

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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WEARY, LONELY, RESTLESS, HOMELESS.

WEARY hearts! weary hearts! by cares of life oppressed,
Ye are wandering in the shadows, ye are sighing for the rest;
There is darkness in the heavens, and the earth is bleak below,
And the joys we taste to-day may to-morrow turn to woe.
Weary hearts! God is rest.

Lonely hearts! lonely hearts! 'tis but a land of grief;
Ye are pining for repose, ye are longing for relief;
What the world hath never given, kneel and ask of God above,
And your grief shall turn to gladness if you lean upon his love.
Lonely hearts! God is love.

Restless hearts! restless hearts! ye are toiling night and day,
And the flowers of life, all withered, leave but thorns along your way;
Ye are waiting, ye are waiting till your toilings here shall cease,
And your ever-restless throbbing is a sad, sad prayer for peace.
Restless hearts! God is peace.

Broken hearts! broken hearts! ye are desolate and lone,
And low voices from the past o'er your present ruins moan;
In the sweetest of your pleasures there was bitterest alloy,
And a starless night hath followed on the sunset of your joy.
Broken hearts! God is joy.

Homeless hearts! homeless hearts! through the dreary, dreary years,
Ye are lonely, lonely wanderers, and your way is wet with tears;
And in bright or blighted places, wheresoever ye may roam,
Ye look away from earthland, and ye murmur, "Where is home?"
Homeless hearts! God is home.

Our Contributors.

SIMPLICITY IN DRESS.

BY MRS. E. G. WHITE.

"WHOSE adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Human reasoning has ever sought to evade or set aside the simple, direct instructions of the word of God. In every age, a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which require modesty and simplicity of conversation, deportment, and apparel. The result has ever been the same,—departure from the teachings of the gospel leads to the adoption of the fashions, customs, and principles of the world. Vital godliness gives place to a dead formalism. The presence and power of God, withdrawn from those world-loving circles, are found with a class of humbler worshipers, who are willing to obey the teachings of the Sacred

Word. Through successive generations, this course has been pursued. One after another, different denominations have risen, and, yielding their simplicity, have lost, in a great measure, their early power.

As we see the love of fashion and display among those who profess to believe present truth, we sadly ask, Will the people of God learn nothing from the history of the past? There are few who understand their own hearts. The vain and trifling lovers of fashion may claim to be followers of Christ; but their dress and conversation show what occupies the mind and engages the affections. Their lives betray their friendship for the world, and it claims them as its own.

How can one that has ever tasted the love of Christ be satisfied with the frivolities of fashion? My heart is pained to see those who profess to be followers of the meek and lowly Saviour, so eagerly seeking to conform to the world's standard of dress. Notwithstanding their profession of godliness, they can hardly be distinguished from the unbeliever. They do not enjoy a religious life. Their time and means are devoted to the one object of dressing for display.

Pride and extravagance in dress is a sin to which woman is especially prone. Hence the injunction of the apostle relates directly to her: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

We see steadily gaining ground in the church an evil which the word of God condemns. What is the duty of those in authority, in regard to this matter? Will the influence of the church be what it should be, while many of its members obey the dictates of fashion, rather than the clearly expressed will of God? How can we expect the presence and aid of the Holy Spirit, while we suffer these things to exist among us? Can we remain silent while the teachings of Christ are set aside by his professed followers? These things bring grief and perplexity to those who have the oversight of the church of God. Will not my Christian sisters themselves reflect candidly and prayerfully upon this subject? Will they not seek to be guided by the word of God? The extra time spent in the making up of apparel according to the fashions of the world should be devoted to close searching of heart and the study of the Scriptures. The hours that are worse than wasted in preparing unnecessary adornings, might be made more valuable than gold if spent in seeking to acquire right principles and solid attainments. My heart aches as I see young ladies professing to be followers of Christ who are practically ignorant of his character and his will. These youth have been satisfied to feed on husks. The glittering tinsel of the world appears more valuable to them than the eternal riches. The mental powers, that might be developed by thought and study, are suffered to lie dormant, and the affections are undisciplined, because the outward apparel is considered of more consequence than spiritual loveliness or mental vigor.

Will the followers of Christ seek to obtain the inward adorning, the meek and quiet spirit which God pronounces of great price, or will they squander the few short hours of probation in needless labor for display? The Lord would have woman seek constantly to improve both in

mind and heart, gaining intellectual and moral strength that she may lead a useful and happy life,—a blessing to the world and an honor to her Creator.

I would ask the youth of to-day who profess to believe present truth, wherein they deny self for the truth's sake. When they really desire an article of dress, or some ornament or convenience, do they lay the matter before the Lord in prayer to know if his Spirit would sanction this expenditure of means? In the preparation of their clothing, are they careful not to dishonor their profession of faith? Can they seek the Lord's blessing upon the time thus employed? It is one thing to join the church, and quite another thing to be united to Christ. Unconsecrated, world-loving professors of religion are one of the most serious causes of weakness in the church of Christ.

In this age of the world, there is an unprecedented rage for pleasure. Dissipation and reckless extravagance everywhere prevail. The multitudes are eager for amusement. The mind becomes trifling and frivolous, because it is not accustomed to meditation, or disciplined to study. Ignorant sentimentalism is current. God requires that every soul shall be cultivated, refined, elevated, and ennobled. But too often every valuable attainment is neglected for fashionable display and superficial pleasure. Women permit their souls to be starved and dwarfed by fashion, and thus they become a curse to society, rather than a blessing.

I have seen poor families struggling under a weight of debt, and yet the children were not trained to deny themselves to remove this burden. They had never learned to practice self-denial in order to aid their parents. In one family where I visited, the daughters expressed a desire for an expensive piano. Gladly would the parents have gratified this wish, but they were embarrassed with debt. The daughters knew this, and had they been taught to practice self-denial, they would not have given their parents the pain of denying their wishes. But although told that it would be impossible, they did not permit the matter to end there. The desire was expressed again and again, thus continually adding to the heavy burden of the parents. On another visit I saw the coveted instrument of music in the house, and some hundreds of dollars were added to the burden of debt. I hardly knew whom to blame most, the indulgent parents or the selfish children. Both are guilty before God.

This one case will illustrate many. These young persons, although they profess to be Christians, have never taken the cross of Christ; for the very first lesson to be learned is the lesson of self-denial. Said our Saviour, "If any man will come after me, let him deny himself and take up his cross, and follow me." In no way can we become disciples of Christ, except by complying with this condition.

We must know more of Jesus and his love than of the fashions of the world. In the name of my Master, I call upon the youth to study the example of Christ. When you wish to make an article, you carefully study the pattern, that you may reproduce it as nearly as possible. Now set to work to copy the Divine Exemplar. Your eternal interest demands that you possess the Spirit of Christ. You cannot be like Jesus, and cherish pride in your heart. You cannot give

any place to envy or jealousy. You must consider it beneath the character of a Christian to harbor resentful thoughts or indulge in recrimination. Let the law of kindness be sacredly observed. Never comment upon the character or the acts of others in a manner to injure them. In no case make their failures or defects the subject of ridicule or unkind criticism. You lessen your own influence by so doing, and lead others to doubt your sincerity as a Christian. Let peace and love dwell in your soul, and ever cherish a forgiving spirit.

I repeat, Study the fashions less, and the character of Jesus more. The greatest and holiest of men was also the meekest. In his character, majesty and humility were blended. You will find this to exist to-day in the greatest minds. The Majesty of Heaven came to earth, veiling his divinity with humanity. He had the command of worlds, he could summon the hosts of Heaven at his will; yet he for our sakes became poor, that we through his poverty might be made rich. The attractions of this world, its glory and its pride, had no fascination for him. Meekness and humility he makes prominent in the cluster of Christian graces. He would have his disciples study these divine attributes, and seek to possess them. "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Of how little value are gold or pearls or costly array, in comparison with the meekness and loveliness of Christ. Natural loveliness consists in symmetry, or the harmonious proportion of parts, each with the other; but spiritual loveliness consists in the harmony or likeness of our souls to Jesus. This will make its possessor more precious than fine gold, even the golden wedge of Ophir. The grace of Christ is indeed a priceless adornment. It elevates and ennobles its possessor, and reflects beams of glory upon others, attracting them also to the Source of light and blessing.

Said the apostle Paul, "Our conversation is in Heaven; from whence also we look for the Saviour." While others are dwarfing the intellect, hardening the heart, and robbing their Maker by devoting themselves to the service of the world, the true Christian is lifting his soul above the follies and vanities of earth, seeking God for pardon, peace, and righteousness; for glory, immortality, and eternal life. And he seeks not in vain. His fellowship is with the Father, and with his Son, Jesus Christ. Through this close intercourse with God, the soul becomes transformed. By beholding we are changed into the divine image, while those who seek only to gratify the desires of the unconsecrated heart, will float with the current of worldliness and fashion. They talk of what they love the most, give study and thought to that, until by beholding they are changed to the same image. Their conformity to worldly customs holds them in captivity to Satan, the god of this world. "His servants ye are to whom ye yield yourselves servants to obey."

The dress worn by many of our sisters testifies against them,—professors in name, but lovers of the world by practice. We propose that the means which is needlessly expended in dress and display, be made to flow in a different channel. Let all that has heretofore been expended to obliterate the line of demarkation between Christians and the world be now used to provide food and clothing for the Lord's poor, and to send the truth to those who are in darkness. Means are needed for the various enterprises connected with the work of God. Our sisters can do much to supply this want. If saved with care, the means that has been worse than wasted in the indulgence of pride, will amount to more than they imagine. My sisters, dress as Christians should dress,—simply, plainly; adorn yourselves as becometh women professing godliness, with good works. Let your tea and coffee money flow into the Lord's treasury. Let the means expended for every other hurtful indulgence of appetite also be placed there. You can do much for the cause of God by practicing self-denial in what

seems to you little things. God will bless you in this work.

