wm. Butcher, of Vacaville; M. J. Church, of Fresno; T. M. Chapman, of Petaluma; John Morrison, of Santa Rosa; and Wm. Saunders, of Woodland.

The Board organized by electing W. C. White President, Wm. Saunders Secretary, and T. M. Chapman Treasurer.

A committee was chosen on Teachers and Course of Study, consisting of W. C. White, J. H. Waggoner, and Wm. Saunders.

A Finance Committee was also elected, whose duty it will be to procure furniture, select a suitable building at some eligible point in the State, and make arrangements to start the school as soon as possible.

The Conference Committee was invited by a unanimous vote to meet with the Board and co-operate with it for the advancement of the school. All ministers in the Conference were authorized and requested to act as special agents to procure scholars, and work up the general interests of the school.

Board adjourned to meet at call of Chair.

W. C. WHITE, Pres.

WM. SAUNDERS, Sec.

—The influence of religion should be an atmosphere pervading all things connected with our being. It ought to be the element in which a Christian lives, rather than the sanctuary to which he retires.

Our Tract Societies.

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

WAGES OR GIFT, WHICH?

BY MARY M. BUCKLAND.

THERE's a question to-night I would settle,
It is one on which much depends;
It is this: When I've finished life's journey,
What shall I receive at the end?

I have read that some will have wages,—
The wages of sin, which is death;
They'll receive their pay in full measure—
Tribulation, anguish, and wrath.

And for others a rich gift is waiting
More precious than any have known,
It's a crown, and a harp, life eternal,
And ever with Jesus a home.

Oh! I would not receive as my portion,
When life with its trials is o'er,
Of the wages which sinners are promised,
For I know it is death evermore.

But my prayer is that I may be numbered
With those who the gift shall receive,
That all my sins may be pardoned
Because I on Jesus believe.

It is this I would choose as my portion,
More precious than all earth can give,—
A crown, and a harp, life eternal,
And ever with Jesus to live.

Orleans Co., N. Y.

PENNSYLVANIA T. AND M. SOCIETY.

THE first meeting of the third annual session of the Pennsylvania T. and M. Society was called Sept. 10, at 10 A. M. Report of the last annual meeting read, and, after some corrections by the President, approved.

On motion, the Chair was authorized to appoint the usual committees.

Moved and supported that the Pennsylvania T. and M. Society accept the invitation from the New York Society to unite with them in a Committee on Resolutions, and unite in a meeting for action upon the same.

The following committees were announced: On Nominations, D. T. Fero, O. T. Bowen, E. G. Witter; on Resolutions, to act with New York Committee, J. G. Saunders, F. Peabody.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 16.—President in the chair. The minutes of the previous meeting were read and approved.

The report of labor and finances for the past year was then read, as follows:—

REPORT OF LABOR.

No. of members,	331
" " reports returned,	642
" " members added,	44
" " missionary visits,	2,108
" " letters written,	855
" " new subscribers,	491
" " pages tracts distributed,	359,648
" " periodicals " "	11,321
" " Annuals " "	1,247
" " Signs in clubs,	116

FINANCIAL STANDING.

Balance on hand at beginning of year,	\$993.68
Received on British Mission,	4.00
" " Dime Tabernacle,	4.11
" " German Mission,	50.00
" " widow and orphan's fund,	5.00
" " school fund,	25.00
" " shares in Publishing Asso.,	10.00
" " reserve fund,	107.50
" " periodical fund,	769.82
" " tract society,	1,233.13
Total,	\$3,201.74
Paid at Review Office,	\$1,778.10
" " Signs " "	200.00
" " to N. Y. T. and M. Society, and for freight, postage, express, etc.,	1,135.26
Total,	\$3,113.36
Cash on hand,	\$88.38
Due from Conference,	7.10
" " on books,	925.67
" " periodicals,	421.53
Stock on hand,	406.71
Total assets,	\$1,849.39
Due Review Office,	\$218.52
" " Signs " "	51.70
" " New York T. and M. Society,	2.92
Total liabilities,	\$273.14
Balance in favor of Society Sept. 1, 1881,	\$1,576.25

This report was accepted.

The following report of the Nominating Committee was presented, and the officers separately elected: President, B. L. Whitney, Rome, N. Y.; Vice-president, D. B. Oviatt, Wellsville, N. Y.; Secretary and Treasurer, Mrs. D. C. Phillips, Wellsville; Directors: Dist. No. 1, J. W. Raymond, Wheeler, N. Y.; No. 2, Wm. Morehouse, Wellsville; No. 3, D. B. Welch, Portville, N. Y.; No. 4, S. Winkly, Randolph, N. Y.; No. 5, E. Russell, Clear Creek, N. Y.

Adjourned to call of Chair.

A joint meeting of the societies was then called, at which the Committee on Resolutions reported. See report of New York T. and M. Society in REVIEW of Oct. 25, 1881.

B. L. WHITNEY, Pres.

Mrs. D. C. PHILLIPS, Sec.

MAINE T. AND M. SOCIETY.