We have each an individual responsibility. No friend or neighbor can be a criterion for us. Jesus is the only safe pattern. Have you not, my sisters, given to the world a wrong example in your dress and in your selfish indulgence? Will you not have to render an account to God for the influence you have exerted in favor of needless adornment and display? Our faith must be tested in this world. Christ overcame in our behalf, and thus made it possible for us also to overcome. We must endure trial and temptation here, and then, if faithful, we shall receive the crown. "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life." We shall be exposed to manifold temptations, but these, if rightly borne, will refine and purify us, even as gold is purified in the fire. Yet when exposed to the allurements of the world, that which we had thought to be gold, proves to be but dross. Our Redeemer sees the situation, and he counsels all to buy of him gold tried in the fire; which is true faith and genuine love, the grace that will not be destroyed by fierce temptations.

The apostle exhorts Christians, "Examine yourselves, whether ye be in the faith; prove your own selves." Compare your character with the mirror of God's word, see if that law condemns you. If so, wash your robe of character in the blood of the Lamb. Whether we do or do not try ourselves by God's law, we may be sure that he will try us. He will bring us through the furnace. Trials do not come upon us to inform God of what we are, for his eye reads the intents and purposes of the heart; but it is for our own enlightenment, that we may learn our own defects, and remedy them before it is too late. We cannot tell what we are, whether our graces are true or false, until brought to the test.

The life of Christ was one continuous experience of privation, self-denial, and sorrow. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Seeing that our Saviour has endured all this for us, what will we endure for him? Will we show our love and gratitude by self-denial in obeying his words, and manifesting his spirit? There is work to be done for the Master. How many souls might be saved, if each professed follower of Christ would do all that lay in his power to do! My brother, my sister, there are all around us the poor, who may receive from you the words of Christ, after you have fed and clothed them. There are the sick, whom it is your duty to visit. There are sorrowing ones to be comforted and prayed for. If the Lord has blessed you with this world's goods, it is not that you may greedily hoard it, or expend it in the indulgence of pride. Remember that he will one day say, "Give an account of thy stewardship." Let us invest our means in the bank of Heaven by using it to supply the wants of the needy or to advance the cause of God. Then the Master at his coming, having found us faithful over a few things, will make us each ruler over "many things" in the kingdom of glory.

—'Tis a good thing sometimes to be alone,
Sit calmly down and look self in the face,
Ransack the heart, search every secret place;
Prayerful uproot the baneful seeds there sown,
Pluck out the weeds ere the full crop is grown,
Gird up the loins afresh to run the race,
Foster all noble thoughts, cast out the base,
Thrust forth the bad and make the good thine own.
Who has this courage thus to look within,
Keep faithful watch and ward with inner eyes,
The foe may harass, but can ne'er surprise,
Or over him ignoble conquest win.
Oh! doubt it not, if thou wouldst wear a crown,
Self, baser self, must first be trampled down.

—John Ashkum.

—Morning and evening worship is good; but let us be in the fear of the Lord all the day long. It is well to inquire in his temple; but let us abide with God in our calling. We must remember the Sabbath and keep it holy; but the spirit of devotion is to actuate us during the

week, and to induce us, whether we eat or drink, or whatever we do, to do all to the glory of God. —*Wm. Jay.*

THE DECALOGUE A DISTINCT AND IMMUTABLE LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

WHO ARE UNDER THE LAW?

WE would not bring men under the law; on the contrary, we would do all that in us lies to get people out from under the law. To be under the law of God is to be guilty for having transgressed it, and to be under its just condemnation, with its penalty hanging over our heads. This is the condition of the whole world out of Christ. Rom. 3:19. To be under grace is to be under the favor of God through Christ, who removes our past transgressions of the law, so that we are not under its condemnation.

Now, how are Christians brought under the law? This is an important question, as men are not wanting who will accuse us of doing this very thing, because we would persuade our fellow-beings to keep the fourth commandment with the rest of the decalogue. If keeping the law brings us under the law, then to get people out from under the law we would have to persuade them to break the law. There is no evading this conclusion, if the premise be correct. But this would be an effectual means of doing the very thing of which we are falsely accused.

One way to bring Christians under the law would be to lead them to divorce the gospel, as a remedy of sin, from the law, and to have them shut themselves up to the law for justification and salvation. Another way, which would be fully as effectual, would be to have them think they can divorce the law from the gospel,—repudiate the law, and yet be saved by the gospel. These are two serious errors, either of which will, if believed and practiced, bring men directly under the law. For in shutting ourselves up to the law, on the one hand we would, having no means of pardon, justification, and salvation, come under the just condemnation of the law in spite of all our endeavors; and in trying, on the other hand, to separate the law from the gospel (which cannot be done), teaching that the law is in antagonism with the gospel, and that we can discard the law, and yet obey the gospel and be saved by it, we would advocate and practice a perverted and powerless gospel, and would, being equally deprived of pardon, justification, and salvation, as surely bring ourselves under the law as we would if we made no pretensions whatever to believing the gospel.

We would avoid running into either of these extremes; therefore we take as our platform the last message before the coming of the Son of man, which develops a people keeping the commandments of God and the faith, or gospel, of Jesus. Rev. 14:9-14; Acts 6; 7. See also Rev. 12:17; 22:14. We would not sin that grace may abound (Rom. 6:1, 14, 15), nor sin expecting that grace will abound. The grace of God reigns through righteousness, and not through sin, and teaches us, in the most touching strains, that we should turn away from our sins and keep God's holy law. Rom. 5:20, 21; Titus 2:11-15. And we can as surely frustrate the grace of God by despising the law of God, as we can by despising the gospel of Jesus.

We would therefore say to the sinner who is under the law, Honor God's holy law, turn away from your sins, and believe on Christ for pardon, justification, and salvation, and thus come under grace. And to those who are under grace we would say, Neither renounce nor pervert the law of God nor the gospel of Jesus, but obey them both. Walk in all the light that God is pleased to give you. Keep all the commandments of God, and keep the faith of his Son, which embraces all the teachings, ordinances, and commandments of Jesus, as found in the New Testament; and you will remain under grace, and not place yourselves back under the law, to receive the fearful wages of sin,—the second death.

(To be continued.)

"ALL THINGS NEW."

"And He that sat upon the throne said, Behold, I make all things new."

THERE'S shadow on earth's fairest light,
Of human guilt and human tears;
She gropes her way through realms of night,
That once sung with the spheres.
But now the sport of blinded chance,
The heavenly record standeth true;
She waits a full deliverance
When God makes all things new.

The world is old with centuries,
But not for these she bows her head;
Close to her heart the sorrow lies—
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—How long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
Oh, what shall be that fairer one
Wherein dwells righteousness?
Oh, happy world! Oh, holy time!
When wrong shall die and strife shall cease,
And all the bells of Heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth—
"There shall be no more curse."
Ye broken-hearted, cease your moan:
The day of promise dawns for you;
For He who sits upon the throne
Says, "I make all things new."

We mourn the dead, but they shall wake!
The lost, but they shall be restored!
Oh, well our human hearts might break
Without that sacred word!
Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice—
"I will make all things new."

How long? The ages falter, dumb,
As on the threshold of new birth;
The nations pray, "Thy kingdom come"—
"The new heavens and new earth."
Earth turning, turning, nears that day,
When all the angel-choirs anew
Shall sing, "Old things are passed away;"
God hath made "all things new."

—Selected.

HOW TO PREPARE A CHURCH FOR A REVIVAL.

[An essay read before the Ministerial Association of the M. E. Church held at Greenville, Michigan, Nov. 10, 1881, by Rev. F. I. Bell, pastor of the M. E. Church in Saranac, Mich.]^{*}

OUR first thought would naturally be turned to the question, What is a revival? The word comes from the two words *re*—again, and *vivere*—to live,—to live again,—or the state of living again. It consists of a greatly increased interest in the subject of religion on the part of believers, in which they are conscious of an increase of love to God, faith in his mighty word, a growth in all the graces of the Spirit, and a deep solicitude for the salvation of sinners. In this spiritual condition, the church is ready in word and in action to work to win souls to the cross. The church becomes a quickened mass of spiritual life; and, led by the pastor, goes forth, a "salvation army," into the highways and hedges, "compelling them to come in." Angels never look upon more interesting scenes, and holy men were never engaged in those more delightful or important.

But how shall a church be prepared for such a state?

1. In the first place, the pastor must be a man of God. He must have the baptism of the Holy Spirit, and be in close communion with God. He must have a deep solicitude for the salvation of souls. If not, the attempt to marshal the church for revival had better not be made by him. If he is not spiritual, is not imbued with the Holy Ghost, if he desires the conversion of sinners merely to increase the membership of his church, or to be able to report a revival, he is not an instrument that God can use. If the church, under such leadership, engage in revival work, sinners may be converted, but it will be by the faith and power of others in the church. But the work, with such a leader, must be superficial. Richard Watson calls such a leader a "dead-head."

*Eld. J. O. Corliss was present on the occasion of the reading of this essay, and requested a copy for publication in the *Review*, which the author has kindly furnished.

2. The second factor in this work is, the proclamation of the word of God.

That word, clothed in simple language, and made clear by illustrations, is the most effective in revivals. The kind of truth preached in a revival should be that which God owns and blesses,—searching Bible truth. I know of no instance in the Bible where God has complained of his prophets, apostles, or ministers for preaching truths too plain and searching; but he has often complained of them for "sewing pillows under arm-holes" and "daubing with untempered mortar,"—compromising the truth so as to make it palatable to the perverted taste of the backslidden. He has often rebuked them for withholding part of the truth, and making the way of the sinner smooth and unsuspected. God has commanded his prophets to "lift up their voices like trumpets and cry aloud and spare not, and show his people their sins; and has declared that if they do not sound the alarm, the soul lost by the neglect shall be required at the watchman's hands. If the heart of the preacher is full of the fear of God on one hand, and of yearning love for his auditors on the other, it is surprising what great plainness may be exercised without real offense. And while the truth of God should never be spoken in a harsh, violent, or offensive manner, the preacher should not hesitate to declare the whole counsel of God, and by so doing leave the sinner to sink into a false security and peace, when God has said, "There is no peace to the wicked." The hearts of sinners and of the backslidden, now as in the days of the prophets, are opposed to those truths which condemn their sins; and the prayer often is, "Prophesy to us smooth things;" but woe to the watchman who is thus recreant. All successful revival ministers, from Whitfield to the present time, have preached the whole gospel, and have faithfully (and tenderly) pointed out the pains of the lost as well as the joys of the saved. They have had a Sinai in their gospel as well as a Calvary. If this is done in the faith and fear of the Lord, he will honor it by making the word "quick and powerful."