THE quarterly meeting of this Society was held at South Norridgewock, Oct. 16, 1881, at 9 A. M. President in the chair. Meeting opened with prayer by J. E. Baker. Voted to waive reading report of previous meeting. The report of the present quarter was read, as follows:—

No. families visited,	84
" letters written,	56
" new subscribers,	29
" pages tracts given away,	2,105
" " loaned,	1,382
" periodicals distributed,	276
Money received on one-third,	\$11.00
Other donations,	\$42.70

Some very appropriate remarks were made by the President, M. B. Patterson, R. T. Hobbs, and J. E. Baker. The fact was stated that some precious souls in our own State were now rejoicing in the truth as the result of missionary labor, and that those who engage heartily in the missionary work are sure to succeed, for they are workers together with Christ in bringing about the salvation of precious souls for whom he died. He has offered us the privilege of being partners with him upon the conditions that we give up the spirit of this world, and labor unselfishly in his vineyard. Those who comply with these conditions will share with him the glorious inheritance (2 Cor. 6:1; Rom. 8:17), and be welcomed to a seat on his throne. Rev. 3:21. With such inducements held out before us, if we will not take hold of the work, we may not expect to be reckoned as heirs, or as laborers with him; therefore we shall receive no reward. God help us to awake!

Adjourned sine die. J. B. GOODRICH, Pres.

R. J. GOODRICH, Sec.

HOW TO WORK FOR GOD.—No. 4.

[An Address delivered by Archibald G. Brown, at the Mildmay Park Conference, London, June 24, 1881.]

WORKING for God must be done intensely. It is a dish that must be served up hot, or else it becomes loathsome. Even God himself cannot abide it when it is lukewarm. He said to the church at Laodicea, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Does some one say, "Yes, but how am I to have that intensity of feeling?" By realizing that among the lost there are your own brethren and your own sisters. A little while back, in the east of London, they were digging a deep drain in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course, there was a great deal of excitement; and standing by the brink was a man looking on—I grant you with great earnestness—on those who were attempting to dig out the earth; but a woman came up to him, put her hand on his shoulder, and said, "Bill, your brother is down there." Oh! you should have seen the sudden change! Off went his coat, and then he sprang into the trench and worked as if he had the strength of ten men. Oh, sirs, amid the masses of the poor and the degraded and the lost, your brother is there! We may fold our arms and say, "Am I my brother's keeper?"—Yes. It is not for us to shirk the responsibility. There lie our brethren. There are those concerning whom we must give an account.

We must go to God's work with great expectation. When we go, let us expect that we shall have that which he promises. Have you ever noticed why it was that Peter's net broke when there was the miraculous draught of fishes? I never observed it until the other day; you will find it in Luke. The Lord said to Peter, "Launch out into the deep, and let

down your nets for a draught." You remember Peter's answer, "We have toiled all night and taken nothing; nevertheless at thy word we will let down the net." Christ told him to put out all his nets, but he said, "We will let down the net." What was the consequence? Why, the net broke, there was such a multitude of fishes. If he had only taken his Lord at his word, and put out all the nets, though the ingathering was great, it would have been greater still. I suppose he argued: "Well, the Master says, Launch out into the deep and let down your nets. It is not very likely that we shall catch much. We will put down one net, at all events, just to please him," and the consequence was that the one net broke. Oh! out with all your nets, for the Master says it.

Expect souls, and you will have them. When I was in college, a good brother was troubled, and went to our President and said, "I do not see many conversions." Our President said, "What! do you expect to have souls converted every Sunday?" The young brother said, "Well, no, of course not." "Then," said the President, "according to your faith be it unto you. If you expected them, you would have them." Let us work for God with a high and holy expectation, not putting out just one net in our unbelief; let us fling out all that we have.

Some may say, "Well, I am sure we pray the Lord to raise up laborers." Yes, eighteen hundred years ago they said that. You remember the Master said, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matt. 9:38. Unfortunately, that is the last verse of the chapter, and so people generally stop there. We cannot doubt but that at once they set to work praying. I think that I can hear Peter saying, "Lord, send out laborers," and perhaps one after another they cried, "Lord, send the laborers." But what do you read in the next chapter? *The Lord sent them*; he made them answer their own prayer. We read in the tenth chapter that he called to him his twelve disciples, and gave them power—for the Lord never sends a man to his work without equipping him first—and then said to them, "Go ye and preach, saying, The kingdom of Heaven is at hand." You have been meeting here in conference, and you have said, "We have had a blessed season—we will pray the Lord to send out laborers." It may be that the answer will be like this: He will send you out.

Oh, there is room enough for work! There are devils that have to be cast out. There are gin-palaces that need closing. There is the accursed drink that is desolating tens of thousands, and its influence has to be stayed. There is vice. There is immorality. There is misery. It is no child's play that we are called to. In the name of God, then, up and into the work. But remember all the time that it is "working for God." The Lord give us power, for his name's sake.

A RELIGIOUS PAPER.—A prominent clergyman of Chicago, after enumerating the variety of valuable matter usually found in a religious weekly paper, closes with the following remarks:—

"I suppose some families feel that the price of a good religious paper is more than they are able to pay. But the value of such a paper, when taken and read, is above all price in money. The cost, at the most, is only five cents a week. There are many mothers who so prize the assistance of such a paper in the education of their families, that they would sooner wear one hat less a year than dispense with their paper. There are fathers who would buy a coat cheaper by the cost of the paper rather than be deprived of its blessing. So deeply do I feel the need of such a paper as an educating force in my life and home, that I count it not among the luxuries, but the necessities of my table. And I am sure that where it is taken and read, and not laid upon the shelf to stay there, it will be an invaluable educator of both the home and the church into the life which we live by the faith of the Son of God."

THE QUIET WORK TELLS.—Large conventions, meetings where thousands are in attendance, etc., make a big noise in the world, and fill much space in the newspapers, yet they do not accomplish very much. The most of the work has to be done in a very different way. On this point politicians seem to understand matters better than ministers do. They tell us that though mass-meetings and conventions are striking and exciting, yet it is the silent, hidden work that influences the campaign. The men, therefore, that work in the out-of-the-way places in private, can take comfort, knowing that though little is heard of them in the world, they are doing a great work for the Lord.—Church Advocate.

OHIO TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	53	32	...	72	22	24	...	7403	497	65	\$ 39 72
2	63	21	8	238	21	11	4	...	...	...	33 92
3	...	...	...	...	...	...	...	1429	35	...	42 22
4	80	25	...	19	22	40	3	10595	618	...	38 65
5	...	...	...	...	...	...	...	...	...	...	68 05
6	16	3	...	1	1	...	...	941	74	...	12 30
	212	81	8	330	78	75	7	20367	1164	65	\$237 46

NOTE.—Received on membership and donations, \$50.58; on sales, \$88.14; periodicals, \$98.14; other funds, \$0.60; total, \$237.46. The local societies of Wheelersburg, Appleton, Wakeman, Litchfield, New Haven, Leipsic, Hamler, Gilboa, Toledo, Bowling Green, Bedford, and North Bloomfield failed to report.

IDA GATES, Sec.

—A traveler in the Alps came to the end of a jutting rock on one side and an awful precipice on the other. The guide, holding on to the rock, put out his other hand over the precipice for the traveler to step upon, and thus pass around the jutting rock. He hesitated, but the guide said, "That hand never lost a man." He stepped upon the hand and passed in safety; but it took faith in his guide. Christ offers his hand to every sinner who comes upon his impassable sins, and he can say that no soul that ever stepped out upon him in faith was lost. Christ is the bridge of the otherwise impassable chasm between our souls and God.

SPECIAL MENTION.

THE COST OF INTEMPERANCE.

THE city of New York is more heavily taxed by the intemperance of its people than by all other causes of expense. The *Herald*, in the following article, has compiled the facts and figures in such a shape as to astonish and convince:—

With regard to the proportion of crime and pauperism properly chargeable to the abuse of liquor, opinions vary. Some good judges say that 90 per cent of all crimes are instigated directly or remotely by drink. Others say 80 per cent, and none will go lower than 70 per cent. With respect to pauperism, it is safe to say that 75 per cent is directly or indirectly chargeable to the use of liquors. In a recent report to the Commissioners of Charities and Correction, the chief of the medical staff of the Homoeopathic Hospital says:—

"The causes of pauperism and consequent disease and crime have received careful and thorough investigation by those long enjoying favorable advantages for observation. Many reasons for this painful and rapidly increasing pauperism among the people have been assigned, but that which takes precedence above and beyond all others is the curse of intemperance. It is this which robs the pocket of the poor man; this which benumbs his brain, destroys his faculties, and predisposes himself and his children to fatal disease. It is this that breeds sensuality in all its protean and disgusting forms; this which induces shiftlessness and irresponsibility among the masses, and this which saps the life from those who would otherwise be healthy and vigorous. The statistics of almshouses, workhouses, penitentiaries, asylums, and hospitals all attest this dark and gloomy fact. A sure remedy for this sweeping scourge, so devastating in its deadly influence, is beyond human ken. Yet if the malignant character of this enemy of the people's health, and its far-reaching tendencies toward disease and death, were more thoroughly understood, a revolution in sentiment on the question might the more readily be inaugurated. If the masses of intelligent citizens will examine carefully the records and the case books at your hospitals, they will find in them most convincing evidence that a large proportion of pauperism and life-destroying disease is caused by the excessive use of intoxicating liquors. The creation of an almost universal popular sentiment that shall not only uphold the passage, but insure the enforcement of restricting laws is the most hopeful remedy."

In another report the Commissioners say, referring to the large number of persons committed for simple acts of intoxication unaccompanied by disorderly conduct or breach of the peace:—

"The law imposes a penalty of \$10 upon every person found intoxicated in the public streets, and in default of payment they are committed to the workhouse for ten days. A large proportion of the inmates of the workhouse are common drunkards. They are sent up by the magistrates clothed in rags, covered with vermin, and broken down in health by their debauchery. They must be clothed at the expense of the city, and by the time they are discharged from the care of the physician and are capable of labor, their term of imprisonment expires and they are released, to be in a few days sent back, their clothing destroyed, again to be re-clothed and assigned to the hospital. It would be difficult to devise a more expensive or ineffectual means of reformation than is by law established."