The aim should not be merely to produce excitement. I am persuaded that sensationalism now enters too largely into the means employed, and that it was *not* employed by the apostles. Effort should be made to move the heart, to stir the affections, and to awaken deep emotions, but this always in alliance with spiritual truths. This the apostles did; but they made no attempt to produce an excitement by catering to the curiosity of the crowd, or furnishing sensational stimulant to the gossiping loungers and idle talkers who would hear nothing unless it were something *new*. God has authorized no sensationalism that comes not out of his word, explained, illustrated, and enforced. This will work "sensation" sufficient. When men are "pricked in their hearts," they have sensation, and that of the right sort.

The vision of the prophet Ezekiel concerning the valley of bones illustrates all Spirit work. The command was: "Prophesy unto these dry bones, saying, O ye dry bones, hear ye the word of the Lord, Thus saith the Lord God." And there was a *noise* and a *shaking* among them. There was sensation, but it was of the right nature; for under its influence "bone came to its bone," flesh came upon their stark whiteness, and sinews and skin came upon the dead and rattling skeletons and grinning skulls, eyes to see filled the rayless sockets, lips covered the grinning teeth, tongues of flesh came into the jaw bones, and breath to energize,—all manifesting the resurrection power that was behind the "sensation."

It was so with the apostles. Their weapon was the word. Arguments addressed to the understanding and designed to reach the conscience by convincing the judgment, thus rousing men to a sense of sin and of alienation from God, and to the necessity there is of reconciliation to him through faith in Jesus Christ, are not relied on as they ought to be in modern revival work. But, on the contrary, how often do the methods and measures of ministers appeal to the emotions and imagination, while pungent appeals to the

conscience, based on God's word, are often as conspicuously absent. And churches are looking for excitement as necessary to precede a revival. There must be some clap-trap to catch the people; some side-show, or some kind of pious fraud, must precede or accompany the exhibition of the cross, the latter, alas! in too many instances being a secondary thing in the exhibition. Through sentimental appeals the emotions may be stirred and the people be brought to weep, and the conscience lie dormant. The writer heard a man say only the other day in a religious meeting, "When I was converted, I lost my head." Too many have thus lost their heads. Religion uses, and needs, the head, and those conversions are most profound where truth is preached to the conscience through the intellect.

3. Prayer on the part of the pastor leading in the preparation for revival, is the third requisite.

The minister who would lead the people in revival preparation must wrestle for victory in the closet. It has been so with all good men, inspired and uninspired, who led the people forward. Christ himself often retired to hold up the beloved people before God the Father. It is said that after the apostle John was dead, it was found that his knees were calloused like camels' knees from constantly being upon them. "From the closet to the church; from our knees to the pulpit," were the mottoes of the reformers. And every minister of power since their days has found that here is the "hiding of his power."

4. Self-examination. One of the first efforts of a pastor in seeking a revival is to bring about self-examination on the part of the church. Without this, little will be done to purpose. To break up the fallow ground, they must be patiently shown that they must begin by looking at their own hearts—to examine and see where they are, just as the merchant takes his inventory, or the sailor his reckoning; to do it with the chart of God before him; to do it as one of the most solemn and important acts of his life. But it should be shown that he is not to do this simply looking within to see what is the present state of his *feelings*; that self-examination is more than this; that it consists in looking at one's life, in calling up the past and learning its real character in God's sight. To do this, not in a general way, going to God and making a general confession, and asking a general pardon, saying: "I have done many things that I ought not to have done, and have left undone many things that I ought to have done, and am therefore altogether unworthy." If a son should make confession to his father of the delinquencies of the day, it would be quite natural for the father to ask to what particular things he referred that he had wrongfully done, or what he had neglected that he ought to have done. Only in this specific way could they come to a perfect understanding with each other. So the member should take those acts that have offended God separately, and look at them. Few can thus scrutinizingly go over the past without coming across much that will stir the heart with compunctious emotions.

I have often followed the plan of that eminent revivalist, Dr. Finney, on this subject, as recommended in the sermon on breaking up the fallow ground. So let the church be taught individually to take up the sins of omission.

(1.) *Neglect of the Bible.*—The days, perhaps weeks, or it may be months together, during which they had not once looked into God's word or read a single chapter, not even to get the Sabbath-school lesson! for unfortunately in our day one needs no Bible to prepare for that. Or, if the case is not so serious as that, and the Bible has not been discarded, whether they have read it with the understanding. Mr. Finney suggests that many professed Christians will read over a whole chapter in so absent-minded a way that if they were put under oath an hour afterward they could not tell what they had been reading about. "With so little attention," continues he, "do many read, that they are unable to remem-

ber from one morning to the next where they read last, unless they had put in a string or turned down a leaf, demonstrating thus that they had read without attention, and more as a task than a pleasure." And the same writer suggests that inasmuch as the same persons, in reading a story continued from week to week, have no trouble with their memory, the fact demonstrates how far the heart has wandered from love and reverence for the word of God. Such a probe, in the hands of one who would wound only that he may heal, will produce compunction of conscience in a sincere heart, and lead to the "breaking up of the fallow ground."

(2.) *Neglect of Prayer.*—Let each one call to mind the times that prayer has been omitted or forgotten for days together, and perhaps prayer-meetings, for weeks, it may be for months. Or, if the closet has not been so seriously neglected, the times that he has rushed into it, and fallen down upon his knees and prayed, with the mind so preoccupied with the things of the world as really to have offended God more than pleased him. Prayers are often, no doubt, so carelessly offered that if the person were asked five minutes afterward what he had been praying for, he would find it difficult to tell. No sincere mind can go over these neglects with candor and severity in the scrutiny without pain and penitence.

(3.) Ask the church again to search their hearts, and see if they have cared for the souls of others; to look upon their neighbors, their friends, their families unsaved, and ask how much compassion they have felt for them. If they have not stood by and seen them with death all about them, the Judgment before them, going on impenitent, and have not cared as Christians, how many days there may have been in which they failed to make their condition the subject of a single fervent prayer! Let them ask how many there probably are, if any, in the place, whom they have so impressed by their manner toward them as to convey the thought that they were praying for them, or anxious for their souls. How have I lived before my family? How have I prayed for them? What kind of example have I set before them? What sinner has been led to Christ by me? and should my career end to-day, as it may, who at the Judgment will point to me as the cause of his conversion? Am I prepared to work in a revival? Have I so lived before sinners that I can stand before them and urge them to repentance? or, have I so gone with the world—to the dance, to the circus, the races, and places of questionable amusement—that I have no confidence to speak to sinners? Am I living as one who has Heaven in view, and a Judgment to meet? The answers which the conscience will make to such searchings as these will call forth tears of penitence.

From this the pastor can pass on to the sins of commission. Here is a wide field, and it may be passed over by the pastor so leading in it, by kindly suggestions, as to occupy the space of a whole meeting with the prayers of confession that may follow. One may have wronged a neighbor, it may have been on a time long gone by, and may have been packed away and almost forgotten. Let it be dragged to the light. It is in the way. It hinders somebody. If no other, it hinders the doer; he cannot get to God, and all his prayers, though long and loud, are vain. Go with the church over the sins of commission carefully, urging confession to God of the things done against God, and to man of the things done against man. No church can thus come to the close work of self-examination without deep feeling. If one complains of want of feeling, he will feel, and feel deeply, in searching his heart, and thus looking at his life.

We say, therefore, that part of the work of preparing a church for a revival is to inaugurate the work of severe self-examination.

5. The next step as preparatory to a revival is the *settlement of difficulties*. It is often the case in churches that there are alienations and misunderstandings among members. Some of these troubles date back many years,—perhaps from the time of the erection of the church edifice,—and have been more or less in the way of revival

so long as they have existed. There can be but little done, if these difficulties are of much magnitude, until they are settled, and that upon the gospel basis. Here is a work which calls for all the faith and fortitude, sagacity and sound judgment, tenderness and patience, on the part of the pastor, that he may fortunately be possessed of, as well as much of God's grace in the soul.

The rule, or principle of procedure, is plainly laid down in the word of God: "Ye have heard that it was said by them of old time, Thou shalt not kill; . . . but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council. . . . Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath *ought against thee*, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye *resist not evil*." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "And when ye stand praying, forgive, if ye have *ought against any*, that your Father also, which is in Heaven, may forgive you your trespasses." "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . . First cast out the *beam* out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Read Paul's wonderful lecture on charity in the thirteenth chapter of First Corinthians.

The principle of procedure is here so plainly laid down, that as these truths shall be set before the church in the public congregation, and kindly, tenderly, but firmly pressed upon the conscience, the Spirit meanwhile blowing upon the hearts of the people, the petty piques and harsh hatreds that like bad blood have been in the circulation, will come to the surface, reveal themselves to the sight in all their deformity, discharge their obnoxious pus, and the blessed body of Christ be restored to health and power. But there may be some who are so estranged from the flock of God that they are not found present at the ministrations of the sanctuary. To these must the pastor go, taking the word of God and that trusty weapon, prayer, and *win his brother!* No matter how difficult or discouraging the case, he must persevere in the name of the Lord till that brother is won. Love will conquer. The estranged parties may be gotten to agree to certain concessions or conditions as to the other party, and then they may be brought together privately; and the writer has seen members long estranged fall upon each other's necks, like Jacob and Esau, and the estrangement of years was melted like magic.

It will be useless to presume that a church is prepared for thorough revival till these stubborn stumps are all extracted from the soil. Unless this is done, a superficial work will be accomplished, and that is work lost—worse than that, in some respects; for souls startled and half saved, falling back into former lusts, are not so easily reached again, and the last state of such is worse than the first. The minister should therefore be thorough, and consider no case of enmity or estrangement as hopeless. And when by long-continued pains and prayer he has succeeded, he has won a brother, saved a soul, and hidden a multitude of sins. There are some among Christians, and even among ministers, who contend that they can do nothing with some persons without making them angry; and so they are left as cancerous excrescences upon the holy body, to work their poisonous work of death. But this is dangerous doctrine. Few and rare are the exceptions to the power of gospel kindness, and so rare that as Richard Watson says, "Kindness demands that they should never be mentioned."

A church is not to be considered as prepared

for a revival, therefore, until difficulties are settled. If it should be said, "Should one, or two, or five be permitted to hold the keys of the kingdom, and prevent God from working?" We answer, Unfortunately it is a fact that they do successfully come between the souls of men and the influence of truth, and prevent its taking saving effect. If such parties would keep still in a revival, the effect would not be so injurious; but they are apt to keep jumping up, and often exhort sinners, when the sinner will say: "Let him save himself."

6. *Confession.*—The next step in revival preparation is confession and forgiveness. Confession of our faults and forgiveness of the faults of others are essential to peace with God and with men. No church can be visited with revival power which is the place of covered grudges and concealed sins. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy"—not only mercy with God, but mercy with men also. It opens men's hearts, it pierces men's consciences, when one rises and humbly confesses before his brethren as if taking all blame upon himself. And it heaps coals of fire upon the head of a listening offender. Nothing so awakens the confidence of the unconverted as the honest, heart-broken confession of a man after a lapsed life before them. Nay, it should be made to them. The penitent Christian, seeking the restoration of power with God and man, must confess also to sinners as well as to God and the church, asking their pardon for his misdeeds. It will pierce their consciences like a two-edged sword, and he finds mercy with men. He can then stand up with boldness, and testify with power concerning "repentance toward God and faith toward our Lord Jesus Christ." But let a person, after a year's conformity to the world, stand up in a revival, and without such confession, attempt to warn and invite sinners, and they will inwardly laugh him to scorn, and one such sinner in a revival can destroy much good. All such worldly, unconfessed Christian sinners should hold their peace in a revival meeting, unless they have first spoken to purpose in confession.

And so with forgiveness as well as confession, if a man have a quarrel with any. Righteously and radically done, it becomes a feast to his conscience, and the force of the example restrains men before him, and purifies the moral atmosphere about him. "He was smitten, but like the sandal tree which the axman refuses to spare; it perfumes the air with frankincense from its wounds."—*Watson*.

A confession should be explicit, and should cover, but not cover up, the sin. A church-member in New York had acquired the habit of using cider. On one occasion he was so overcome by that beverage as to get unsteady in his step—in a word, intoxicated. Soon after, he became awakened to the enormity of his sinful state, and came to the church and made, apparently, a sincere confession. He confessed coldness, worldliness, neglect of prayer (which were true), neglect of the church, and all manner of backslidings; yet he sat down without any relief to his feelings. He confessed again with the same result. In three successive meetings he did this, and still his soul was more burdened. Finally he arose, and with a full soul said, "Brethren, I can keep it no longer. *I have been drunk; will you forgive me?*" The effect was electric upon himself and others. Peace and joy filled his soul, the Holy Ghost fell on the people, and forgiveness and respect beamed forth from every countenance, and he found mercy with men and with God at the same instant. Such is the effect of a confession which covers, instead of covering up, the wrong.

A church thus prepared of the Lord may make an assault on the works of Satan, take them by storm, and gather much spoil.

—When a person has his heart filled with sinful thoughts and desires, they prevent the Lord from working in such a heart to turn it from sin to holiness.

MY GRACE IS SUFFICIENT.

BY MARY MARTIN.

How often amid the toil and trials incident to life, the overwhelming consciousness that we are unequal to its rightful claims extorts the mental ejaculation, "Who is sufficient for these things?" We admire the heroism of those who sealed their faith, submitting to the blazing fagot. But some, in the complexity of every-day trials, will lose their title to the mansions beyond, who could easily prove it clear at a literal Smithfield. It is far easier for average humanity to perform some one heroic deed that will, from its rarity, astonish the world, or emblazon the name upon "the escutcheon of fame," than to walk life's narrow, tortuous way, bravely bearing its burdens, lifting its crosses, without turning to the right or left. But no other incentive is needed by the child of God but to know that the Master has spoken; and that he who appointed the task understands all the peculiar circumstances, as well as the individual characteristics, and has said, "My grace is sufficient."

Has the chastening rod fallen? and as you brushed the blinding tears, that you might more clearly discern the cause, and learn the lesson intended, have Eliphaz, Bildad, and Zophar entered, to assure you that it is your great sin which has brought all this—that you might have expected it? As the barbed arrow clings to the quivering flesh, have you disarmed the archer as did Job? "And the Lord turned the captivity of Job, when he prayed for his friends."

Have you been the subject of gross ingratitude and injustice? Has your opponent borne off the prize unfairly secured? There is a higher tribunal of justice to which you may appeal, certain that its decisions will not be warped by selfishness or hardness of heart. "He who the balances evenly holds," numbers the hairs of your head, and notes the sparrow's fall. His "grace is sufficient," and—

"Though the mills of God grind slowly,
Yet they grind exceeding small;
While with patience we stand waiting,
With exactness grinds he all."

Has disease or the infirmities of age overtaken you? As you look backward to days and nights of pain, and forward to comparative helplessness and uselessness, do you sink in the mire of desponding questioning? Hear the words of the godly Dr. Payson near the close of life: "God has been depriving me of one mercy after another, but as each one was removed, he has come in and filled up its place. Now, when I am a cripple, and unable to move, I am happier than I ever was in my life before, or ever expected to be." Oh, marvelous grace of God! What will it not accomplish when permitted to enter and renovate our sin-smitten souls?

There are two classes represented by the busy, jostling world around us,—those who live for others, and those who live for themselves. Professions and protestations are no just criterion, and only He whose sheep and goats we are, may presume to classify the motley throng. Each places a mark which he proposes to reach. Says the man of the world, "A comfortable twenty thousand, and I will retire." The nights and mornings clasp hands, and all the energies of body and mind are rendered subservient to the one plan in life. "A comfortable home, good furniture, pleasant surroundings," says another. If to secure an end, in itself worthy, the rights and feelings of others are trespassed upon, even a child recognizes the idol to whom he bows. It matters not whether it be a Presidential chair, a seat in Congress, a fine library, or convenient bank stock, if the center is self, and the claims of Christ in his lowly representatives are obscured. The one whose dearest object in life and labor is self, however noble and praiseworthy the course pursued so far as mortal vision can reach, whatever apparent good may be accomplished, let the tide turn, as it usually does at some time in the lives of most, and where is the man or woman? With motives misjudged, words misconstrued, character maligned, how will they bear the test? The natural heart rebels against injustice, and

says mentally, "Hereafter I will put forth no efforts for the good of a thankless world." Says the heart filled with the love of God, while pursuing the even tenor of its way, forgetful of personal interests, conscious of the right, "This also shall God in his own good time reveal unto you," and the decisions of Divinity may not be those of humanity. Like the eider duck, plucking from its own breast that which is to afford comfort and ease to other lives, he goes on, every act one of self-abnegation, and love for the Master and his fellow-beings—"conquering and to conquer" the natural heart, because, the grace of God "is sufficient." Hood's "Song of the Shirt" reveals only one way of the many ways in which a life is incorporated with those of the countless, unappreciative throng. Many a mother has taken thread after thread from the warp and woof of her own existence to awaken, to mold, and to strengthen, by daily, nightly toil and prayer, the latent better impulses of the child she loves. Perhaps the unheeding object of all this solicitude never realizes the facts, even when the grasses wave above the silent sleeper, resting at last, and it may never be revealed until the record book which the angels keep is opened to the gaze of all.

Lives have been placed on the altar of friendship, after days proving it to have been as useless as the offering thrown to the crocodile in the river Ganges, or the form prostrated beneath the car of Juggernaut. When this fact is fully realized, many pronounce friendship a farce, and abjure all faith in humanity. Hence the many quassia-cup lives, presenting their embittered draught to every passer-by. Is there, then, no remedy, "no balm in Gilead?" Must each worthy endeavor meet its just meed of appreciation and approbation, or be repressed? Must each heart-throb of intense desire to benefit our fellow-mortals meet recognition, or, failing in this, be turned aside into a less worthy channel? "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." In obedience to the heavenly mandate, rain falls "on the just and on the unjust." The oriole sings as sweetly in the dense forest as near a princely mansion. The water bubbles up as cheerfully to welcome the coming of Livingstone or Stanley as if a kingly retinue were to claim it for his majesty's glittering cup; and the myriad midnight stars twinkle as serenely above the unheeding millions as if each sleeper were a watchful, worshipful Herschel, Copernicus, or Kepler.

There is such wide diversity of human minds, is it not possible we may expect too much from others by way of consideration, and, according to our ideas, exact justice? Especially when there are high pretensions, we expect that the grace of God will remedy natural deficiencies. But who is to sit in judgment? Some must needs travel long distances in Christian experience to reach the starting-point of others. We may not render decisions without incurring danger of injustice to others and injury to our own souls. No modern philosophy contains material sufficiently trustworthy to span the chasm which yawns between others' ideas and our own. The Infallible Guide to the land beyond recognizes our need in these words, wrung from the agony of Calvary's death-scene, which afford us the only reliable antidote for many earthly ills—"Father, forgive them; for they know not what they do." Ah, yes! God's grace "is sufficient." The All-seeing Eye, anticipating our otherwise defenseless position, has arranged that our connection with him may be so complete that no influence can break down the barrier, or cross the boundary limit of the enclosure unless the aggrieved party permit it.

"All things work together for good to them that love God." The key of the citadel is inside, and no invader possesses a duplicate. The only danger that can occur, comes when the besieged, through discouragement or inattention, relinquishes his watch, virtually inviting the despoiler to enter. In the inner apartment of the heart's reception room, where only one Presence is ever admitted, there may be a furnace seven times heated, a Red Sea crossing, or a Mount Moriah, but that Presence will walk with you

through the fiery ordeal, pass the crossing, and ascend the toilsome steep by your side. Your Isaac may not be given back, but with God on your side there may be victory through seeming defeat; for, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," and "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

—Jesus, day by day,
Lead us on life's way;
Naught of dangers will we reckon,
Simply haste where thou dost beckon;
Lead us by the hand
To our Fatherland.