In their report for 1875 the Commissioners of Charities and Corrections say of the Inebriate Asylum:—

"This establishment has been given a fair trial, and no means have been spared to make, if possible, one successful inebriate asylum. The conclusion the experiment has led to is that habitual drunkenness is not to be regarded as a disease, but as a habit practically within the control of each individual case. The majority of those admitted during the year were so demoralized by excessive drinking that their discontent was only appeased by the knowledge that their time of commitment would soon expire, and they would again be at liberty to return to their former imbibitions. There is little need of asylums for the cure of this infirmity, for the very small number who desire reformation can attain the object at home and with their families. The Commissioners, from past experience, are of the opinion that the public funds can be put to a much better use than in equipping and maintaining an inebriate asylum.

PRISON STATISTICS.

"Out of 51,466 persons committed to the city prisons in a single year, 34,316 were of foreign birth, and 17,150 native; of 19,342 females, 14,077 were foreign born, and 5,265 native. Of all the males 19,937 were intemperate, and 12,187 temperate; of all the females, 12,770 were intemperate and 6,572 temperate. In the same year 31,491 were sent to the First District Prison—the Tombs. These were from the lower part of the city, where the foreign element largely predominated. The arrests directly or indirectly caused by the use of liquor were:—

	Males.	Females.	Totals.
Assaults,	2,058	295	2,353
Delirium Tremens,	14	—	14
Disorderly conduct,	4,679	4,159	8,838
Intoxication,	5,462	7,593	13,055
Vagrancy,	1,007	645	1,652
Totals,	13,220	12,692	25,912

Of the 254 persons admitted to the Asylum for the Insane in a single year, 127 were intemperate, 69 moderate drinkers, 55 unknown, and only 3 abstinent. Another year's record shows 280 intemperate, 90 moderate drinkers, 17 abstinent, and 11 unknown.

"If we assume, and we believe it to be much within bounds, that 70 per cent of the crime and pauperism of the city is chargeable to the use and abuse of intoxicating liquors, we shall have to charge to liquor that percentage of the cost of the Police Department, of the Department of Charities and Correction, of the criminal courts, and properly a considerable fraction of the expenses of the Health and Fire Departments. In 1880 the following appropriations, excluding the money for street cleaning, were made:—

For Police Department,	\$3,459,917
Police Courts and Gen'l Sessions, about,	350,000
Charities and Correction,	1,618,680
Total	\$5,428,597

Awarding 70 per cent of these items to liquor, we find the figures to be \$3,800,015. With various items that cannot be precisely classified, we may put the round sum at \$4,000,000, or \$3.30 for each man, woman, and child of our population.

RUM AND CRIME HAND IN HAND.

"The Excise Board do not seem to know how many places they have licensed, nor to have any definite idea how many rum shops there are in the city. But in 1877, the year of the smallest receipt for licenses, a census was made by police precincts. This showed in the whole city 7,874 liquor shops, of which 2,177 had licenses. There were at that time in the Fourth precinct 440 liquor shops, to a population of 20,000, and in the Fourteenth precinct 387 to a population of 30,000.

"Here was 1 'gin-mill' for every 60 inhabitants. The Ninth precinct had just about as many inhabitants, with twice as much territory, and 250 liquor shops—1 to 200 inhabitants. Now, the records of police arrests for the last six months of 1880 show this comparison:—

	Liquor Shops.	Men.	Women.	Total.
Fourth precinct,	440	2,072	1,259	3,331
Fourteenth precinct,	387	2,153	1,361	3,514
Ninth precinct,	250	889	182	1,071

"The precincts named correspond almost exactly to the wards of the same numbers. The two rum-ridden precincts (the Fourth and Fourteenth) furnished almost 20 per cent of all the arrests in the city. It is needless to say that more than seven-eighths of the arrests were chargeable to drink."

A PRACTICAL LESSON.

THE following incident, forcibly illustrating the importance of ventilation, we clip from *Harper's Weekly* of Nov. 12:—

On a recent Sunday the preacher in the North Congregational church in Lynn, Massachusetts, surprised his congregation by leaning helplessly on the pulpit just as he was bringing his sermon to a close. The choir and congregation arose, and the hymn was begun; but two of the women singers fell to the floor. The sexton, who was in the conference-room, started to go to their assistance, but was unable to support himself on his feet, and in his fall he tipped over a settee. Many persons in the congregation who attempted to quit their pews found that they could not walk, and others who were less helpless gathered around them. Somebody came in from the open air, and found that the church was filled with coal gas from the furnace. It had mingled with the atmosphere of the interior so gradually that those in the congregation were not aware of its presence, and were alarmed by its unaccountable effect upon them.