Thus our path shall be
Daily traced by thee;
Draw thou nearer when 'tis rougher,
Help us most when most we suffer,
And when all is o'er
Ope to us thy door.

—Zinzendorf.

JEWISH SACRIFICES.

BY MRS. M. E. STEWARD.

WHILE noting some of the appointments of God for his ancient people, it may be interesting to consider their sacrifices somewhat more lengthily. Natural religion prompted to the offering of sacrifices. A sense of dependence upon the Lord, of unrequited obligation to him, independent of guilt, would lead to the presentation of oblations (offerings without blood). Indeed, it is a general custom in the East that no one should approach a superior without a gift. A penalty that called for the life of the offender might naturally suggest the life of a substitute in sacrifice. As the blood, the very life, was sprinkled around and upon the altar and the mercy-seat, it represented, more nearly than anything else could, that life which the broken law demanded, and showed that the penalty of the law was death.

"The sacrificing of innocent animals 'had been an institution of true religion from the fall of Adam, and thence by tradition it was derived into the various species of false religions.'"—Scott. "It is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. They were only used till the fullness of times should bring "the Lamb of God, which taketh away the sin of the world," as a part of God's great plan to more tangibly represent and fix the faith of the offender in the real, atoning sacrifice. As Christ was to be prefigured by animal sacrifices, such animals, we would suppose, should be selected, as would most nearly represent him. We find that the Lord did always choose those animals, without blemish, which were most nearly related to man and most useful to him,—the laborious, patient ox; the gentle, harmless, and cleanly sheep, and the tender, loving dove; not those fierce animals which ate flesh, such as the heathen offered; as, "horses to the sun, wolves to Mars, asses to Priapus, swine to Ceres, dogs to Hecate," etc.

At first men offered their own sacrifices, which duty descended from the father to the first-born. The privileges of the eldest son included something more than worldly inheritances. It brought him into more immediate connection with God, and the sin of despising the birth-right was virtually undervaluing the presence and blessing of God. At the institution of the Mosaic economy, the order of priesthood and sacrifices was systematized, and made to more clearly prefigure the Saviour of the world and his great redemption. The Hebrew sacrifices were of three kinds:—

1. *Burnt-offerings*.—This was the principal and most ancient sacrifice. It was a sacrifice for general sins and was burned entire, except the skin, which was given to the priest; thus showing how entire should be our consecration to God; and as it ascended to God in smoke and vapor (this sacrifice was called "the offering which ascended"), so it represented his acceptance of our consecration. The burnt-offering was a bullock

from those more wealthy, a lamb from the medium classes, or a turtledove or young pigeon from the poorer people. It was a voluntary offering.

2. *The sin-offering.*—This was presented for especial sins against the moral or ceremonial law when not committed presumptuously. Definite directions were given by law regulating it. The sin-offering was not always the same; for a common person it might be a kid or a lamb, or even two birds. It was to be burned on the altar of burnt-offerings after the sacrificing priest had taken a share for himself; but should the high priest sin through ignorance, or should a ruler, through want of knowledge, lead the congregation to sin, it was a far more heinous thing in the sight of God. Such persons *should not be ignorant.* Lev. 4:3: "If the priest that is anointed do sin." This is no doubt the high priest. "If the high priest were so ignorant of the divine law as to violate some precept unwittingly, or so regardless of it as to do this heedlessly; he must be very criminally negligent, and would be likely to mislead the people also. . . . The seven-fold sprinkling, only used in extraordinary cases, showed the difficulty of atoning for his heinous crime."—*Scott.* The more influential one's position, the greater is his guilt in the sight of Heaven.

"The transgression of the high priest, and that of the whole congregation, brought a kind of typical pollution on the interior part of the sanctuary, as endangering the very essence of religion; the blood of the sin-offering was therefore applied to the altar of incense; for without expiation the typical intercession could no longer be accepted."—*Ibid.* The sin-offering in these cases was not allowed to be burned on the altar (except its fat, probably to sanctify the sacrifice), but it must be borne without the camp, and the entire body be burned in a clean place. Verse 12. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12. Thus "his reproach" was not that of the common sin-offering, but was the greatest possible, and hence it is that "he is able to save to the uttermost." Heb. 7:25.

3. *Peace-offerings or thank-offerings.*—These were given in token of gratitude for favors received, in fulfillment of vows, etc. These free-will-offerings were permitted at any time, and of such animals used in sacrifice as the giver chose. After confessing his sins with his hand laid on the head of his victim, the offerer must himself kill that victim. How sad must have been his feelings, as with stern resolution he took the life of his trusting animal, remembering it was all in consequence of his own sin! How much deeper should be our grief who have by our sinfulness caused the death of the adorable Son of God! After the offerer had slain the victim, the priest poured out his blood about the altar of burnt-offerings. Placing the breast in the hands of the offerer, the priest "made him lift them up on high, and wave them toward the four quarters of the world, the priest supporting and directing his hands." The right shoulder he heaved upward toward the Lord. This shoulder and the breast belonged to the priest officiating. The rest of the sacrifice belonged to the giver, and he might eat it with his friends. Lev. 8:31. "The peace-offering signified expiation of sin, and thus reconciliation with God and holy communion with him and with his people."

Sacrifices called meat-offerings were of oil, fruits, cakes, etc. They were always accompanied with salt and wine, and a part was cast on the altar; the rest belonged to the priest. All burnt-offerings were without leaven.

The daily sacrifice was two lambs for burnt-offerings, burnt "by a small fire that they might continue the longer. The lamb of the morning was offered about sunrise, after the incense was burned on the golden altar, and before any other sacrifice. That in the evening was offered between the two evenings, that is, at the decline of day and before night. With each of these victims was offered half a pint of wine, half a pint of the purest oil, and about five pints of the finest flour."—*Bible Dictionary.* Num. 28:3-11. On the Sabbath four lambs were offered.

All the sacrifices were to be of the very best, and all were esteemed most holy. None could avail more than to give a present relief from the effects of sin, and none were acceptable offerings to God without "a broken spirit, a broken and a contrite heart."

When the first burnt-offering was presented to God after the dedication of the sanctuary, "there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which when all the people saw, they shouted and fell on their faces." Lev. 9:24. No wonder. He who is a "consuming fire," turned his wrath from *them*, to consume their sacrifice, showing his acceptance of it. God told them they should never allow this sacred fire to go out (Lev. 6:13), nor did it, while the sanctuary stood. In like manner we are to "quench not the Spirit."

PICTURES, OR LIKENESSES.

BY G. L. KILGORE.

[We give place to this note in reference to Eld. Matteson's article on likenesses, not because we think the position here presented is correct, but because Bro. Kilgore feels so strong a conviction that this side of the question should have a hearing. We see nothing in it that was not fully answered in Bro. Matteson's article.—ED.]

I SAW an article from Bro. J. G. Matteson in REVIEW, Vol. 57, No. 3, which I would like to have him explain more fully. What does God mean when he says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth"? Is not the first part of this commandment to be obeyed as well as the last part? The fourth commandment contains two injunctions; viz., "Six days shalt thou labor," and, "Thou shalt rest." These two injunctions are valid; why not those respecting likenesses? If one makes a likeness, with no desire of worshiping it, and another bows down and serves it, are not both implicated in the sin? God forbids the making of them. Deut. 4:16, 23.

There is nothing said against owning them. God had a right to make likenesses, or have Moses make them; but had Moses any right to make them without God's commandment? The sixth commandment says, "Thou shalt not kill;" but has not God a right to take the life of any one? If Aaron had not made the calf, could the children of Israel have sinned in worshiping it? Did not Moses show his disapproval of Aaron's act in making this image? Ex. 32:20. Is not the danger in breaking the first part of the commandment?

PET VIRTUES.

WHAT harmony is in music, symmetry is in human character. In a chorus, the various parts are so arranged that there shall not be a preponderance of any one so as to call attention to it. This gives us all the concord of sweet sounds so pleasing to the ear. And if we look abroad over nature, we find few of the so-called loud colors. The neutral tints prevail. The fields, the forests, and the skies are pictures by Him who is the author of beauty, whether of form, color, or sound. The more closely, therefore, we copy after the Divine, the more nearly do we approach perfection. Our physical natures are, in a certain sense, types of our mental and moral natures, or rather, of what they ought to be. Now, any abnormal development of one part is always at the expense of some other, and we look with pity upon such physical deformity. And so Paul says, "The body is not one member, but many." "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

How ridiculous the sight of a person dwindling in every other part and becoming one immense pair of ears! But do we not often see such exaggerated development in morals? The tendency is to feed to the full one virtue, and on all occasions bring it forth like a spoilt child, and show it off before company. It does not require a musical education of a very high order to

play one part on a piano, and the ability to play one part in morals is no indication of a superior physical life.

Time was, when one good store kept all necessary supplies for a family; now one must run all over town to get them. It is so with physicians. There is one for the eye, another for the teeth, and if one should happen to get infused all over at once, it would require a small army of doctors to patch him up. All this may be very well in business, but it will not do in the realm of morals; and yet it is becoming fashionable here also. A great many set up as specialists. One man has some virtue which, for him, is very easy to practice. And I always notice that such a one is disposed to measure every one else by this long arm or big ear in which he excels, and always to his own advantage and their discomfort.

We see it sometimes in churches. One adopts some pet scheme, and gives all its donations to one board, to the exclusion of other important departments, or gives out of all proportion to one, thus forcing some other church to do the same to one of the neglected objects, so as to preserve the balance. One man or woman is great on Sabbath-schools, especially the conventions, but neglects the prayer-meeting. Another adopts temperance as a hobby, and can see nothing else to labor for. Now, let each member have some pet virtue and scheme, and the consequence will be that it will take about seven such persons to make a symmetrical Christian. This one-virtue plan is the old schism of the body broken out again. And then it is the cheapest kind of character to develop. It does not require much capital to set up in business as a reformer or model man, when one only has to keep on hand one commodity. Paul says, "Covet earnestly the best gifts," not gift, and then proceeds to show that though one has the gift of tongues, or prophecy, or even faith to remove mountains, any of these, standing alone, is nothing.