—Much anxiety prevails in Constantinople over the prospect of a division among Mohammedan nations on the question of the caliphate. There are a number of Moslem sects to whom the house of Othman, as such, represents nothing sacred to Mussulmans, and their following is largely increased in consequence of the Sultan's refusal to assist in the religious war in Northern Africa. A paper printed in London in several oriental languages, has been recently scattered broadcast throughout the East, calling upon Moslems everywhere to throw off allegiance to the Turk, and band themselves into a compact theocratic empire with Mecca as its capital. Rumors are current that the Sheerif of Mecca, who traces his descent from the fourth caliph and through his wife from Mohammed himself, has declared himself caliph, and liberated Midhat Pasha. It is certain that some, if not all, of the Arab tribes in the vicinity of the sacred city have revolted against Turkish rule, and that severe fighting has taken place. The Porte has dispatched a naval force to Southern Arabia, ostensibly to chastise lawless Arab tribes, but really, it is suspected, to keep Mecca from falling into the hands of the sects which believe that the mantle of the prophet has never been worn by an Othman.—*Interior*.

—Ever since the disturbance at the removal of the remains of Pius IX. from St. Peter's, Leo has chafed at the forced restraint which the Jesuit policy has imposed upon the pope since he was deprived of his temporal sovereignty. There is a widespread impression that he intends to leave Rome, and there are rumors that great quantities of furniture, works of art, and precious manuscripts have been removed from the Vatican, awaiting transportation to the new seat of the Holy See. It can hardly be expected that this will be in Austria, as has been reported, since the pope is very indignant at the emperor for receiving the visit of the king of Italy. It is not strange that they are enraged at the humiliation and loss of power; but the Jesuits are notoriously long-headed and shrewd, and we shall not readily believe that they will consent to abandon the Vatican and Rome, for so many ages the center of their power and the Mecca of their faith.—*Christian Weekly*.

—The sympathy of England and its sovereign for the Americans in their recent great grief cushioned the Yorktown celebration. There could be nothing vindictive in recollections thus tempered. The most signal event was the salute to the British flag. The news of it filled England with pleasure. Thus does

gunpowder without ball prove itself a healer of the breaches made by gunpowder behind a ball.—*Christian Herald.*

—Berlin dispatches from St. Petersburg give a very gloomy description of the situation in Russia. Affairs are growing more and more critical daily. Riots are feared in consequence of the increasing dearth of provisions. The Nihilists are distributing circulars charging the Czar with being the cause of all the trouble, and declaring that he is sending all the gold of Russia to Denmark. The truth is, that a small part of the sixty million rubles found in the Imperial cellars after the assassination of Alexander II. was forwarded to Denmark at the time of the recent royal marriage. High Russian officials are advising landlords to leave the country for the city if they do not wish to be assassinated. Great anxiety prevails at Gatschina. On account of the failure of the crops in Northern Russia, a famine is feared.

—Says Dr. Watts, "It was a sacred rule among the Pythagoreans, that they should every evening thrice run over the actions and affairs of the day, and examine what their conduct had been, what they had done, or what they had neglected; and they assured their pupils that by this method they would make a noble progress in the path of virtue." And shall we be behind these heathen philosophers in this important exercise? Dr. Watts also furnishes the following lines, which we would do well to remember:—

"Nor let soft slumber close your eyes,
Before you've recollected thrice
The train of actions thro' the day.
Where have my feet chose out the way?
What have I learned where'er I've been,
From all I've heard, from all I've seen?
What know I more, that's worth the knowing?
What have I done, that's worth the doing?
What have I sought that I should shun?
What duty have I left undone.
Or into what new follies run?
These self-inquiries are the road
That leads to virtue and to God."

Notes of News.

—Cholera is decimating the British troops in Barbadoes.

—Yellow fever is causing terrible havoc in Senegal, Africa.

—The pope has expressed decided disapprobation of the Land League.

—Thursday, Nov. 24, has been appointed our national Thanksgiving Day.

—In more than 30,000 townships of France, Protestant preaching is permitted.

—The judge has refused to postpone Guiteau's trial beyond Monday, Nov. 14.

—At the Guy Fawkes celebration in Lewis, England, on the 5th inst., Guiteau was burned in effigy.

—Albania has been visited by disastrous floods. Large tracts of land are inundated, and several lives have been lost.

—Affairs in Peru do not mend. That country is still without a government, and anarchy and lawlessness prevail.

—A missionary bishop of the Mormon church has made 125 converts in Southern Virginia, who will soon leave for Utah.

—The Tunisian native force is said to number 50,000 men, and to meet them the French army must traverse an unknown country.

—Postmaster General James, by reductions in star-routes alone, has effected an annual saving of \$1,000,000 in the Post-office Department.

—A venerable couple in Downsville, Pa., each 95 years old and in excellent health, celebrated the 75th anniversary of their marriage, Sept. 13.

—Dakota, with a population of 150,000, asks to be admitted into the Union. It has very rich agricultural, mineral, and lumber resources.