It is of great importance to know how to do one thing well, but it is a misfortune to be able to do but one thing. Many professional men and mechanics, who have learned but one calling, may find themselves disabled before they have secured a competency, and then they are left to cold charity. It is a good thing to have two strings to the bow. The Christian calling includes a round of duties, and the Christian character is a compound of many elements. Peter said, "Add to your faith virtue [manliness]; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." This is the outline which each believer is to fill up so as to round out a symmetrical character, in which there are no exaggerated parts, and no grace left to dwindle in the shadow of a more favored one.—*Interior.*

FALSE RESIGNATION.

RESIGNATION is a Christian duty; but may, it not be that, even in Christian teaching, the doctrine of resignation has been pressed too far? God certainly made the nerves which ache from contact with the world's evil; we do not believe that he made the evil. And shall we be in haste, then, to require those nerves to hush their anguish and repress their pain, in homage to the violence that afflicts them? On the contrary, we venture to affirm that there are some things to which we ought not to be resigned,—things which are so contrary to nature, and so at war with God's original design, that, while enduring them because we must, we are justified in being angry at them every day. We thank God for the conviction we have that Jesus Christ was never resigned to the reign of death in the world. At the grave of Lazarus he not simply "groaned in spirit," but he was "*indignant in spirit*;" for so the words mean. While weeping for the bereaved, his holy resentment kindled at the ravages of the destroyer, and all the dreadful havoc of the tomb which was spread out before

him; and he was angry at death. Let us be careful that our submission to the consequences of sin does not become consent, and that our resignation, in view of the wages of sin, does not become death-worship.—*The Watchword.*

The Family Circle.

BRIGHT SPOTS.

THERE'S a great deal of work in this vast world of ours; And the sunshiny days are fewer than showers; And the pleasure is less than the deep throbbing pain; And the losses are greater than ever was gain; And the sorrow is darker than joy e'er was bright; And the beauties of day are clouded by night. But yet, through it all, in this dark world of ours, There are rainbow-hued spots, and bright cheery hours. Still, strange! When they come with their smiling, caressing,

Through our dim veil of pining, we see not the blessing; But, losing ourselves 'neath our burdens of woe, Heed not their rare music as swiftly they go. And then when they're gone like the songs of before, Lament that our lot is so darkened and sore! Ah! if darkness and toil are the chief part of man, Let's enjoy the bright spots, though few, when we can.

—Selected.

ELENORE'S REVENGE.

"I THINK she's just as mean as she can be. I hate her, and always did!"

Elenore Dupont was the tallest of quite a large group of girls gathered on the doorsteps of her father's costly country residence. She was a handsome but proud-looking girl of seventeen years. Early deprived of the guidance of a fond mother, and left to the care of a busy, indulgent father, she had grown to be a haughty, imperious girl, whose proud manners and imperative way had secured her the title of "Lady Elenore" among the scholars of the select school of which she was a member.

"No, no, Elenore, you do n't mean that! You hate Miss Holland?" exclaimed pretty Susie Gray, the pet and peacemaker of the whole school.

"Yes, I do mean just that, Midget," interrupted Elenore. "I do hate her, and there's no denying it. Even you had to take it to-day."

"Yes," answered Susie, "but I deserved it, for I was careless with my rhetoric."

"Well, anyway, it was mean in her to keep me after school to write an essay. She knows I can't do it, and I won't," said Elenore, wrathfully.

"Why, Elenore, you can write real good essays when you want to!" exclaimed Minnie Hale.

"Well, if I only wrote when I wanted to," retorted Elenore, angrily, "the productions of my pen would grow small and beautifully less with each passing term; but," she added, "I am going to have my revenge on Miss Holland."

"How?" "When?" "Where?" eagerly cried the girls; for Lady Elenore's revenges were by no means pleasant things to encounter.

"You know," began that young lady coolly, "that Miss Holland is exceedingly cowardly in the dark," and she paused a moment while the girls answered, "Yes, oh, yes, we do."

"Then, you know," continued Elenore, "that she goes every evening, after dark, to the post-office for her mail. It is but a short distance, but there is a cross street between, and I propose that we girls hide in there and jump out at her as she passes by," and Elenore looked about the group to see the effect of her words.

"O Elenore! it will frighten her dreadfully," cried timid Lulu Estabrook, as Elenore stopped.

"That's just what I want, of course," retorted Elenore, pettishly.

"Oh, won't it be fun, though!" chorused several of the more thoughtless girls.

Pretty Susie Gray had been standing a little to one side, with alternate flashing and paling cheeks, during this animated conversation, but at this point she could no longer contain her growing indignation.

"Girls, I am ashamed of you," she cried, "and I think—"

"Well, Midget," asked Elenore, calling her by her pet name, as she saw Susie's eyes filled with tears, "I suppose you think we are a wicked set,

and I presume we are; but Susie, darling, if you don't like my revenge, you must tell me what we can do, for to do something I am determined."

"O Elenore, may I, really?" exclaimed Susie, lifting up her tearful face, over which a bright smile now shone.

No one thought of being angry with Susie Gray, and now, as she lifted her sunny face, all the girls crowded eagerly around to hear "Susie's revenge."

"I am afraid you won't like my plan, but I will tell you any way."

"And I will grant it to the half of my kingdom," interrupted Lady Elenore, loftily.

"I do n't intend to intrude on your domains as far as that," laughed Susie, "but this is my plan. You all know how perfectly shabby Miss Holland's dress is."

"Yes," cried Lulu Estabrook, shrugging her shoulders, "it looks as if it had come out of the ark."

"Well, girls, she wears the same one Sundays and week-days, too," continued Susie. "Next Wednesday is her birthday. I know, for I told her it was my own, and she said, 'O Susie, our birthdays come together.' Now, girls, I propose that we all club together and get her a handsome black cashmere. They are very reasonable now. And then we can leave it on her desk at night, and perhaps see her when she opens it. Oh, won't it be nice?" and Susie's eyes glowed with excitement.

"Oh, you little saint!" exclaimed Elenore, "who would have thought of that but you?"

But Susie had her own way; and the next morning the dress was bought, trimmings and all, and with joyous hearts the girls walked homeward, planning how best to surprise Miss Holland. It was strange how changed they felt toward her, now that they wished to please her.

On the morning of her birthday, Miss Holland awoke weary and dispirited.

"Must I go to those girls again?" she sighed.

"Were it not for Elenore, I might manage them. She is the ruling spirit, and I can do nothing with her." And so she wearily commenced her toilet. Going to her closet for her old alpaca dress, she started back, exclaiming, as her eye rested on a beautiful black cashmere, "What in the world is this? How came it here?" and with trembling hands she drew it forth, admiring much the dainty garment, with its delicately filmy lace in sleeves and neck.

Elenore had determined to go the "whole figure" or none, as she declared, and getting possession of one of Miss Holland's old dresses, she found that it was an exact fit, and so had the black one fitted to her.

"What can it mean?" pondered Miss Holland. "Oh, maybe this will explain!" and she drew forth from the pocket a little note, and read:—

"DEAR MISS HOLLAND: Many happy returns of your birthday. Please come and spend it at Mrs. Gray's with your NAUGHTY GIRLS."

Tears came into her eyes as she read the little note. "Yes, I will go," she said, and a few hours later found her at Mrs. Gray's.

Such a sight! There were her delinquent pupils, every one as merry as butterflies.

"O Miss Holland! here you are! I am so glad!" exclaimed impulsive Susie, kissing her.

"But why weren't you at school, Susie?" asked Miss Holland, "and you, and you, and you?" she continued, trying to look grave, and making a total failure.

"Now don't scold, Miss Holland," cried Lulu Estabrook. "We only wanted to surprise you."

"And was this beautiful dress part of it?" asked Miss Holland.

Lulu hesitated, but Kate Bartlett said, in a low voice, which, however, did not escape Miss Holland's ear, "No, that was Elenore's revenge."

She had to have an explanation then, and afterward a happy, happy afternoon and evening were spent together, the girls declaring that they did not know Miss Holland was so pleasant, and each understanding the other better than ever before.—*Eliza H. Sherman, in Christian Woman.*

WHERE DO YOU LIVE?

EVERYBODY has heard a great deal about malaria during the last few years. The places are indeed blessed which it has not invaded. It has become, with other modern conveniences, a household word, and little children have heard it so often that they speak it trippingly. It is more elegant than its meaning,—bad air; it is none the less dangerous that its invisible presence can as easily poison a palace as invade a hovel.

However, it is not of physical health or disease that I am thinking this morning. Where do you live, in the mental, the intellectual, and the spiritual sense? What atmosphere enfolds you in the library, at the table, and in the social circle? What thoughts habitually accompany you to the privacy of your own chamber? An old colored woman told Mrs. Hannah Whitall Smith that, for her part, she had done with living in the seventh chapter of Romans, and had her home in the eighth. Can you imagine a happier lot than this, to have attained in one's conscious experience to the personal appropriation of that grand chapter, which begins with a declaration of the absolute safety of all who are in Christ Jesus, and ends with an ascription of glorious trust in the love from which nothing shall separate the redeemed soul?

No wise man or woman chooses an abode in a malarious district, or remains in the same after discovering its character. If wife and children sicken, if there are languid mornings and irritable evenings, and general feebleness, chills and fever, aches and pains, to move away from that spot is the dictate of common and ordinary prudence. An equal discretion should obtain with us in our care of mind and heart. Perhaps the book we are reading is full of subtle charm, but if it opposes itself to God's word, it is perilous, the more so, if it be delicate, clean, and beautiful, than if it be openly antagonistic to good. Perhaps the companion with whom our lovely daughter is pleased may be gallant, courteous, and well-bred, but if he have a sneer for old-fashioned truth, and a ready skepticism when simple faith takes hold of God, he is not a friend for her. In homely phrase, he will never be one to tie to.

Even among Christians of pronounced type, there is a great difference in this matter of habitual dwelling on the higher or lower plane. They who live cheerily, patiently, unselfishly, and nobly, must live every day with Christ. The Divine Guest must abide under their roof. The querulous, the inefficient, and the unthankful live far away from the sun.—*Mrs. M. E. Sangster, in American Messenger.*

SWEET-MINDED WOMEN.