—It is said that in consequence of the disturbed condition of Mecca, the Sultan has decided to remove Midhat Pasha to a safer place of detention.

—Mr. De Forest, American missionary to Japan, says that in that country no topic will draw the multitudes together like discussions on Christianity.

—It is estimated that the recent overflow of the Mississippi has caused damages between Keokuk, Iowa, and Louisiana, Mo., amounting to \$2,900,000.

—At Darjeeling, India, choleraic fever is unusually prevalent. It is said that 9,000 deaths have occurred, being ten times as many as in previous years.

—Baldwin, the defaulting cashier of the Mechanics' National Bank of Newark, N. J., has been released on

\$100,000 bail. He is to appear for trial Monday, Nov. 14.

—The intimation that Prince Bismarck will resign the Chancellorship of Germany, because the recent elections have been adverse to his policy, is not considered reliable.

—Nov. 9, two three-story tenement houses in New York City fell in, burying their occupants in the ruins. At the latest accounts, 11 deaths had resulted from the accident.

—It is reported that the king of Ashantee recently killed 200 young girls, to use their blood in mixing mortar. Such wholesale massacres are not a novelty in the Ashantee country.

—The Vandalism of travelers has so reduced the famous forest of cedars of Lebanon, that there are only 400 trees left. The Governor-General has taken measures to have these protected.

—Advices from Mecca to the end of October are to the effect that the cholera cases have averaged 15 daily; but notwithstanding the unfavorable sanitary condition, there were 100,000 pilgrims in the city.

—A Parisian newspaper publishes a letter from General Sir Garnet Wolseley, who deprecates the construction of the tunnel below the English Channel, as he feels that it would be a lasting source of danger to England.

—Residents of Iowa and her sister States of the West have served notice upon Whitelaw Reid and Mrs. John J. Astor that they desire no more street waifs from New York. Some of these Arabs have ripened into train-wreckers.

—Dr. Arthur Edwards, of the *Christian Advocate*, of Chicago, has just been taking a bicycle ride through England and the continent. He traveled 1,200 miles on the apparatus, his shortest day's journey being 18 miles, and the longest 59.

A few years ago the Modoc Indians were savages; now all their chiefs and many of the people are Christians. Recently, a delegation from the tribe conducted the services in the Congregational church at Carthage, Mo., with great acceptance.

—During the recent call for Confederate bonds, an eccentric man in Richmond, Va., who at an expense of a little more than a hundred dollars had accumulated bonds promising to pay about \$2,500,000, sold his holdings for over \$6,000, and might have realized twice that amount had he kept them a little longer.

—As the result of a careful canvass of the district ravaged by the recent Michigan fires, it is estimated that 1,800 square miles was burned over. There were 2,053 families, comprising 9,591 individuals, burned out. Of real property destroyed, the list stands thus: 1,147 dwellings, 28 school-houses, 8 churches, 130 stores, 12 hotels, 34 grist and saw-mills, and 20 docks, with an estimated loss of \$2,346,413, which is reduced by insurance to an actual loss of \$1,722,781. The aid received in money and goods aggregates \$1,005,632.

—In Afghanistan, Herat has been occupied by a force under one of the Ameer's generals. This movement practically ends the war, and re-establishes the Ameer's authority throughout the country. This result shows the wisdom of the Gladstone ministry in leaving the Ameer to fight his battles alone. By so doing, England has interposed an independent friendly ruler between India and the Russian advance, whereas had she remained in the country, the Ameer would have been merely a British deputy, to whom the Afghans would have refused allegiance.

—During the last fiscal year, ending June 30, the revenues of the government were increased \$27,255,681, and the expenditures were \$6,930,070 less than the year before, making a showing in favor of 1881 amounting to \$34,185,751. Of the increase, the customs duties furnished \$11,637,611; the internal revenue about the same, \$11,255,011, and other sources \$4,363,058. The net revenue was very near exactly a million a day, being \$360,782,292. The expenditures were \$269,069,405, leaving a surplus of \$100,069,405. The interest charge at the close of the year was very near \$15,000,000 (\$14,982,908) less than at its opening.

—North Carolina is very rich in rare minerals. The whole number of species so far determined (178) is greater than is found in any other of the United States. Among the more abundant economically important minerals are gold, which has been found in gravel deposits and in the quartz veins of the granitic, gneissic, and dioritic rocks, alloyed with silver and associated with several minerals; galenite, which frequently contains silver; copper ore, which is quite abundant in the form of chalcopryite; corundum, which when crushed is more valuable for certain purposes in the arts than the imported emery; the iron ores, hematite, magnetite, and chromite; mica, the mining of which is a prominent industry, platinum, palladium, the diamond, and numerous minerals whose interest and value are chiefly scientific.

—It is said that the Land League leaders have changed their tactics. They have withdrawn their "no-rent manifesto," and now advise tenants to send in claims under the land act so as to swamp the courts. Accordingly, no fewer than 11,000 are being prepared in County Clare alone. Yet Parnell admits, however unwillingly, that the land act may prove as successful as Gladstone designed it to be. And that noble statesman evidently does not intend to be thwarted in the carrying out of his scheme. No fewer than 244 political prisoners are under arrest, and additional troops have been ordered to Ireland, where occasional conflicts between the police and the people are still reported. Nine new commissioners have been appointed to facilitate the working of the land act.