So great is the influence of a sweet-minded woman on those around her, that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort. One soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister, does much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cozy sitting-room, and sees the blaze of the bright fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits, that are wearied with combating with the stern realities of life. The rough school-boy flies in a rage from the taunts of his companions, to find solace in his mother's smile. The little one, full of grief with its own large trouble, finds a haven of rest on its mother's breast. And so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—*Selected.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 6, 1881.

U. SMITH, *Resident Editor.*
J. N. ANDREWS, *Associate Editor.*

THE CONFERENCE.

THE Conference opened pleasantly and with a good degree of interest, at the time appointed. Elsewhere we give the record of the business proceedings up to date. Thursday evening, Eld. Haskell gave the opening discourse, taking for a text Luke 24:49, pressing upon the audience the very opportune thought that all our efficiency depends upon the power we receive from on high, and that though we have had great spiritual advantages, even as the disciples had had the personal presence and instruction of Christ, yet we need to seek additional and continual help and power from above.

At the commencement of the Sabbath, Eld. Canright spoke on the power of kindness and compassion, the same spirit that brought Christ from Heaven to give himself for the salvation of men.

Sabbath forenoon, Eld. Haskell spoke on 2 Tim. 2:19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He dwelt upon the circumstances under which this declaration was written, and drew therefrom the faith-inspiring conclusion that whatever adversities the cause of God in the earth may meet, whatever trials it may pass through, however many may even forsake it, its foundations are immovably laid upon the eternal Rock. God knows his own work, his purposes, and the agents through whom to accomplish them; and he will bring all his designs through to their destined end, and surely accomplish all the purposes he has in view.

In the afternoon a general social meeting was held, in which many testimonies were given full of life and good cheer. It was a meeting of great interest, causing all to feel that it was good to be there.

Eld. Loughborough has arrived from England. It is a source of great disappointment to the Conference that Eld. Butler is prevented by ill health from being present. Fifty-five ordained ministers are in attendance. A good spirit of interest for the cause, and a desire for such united action as will tend to its advancement and prosperity, seem to prevail.

As this paper will reach most of its readers some days before the Conference will conclude its sitting, we ask them to still remember the interests of this meeting.

THE GENERAL CONFERENCE.

TWENTIETH ANNUAL SESSION, DEC. 1, 1881.

THE Conference assembled according to appointment, in the Tabernacle at Battle Creek, Mich., Dec. 1, 1881. The President, Eld. Geo. I. Butler, being detained from the meeting by ill health, Eld. S. N. Haskell was chosen Chairman *pro tem.*

Prayer was then offered by Eld. W. H. Littlejohn.

The Conference was organized by the presentation of credentials by delegates, as follows:—

Michigan: J. Fargo, W. H. Littlejohn, D. M. Canright, J. O. Corliss, A. O. Burrill, M. B. Miller, H. M. Kenyon, E. H. Root, and D. H. Lamson.

Vermont: A. S. Hutchins.

Ohio: H. A. St. John, G. G. Rupert.

Minnesota: H. Grant, J. Fulton, G. M. Dimmick.

Iowa: A. R. Henry, H. Nicola.

Pennsylvania: J. W. Raymond, D. B. Oviatt.

New York: B. L. Whitney, M. H. Brown.

California: S. N. Haskell, W. C. White, Wm. Saunders.

Kansas: Smith Sharp, J. H. Cook.

Wisconsin: H. W. Decker, G. C. Tenney.

Texas: R. M. Kilgore.

Illinois: R. F. Andrews.

Indiana: S. H. Lane.

By invitation of the Conference, expressed by vote, the following-named brethren were invited to represent the States and fields named below:—

Province of Quebec: A. C. Bourdeau.

Iowa: L. McCoy.

New England: D. A. Robinson, J. C. Tucker.

Scandinavians in the West: J. Hanson.

Colorado Mission: E. R. Jones.

Kentucky and Tennessee: J. O. Corliss.

Upon inquiry concerning communications received for the consideration of the Conference, reports were read from Eld. J. N. Andrews, in reference to the work in Switzerland; Eld. J. G. Matteson, of Norway; Eld. G. W. Colcord, of the Upper Columbia Conference, W. T.; Eld. Wm. L. Raymond, of Oregon; Eld. I. D. Van Horn, of California; C. M. Kinney and J. W. Allen, of Nevada; Eld. L. P. Hodges, of North Carolina; Eld. C. O. Taylor, of Alabama; and A. C. Neff, of Virginia.

Eld. J. O. Corliss spoke concerning the communication from North Carolina, and Eld. S. N. Haskell spoke in reference to the wants of the cause in some of the other fields mentioned in the communications.

Moved, by Eld. B. L. Whitney, That the Chair appoint a committee of five to consider the wants of destitute fields, and recommend some action to be taken by this Conference.—Carried.

The following-named persons were subsequently appointed as said committee: B. L. Whitney, J. O. Corliss, W. C. White, R. M. Kilgore, and U. Smith.

The Chair being empowered by vote to appoint the usual committees, named the following:—

On Nominations: J. Fargo, M. H. Brown, and L. McCoy.

On Resolutions: W. H. Littlejohn, B. L. Whitney, and U. Smith.

On Auditing Accounts: W. C. White and W. H. Hall.

Moved, That a committee of three be elected to arrange for preaching during the Conference.—Carried.

U. Smith, J. Fargo, and S. H. Lane were thereupon chosen as said committee.

Adjourned to 2:30 P. M.

AFTERNOON SESSION, 2:30 P. M.—Met as per adjournment. Eld. D. M. Canright led the Conference in prayer, and the minutes of the last meeting were read and approved.

The Chairman calling for reports from the delegates in reference to the wants of the fields which they came to represent, Eld. R. M. Kilgore reported a visit to Arkansas, and the work in Texas. Eld. E. R. Jones reported his labors in Colorado, and his desire to return to that field at the wish of the churches there. W. C. White expressed the wish, in behalf of the brethren in California, that Eld. J. H. Waggoner continue his labors in California. Eld. J. O. Corliss spoke for the cause in Tennessee. Bro. Bahler spoke for more help in Texas. Eld. A. S. Hutchins presented the wants of Vermont. Eld. A. C. Bourdeau spoke for the Province of Quebec. Eld. L. McCoy mentioned the fact that Iowa is an immense State, and has room for many more ministers than are now at work in that field.

The Chair then introduced the matter of furnishing statistics of our churches, as called for by the Census Department. Some of the delegates reported what had been done in their Conferences in this matter. To this point remarks were made by S. H. Lane, of Indiana, A. R. Henry and L. McCoy of Iowa, B. L. Whitney of New York, and W. C. White of California.

Moved, That the Chair appoint a committee of two, to act with himself in preparing blanks to be filled out and reported to the Census Department.

This motion was spoken to by D. M. Canright, L. McCoy, B. L. Whitney, E. R. Jones, S. H. Lane, A. R. Henry, and W. C. White.—Carried.

Elds. D. M. Canright and L. McCoy were appointed as said committee.

Adjourned to call of Chair.

The following day, Dec. 2, was named as the time for the next meeting.

THIRD MEETING, 10 A. M., DEC. 2.—Met as per call of the Chair. Eld. A. Stone offered the opening prayer, and the minutes of the last meeting were read and approved. Eld. Hutchins stated that Vermont was entitled to another delegate, and moved that Eld. A. Stone act as such delegate from Vermont, which motion prevailed.

Nebraska being entitled to two delegates, it was voted that Eld. A. J. Cudney act with Eld. C. L. Boyd as an additional delegate from Nebraska.

The Committee on Resolutions reported the following:—

Resolved, That we express it as the opinion of this Conference that no person should presume to go to any of the European missions, with a view to connecting themselves with these missions as laborers, until they have first received from the General Conference Committee credentials which will show to the brethren to whom they are accredited that they are worthy of their confidence and support.—Adopted.

Whereas, The recommendation of this Conference concerning the annual election of church officers has in some instances, through misapprehension of the design of this recommendation, resulted in changes which have proved detrimental to the interests of our churches; therefore—

Resolved, That while we recognize the importance of this arrangement as a means of relieving the churches of such officers as are not serving them to the best advantage, we most earnestly recommend that such changes be made only in cases where there exists an evident necessity for such change, and then only with the advice and counsel of the Conference Committee.—Adopted.

Resolved, That in the selection of new officers great care should be exercised that those chosen to these responsible positions be sound in the faith, and in all points in harmony with the spirit of our work.—Adopted. S. N. HASKELL, *Pres. pro tem.*

U. SMITH, *Sec.*

(To be continued.)

A CRIMINAL'S DEATH.

THE Little Rock (Ark.) *Gazette* publishes a sad account of the death of a young man engaged in one of the train robberies that have recently startled the country with their enormity. His disconnected utterances, after reason was dethroned, point unmistakably to the vile literature with which our country is flooded as the source whence he drew his inspiration to the terrible crime; and we are led to wonder how much longer the youth of our land will be permitted to slake their thirst at this Stygian pool, whose waters spread a moral contagion more deadly than that propagated by the holy well of Mecca. Fathers and mothers would shrink with horror from the thought of allowing their sons and daughters to drink of that filthy well, whose waters would poison their bodies and produce disease; but in many instances they permit their hearts to be poisoned and their brains fired by works of fiction; and lives of recklessness and crime, with all their terrible accompaniments of broken hearts, wasted lives, and desolated homes, are the result.

The account, as published in the *Gazette* of Nov. 9, is as follows:—

A very sad death occurred in the penitentiary yesterday. All deaths are sad, but of all deaths the death from a broken heart is the saddest. P. E. Sullivan, alias William Delaney, a young man of 23 years, one of the train robbers recently sentenced to 70 years in the Arkansas penitentiary, was the victim of a broken heart. Several days ago he became gloomy, and going to Dr. Lenow, prison physician, complained of being sick. Upon examination, the physician discovered that the man was not suffering

from any perceptible disease, but that his pulse was 140. He was ordered to the hospital, where every possible care was given him. He revived after a time, but every one could see despair written on his countenance. He entered the prison cheerfully, and lightly spoke of the long term of his sentence, but after a while a letter came. When he read the lines, his spirit sank. Tears told of a misery that ink could not express. He went again to his bed.