Obituary Notices.

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

JEFFRIES.—Died of congestion of the brain, in Nevada, Mo., Oct. 28, 1881, Martha N., only child of B. E. and Melvina Jeffries, aged 1 year, 2 months, and 3 days. We laid the little sleeper away to rest till the Lifegiver comes. Words of comfort by the writer. J. G. Wood.

GERALD.—Died of brain fever, in Canaan, Mo., Oct. 11, 1881, Lester M., son of Warren and Huldah Gerald, aged 19 years. This young man, by showing himself friendly, had won to himself a large circle of friends. Remarks by the writer, from Prov. 18: 24. J. B. Goodrich.

JOSLYN.—Died of erysipelas, June 19, 1881, in Sebawa, Ionia Co., Mich., Cora A., eldest daughter of Bro. J. and Sr. A. Joslyn, aged 11 years, 3 months, and 11 days.

September 16, the messenger of death visited this sorrow-stricken family again, and removed from them by diphtheria their youngest child, Harrie E., aged 1 year and 20 days. F. Howe.

TINKHAM.—We have just received the sad intelligence of the death of our beloved sister, R. Tinkham, who died near Gaylord, Otsego Co., Mich., Sept. 22, 1881, aged 81 years, 1 month, and 18 days. She has been a member in good standing of our church in Fairgrove for the past ten years, but for five years past she has lived in the family of her son-in-law, Dr. N. L. Parmiter, who, although not of like faith, treated her with respect, and kindly cared for all her wants. The loss of this aged mother and grandmother is deeply felt in this family. She died of paralysis. She often reported herself by letter to this church, giving good assurance that it was her meat and drink to do the will of her Heavenly Father. C. D. Cook.

MCKEYNOLDS.—Died of catarrhal consumption, at Wellman, Washington Co., Iowa, Sept. 18, 1881, Clara, daughter of Thomas and Tamar McKenryolds, aged 15 years and 14 days. From early childhood Clara had been a member of the Pilot Grove Sabbath-school. She took a deep interest in her lessons, and always had them well. Her sufferings were borne without a murmur, and when the time came for her conflict with the last dread foe, she was reconciled to die, and passed quietly away. After a funeral discourse by Eld. John Thomas (Dunkard) from the words, "The Master is come, and calleth for thee," she was followed to her last resting-place by a large congregation of sympathizing friends. A. B. McKenryolds.

SINDLINGER.—Our much-esteemed brother, J. F. Sindlinger, lost his life under particularly painful circumstances at Sebawa, Ionia Co., Mich., Oct. 25, 1881, at the age of 61 years, and 22 days. On this day our brother was threshing, and on hitching his team to the water-tank to move to a neighbor's, they became frightened, and broke through a fence; he was thrown from the tank, and the wagon passed over him, killing him instantly. A wife and two children are left to mourn his loss.

Bro. Sindlinger became interested in the third angel's message under the labors of Bro. Bates and Waggoner. He settled on a farm in Sebawa, and for six years did not see a Sabbath-keeper; then two brethren from Battle Creek called on him, and induced him to subscribe for the *Review*. He thus saw a notice of the Conference held in 1865, and attended it. He was baptized while there; and on his return commenced to attend the meetings of the Orange church, held eleven miles from his place of residence. June 11, 1865, he united with this church, and though the distance was great, he walked it nearly every week for five years, until he was able to own a horse, and was always on time for meeting. After a time he married, and with his family continued to be faithful in his attendance on public worship. He was exact and careful in paying his tithes, also in his deal with his neighbors, by whom he was much esteemed as an upright man. The Orange church has lost a faithful member, one whom they will miss much. F. Howe.

HADDOCK.—Again it becomes my sad duty to note the death of one of our little band of Sabbath-keepers. Death has been busy here, and has called one after another until within the last four years seven have been laid away to sleep until the Saviour comes.

Our dear sister, Anna Haddock, of Haverhill, Mass., died Oct. 18, 1881, aged 86 years, 7 months, and 5 days. She was a great sufferer for many years, having been struck by lightning; but she bore all her sufferings with Christian fortitude. She was converted about sixty years ago, and united with the Christian Baptists. She came out from them under the labors of Wm. Miller, and nearly thirty years ago embraced the Sabbath. She was one of six sisters who held meetings alone for nearly five years, praying God to send his servants here to preach the truth, that some might be added to our numbers. Her faith was strong to the last that God would soon work mightily for the church here. The promises of God were to her a living reality. "Lo, I am with you alway, even unto the end of the world," and "My grace is sufficient for you," were her comfort. Never will the writer forget the few visits it has been her privilege to make this aged sister in the past few years. Her last years were comforted by the care of a loving daughter, who tenderly watched over her for thirteen years. She leaves two sons and two daughters, besides grandchildren, to mourn her loss. May her faith become to her children and the church a precious legacy, inciting them to follow in her footsteps, that they may all meet when Jesus comes.

Words of comfort were spoken by Eld. L. W. Phillips, Christian Baptist, from 1 Cor. 15: 36, and other scriptures. Mrs. S. N. Peabody.

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The Review and Herald.

Battle Creek, Mich., Tuesday, November 15, 1881.

We learn from the *Signs* that Eld. S. N. Haskell, W. C. White, and Wm. Saunders have been chosen as delegates from the California Conference to the next General Conference.

Mrs. Alice E. Davis, who is now on a mission to Palestine, became acquainted on her passage out with the commander of a Turkish man-of-war who is a French general. Of this man's views she thus speaks: "The general believes that 'the events of the next five years will involve a revolution of the world.' He is evidently a commander of great military ability, and an intelligent statesman."

Hon. S. S. Cox writes from Constantinople in the *Independent* of Nov. 10, 1881: "Nor ought it to be forgotten as one of the sounds now familiar, that we have each hour a salvo of bugle music or of artillery from the forts on both sides of the Bosphorus, which indicates more than anything else that these seven hills of Byzantium are an encampment, realizing the Byronic lines that—

The city won for Allah from the Giaour
The Giaour from Othman's race again may wrest."

Indeed, it is asserted and known that the Turks have always kept their archives packed in knapsacks, ready for a movement into Asia, believing that what the Koran records will take place, and that the Moslem 'must go' to Asia whence he came."

In the *Scientific American* of Nov. 12, 1881, are given some wonderful figures in relation to the increase of the production and exportation of bread-stuffs in this country during the last decade. The total of this branch of exportation in 1870 was \$72,250,933. In 1880 it amounted to \$288,036,835. If we go back thirty years, the contrast is still more wonderful. Thus in 1850 the total wheat production was a little more than 100,000,000 bushels, and the portion exported was less than four-fifths of one per cent. In 1880 the yield was close upon 450,000,000 bushels, and the amount exported 34½ per cent. The corn yield in 1850 was nearly 600,000,000 bushels, of which there was exported 1.11 per cent. In 1880 the yield was nearly 1,548,000,000 bushels, of which there was exported 6.34 per cent. The entire grain crop last year, including cereals of all kinds, approached 2,700,000,000 bushels, valued at \$2,000,000,000. It is difficult to comprehend the magnitude of these figures, and the marvelous increase in this department of American industry.

The course of Sunday evening lectures at the Tabernacle opened Nov. 6, with a large and attentive audience, many of whom were not of our faith. Eld. Smith spoke over an hour, surveying the general field of prophecy and history, dwelling more particularly on Dan. 2 and 7, and secured the undivided attention of his hearers to the close. A good beginning was made of a work from which we hope for good results, not only in strengthening the faith of those who are young in the truth, but in enlisting the attention and impressing the minds of others in our community. It is designed to continue these lectures on Sunday evenings throughout the winter, the elders of the Battle Creek church alternating in the work. W. C. G.

TO THE S. B. TREASURERS OF VERMONT.

Thus far, but three treasurers have reported to me since the last quarterly meetings. These have made their remittances as usual. I should be glad to hear from each treasurer the same as if I were at home. Several churches report very good quarterly meetings. This is very cheering to one for the time being away from you.

It is a matter of gratitude to hear that the spiritual interests of the church are increasing, and to know that some are coming forward in payment of tithes, who hitherto have not clearly seen their duty on this point.

A. S. HUTCHINS, *Treas.*

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Appointments.

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

GENERAL CONFERENCE.

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

S. D. A. PUBLISHING ASSOCIATION.

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

HEALTH REFORM INSTITUTE.

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

THE EDUCATIONAL SOCIETY.

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

GENERAL SABBATH-SCHOOL MEETING.

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

importance. These papers will be read and discussed at the meetings.

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

The fifth annual session of the General Tract and Missionary Society will convene at Battle Creek, Mich., Dec. 6, at 9 A. M. State secretaries will please forward to the general secretary, Miss M. L. Huntley, Battle Creek, Mich., annual reports, showing the labor performed in their various State societies during the year ending Oct. 1, 1881, together with a statement of the financial standing of the same, and concerning the general interests of the work in the State, in time for this meeting. Reports will also be acceptable from local societies not connected with State societies, and from scattered individuals favorably situated for missionary labor, or in localities where there is a call for labor of this kind, especially those who have received publications for distribution from the General Society. S. N. HASKELL, *Pres.*

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

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

NOTHING preventing, I will meet with the friends at Hebron, Wis., Nov. 26, 27. All who can do so are requested to meet with us. G. C. TENNEY.

Publishers' Department.

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

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

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BUSINESS NOTES.

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

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The address of Mrs. Ida Gates is Springfield, Ohio.

The brother who at the Nebraska camp-meeting solicited me to find a small boy whom he could adopt into his family, is requested to correspond with me at once. Address, Eld. Chas. L. Boyd, Nebraska City, Neb.

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