Yesterday he said to some one standing near, "The shadows are gathering fast, and night is oppressing me with its darkness." One crime, and then death in the penitentiary. My old father, who has preached the gospel for years, who many and many a time clasped his hands above my head and prayed, has been humbled in his old age. And my mother—if I could only hear her voice! But walls and law are between us. I am as one who is dead. She could come to me, but I cannot go to her." His thoughts wandered. At times he seemed to be at church, listening to his father's preaching, and then he seemed to be playing with his sisters. He smiled and laughed softly. "Ah!" he would say, "your brother never forgets you." Suddenly his face grew dark, and, waving his hands wildly, he began to mutter broken sentences. "Seizing the bridle rein, he sprang upon his antagonist's horse and dashed away." "He's reading one of those wild books that we used to steal away and devour," said one of the dying man's companions in crime. "'Halt!' he exclaimed, drawing a revolver and leveling it at the head of young Horace," continued the sufferer. "Slowly and sadly they left the church and walked along the well-worn path to the rude grave of Lawrence. Standing near the stone placed there by the Indian, Casper and his fair companion—" and he muttered incoherently, the sentence dying away with a deep groan. Suddenly he raised himself, looked intently toward the door, and slowly sank back, dead.

ARE ALL CRIMINALS INSANE?

The *Christian Advocate* of Dec. 1 publishes an editorial article on "Insanity Experts," showing the prominent part played by these gentlemen in all important law cases, particularly in murder trials. The persistency with which this plea is urged in the case of the assassin Guiteau may help to arouse public attention on this point. While it would be cruel to punish a really insane man, we cannot but feel that this plea is urged to an extent that makes the query pertinent, "Are all criminals insane?" The *Advocate* says:—

"The superintendents of our great public lunatic asylums, where their appointment does not depend on the mutations of local politics, and of the best private institutions, are among the most learned and honorable men in the country. But there is a class of professional insanity experts who are retained in most important cases. Some of them stand high as specialists in brain and nervous diseases; some were formerly assistants in lunatic asylums, and some are professors in medical colleges. Of these, a very few are reliable men, whose words are entitled to great weight. But of some it has long been observed that they testify unscrupulously for the side that retains them; of others, that in different cases they testify in an almost contradictory manner; of others, that they appear to have the notion that all criminals are crazy. As certainly as an important murder trial occurs, as certainly as an important will is contested on the ground of the alleged insanity or mental weakness of the testator, so certainly do these experts appear. Seldom do they have any doubt; the case is plain; the man is crazy or not crazy, according to the position which they are brought forward to sustain. Seldom, if ever, in the course of the investigation, is one of them known to convert an 'expert' on the other side to his views. Those who once swear that the person is sane never afterward admit that he is crazy, and those who once testify that he is crazy never afterward concede that he is sane. With regard to wills, the testator is dead, or supposed to be dead, when his will is probated, and his subsequent conduct can shed no light on the question whether he was of sound mind or not. But in murder cases, where the prisoner is acquitted on the ground of insanity, or where that plea is strongly made in his behalf and he escapes, his subsequent life shows whether he was insane or not.

"The fact is that a large proportion of those who thus escape never show any signs of insanity afterward. The plea of insanity was powerfully urged in behalf of Gen. Daniel E. Sickles when he was tried for the murder of Philip Barton Key. He has

since fought through the war, and been Minister of the United States to the Spanish Court, and returned to his former party allegiance. Daniel M'Farland, who murdered A. D. Richardson, was acquitted on this plea, but has never since shown any other evidences of insanity than dissipated and ill-tempered men generally do. Fanny Hyde, of Brooklyn, and Mrs. Margaret P. M'Carthy, were both acquitted of atrocious murders, principally on the testimony of 'insanity experts,' one of whom testified in both cases. Neither has been insane since. General Cole, who slew Hixcox, was acquitted on the same ground. So was Miss Mink, of Maine, for shooting a physician, and Mrs. Fair, the infamous Californian. These all were not insane, or were cured by the crime, or by the testimony of the insanity experts. Numerous instances could be given of criminals thus acquitted, who have lived in luxury at asylums for a few months, and then been discharged, 'having recovered their reason.'

"The community does not expect a trial for murder in high life without an attempt to prove by experts the prisoner to have been insane. But if a man were really irresponsibly insane when he committed a crime, or if he were sane enough to incur guilt, it can be proven to the satisfaction of a court and jury without the finespun theories and microscopical distinctions of the 'insanity experts.'

"In Guiteau's case the testimony of experts may or may not preponderate in favor of his insanity. The government is strong and popular, and he is weak and detested, yet close inspection confirms the view tersely expressed by the *Daily News*, of London, Eng., last week in the following words:—

"LONDON, Nov. 24.—It seems obvious that the question of Guiteau's sanity and responsibility is a matter of word-chopping and of psychological casuistry. Guiteau is perfectly well aware of the nature of the act. We might say that Guiteau was crazed, just as so many people are called cracked who are yet acknowledged to be fit to control their own affairs. If Guiteau is declared insane, a vast number of people like him, feathered-brained, conceited fools, will justly infer that they too may indulge in eccentricities and murder.'

"In any event, the testimony of so-called experts in insanity is of least value and most open to suspicion of all that may come before the jury of twelve, or the greater jury of all civilized nations."

The opinion of Dr. Samuel G. Armor, Dean of the Faculty of the Long Island College Hospital, as given the Guiteau trial, is very pointed and sensible. He says: "The world is full of Guiteaus,—ill-balanced mental monstrosities, composed of badly arranged intellectual forces, feeble moral faculties, and enormous self-conceit. . . . If such persons are pronounced irresponsible for their deliberately planned purposes of murder, society has no longer any safeguard against the worst elements in its population. Compared with such characters, insane people are comparatively harmless, for they are usually confined."

WORKING WITH GOD.

"My Father worketh hitherto, and I work." John 5:17. The work our blessed Lord came to do, and which he has given fallen man a part in, is to save sinners. We find this thought expressed in many places in the Bible. Here is one: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. It was not the gain of honor, fame, or wealth, that prompted Jesus to leave the glory he had with the Father to come into this world and become poor, to lose his reputation, to suffer and die a shameful death upon the cross. No; it was love for a lost race sentenced to death. God in his infinite wisdom has devised a plan by which to save fallen man, in which man has an important part to act. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1. There is a difference between working for a person and working with him.

I may work for an individual or in company with him simply for the pay I receive, having but little or no real interest in the final success of the enterprise itself. Again, I may be an enemy or bitter opponent of a person or party, endeavoring to do them injury in my every effort; yet, contrary to my purpose and

desire, my work may prove at last to be in their favor, and not against them. So in God's work. The apostle says: "We can do nothing against the truth, but for the truth." 2 Cor. 13:8. Although our work may in the end prove to be for God, yet unless we have a heart in the work, making it our work, having Jesus with us, it will be of no avail to us. No other motive but love for God, his work, and fallen men, will be accepted by Christ in the day of reckoning. Our self-interests must be secondary. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. What kind of a spirit was his? Was it to care for his own wants first, and make use of every power of his being to gratify his personal ease and comfort? If that had been the spirit of Christ, no star of hope would ever have dawned upon a doomed race. We read of him: "Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Rom. 15:3. Christ steps under the load of guilt and the sentence of death to suffer for us, the just for the unjust. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." Matt. 11:28, 29. He invites us to lay upon him our burdens, that will drown us in perdition, and to learn of him,—to partake of the spirit that led him to feel his brother's woe, going about doing others good, everywhere scattering blessings by the way.

What an exalted position God offers to those who connect with him! "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. Those who are sent as ambassadors from one nation to another are regarded by the world as honored men. If by death or removal a vacancy is made, the position is eagerly sought for. But few can ever hope to attain such honor. But how insignificant is this honor compared with that of being an ambassador of the King of kings. We need not wait for a death or a removal that one may be thus honored. The King says: "Lift up your eyes, and look on the fields [which is the world, Matt. 13:38], for they are white already to harvest! And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." John 4:35, 36. What a golden opportunity for the young, the middle-aged, and those of every class, to enter the harvest field, and associate themselves with Christ in saving the lost and perishing. We look upon such men as Blaine, Windom, Lincoln, etc., as honored men. They were connected with the one that held the reins of this government. How soon this relation changed! It is not so with our connection with Christ. He ever lives, and the cords that unite us will never be broken. We share in his joy, labor, and suffering here, and in his kingdom there will be fullness of joy and pleasures evermore. In this world he will not forsake us. Hear his gracious words, "Lo, I am with you alway, even unto the end of the world." "For without me ye can do nothing." Matt. 28:20. John 15:5.

How important, then, that we not only work for Christ, but that we have him with us. Paul could plant, Apollos water, but God was the one to give the increase. "Every man shall receive his own reward according to his own labor. For we are laborers together with God." R. A. UNDERWOOD.

REV. 17:8.

THE following annotations on Rev. 17:8, found in a Roman Catholic Bible, may be of some interest to the readers of the REVIEW, on account of their source:—

"The beast which supports Babylon may signify the power of the devil, which was and is not, being much limited by the coming of Christ, but shall again exert itself under Antichrist. The seven heads are seven mountains, or empires,—instruments of his tyranny, of which five were then fallen, as found in Rev. 17:10. The beast itself is said to be the eighth, and is of the seven, because they all act under the devil and by his instigation; so that his power is in them all, yet so as to make up, as it were, an eighth empire distinct from them all."—*Catholic Bible*, published by J. Sadler, New York City, 1862.

M. S. SPICER.

I WILL FEAR NO EVIL.

In heavenly love abiding,
No change my heart shall fear,
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

Wherever he may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,—
He knows the ways he taketh,
And I shall walk with him.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where the dark clouds have been.
My hope I cannot measure,
My path to life is free,
My Saviour has my treasure,
And he will walk with me.

—Anna Letitia Waring.

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.

PENNSYLVANIA.

Wade Hill, Warren Co.—I have been holding meetings in this place about five weeks; and as the result, five are keeping the Sabbath. Some have abandoned the use of pork and tea. We have sold \$5.00 worth of books, and obtained one subscriber for the REVIEW and two for the *Instructor*.

To the Lord be all the praise for the work done.
EDGAR RUSSELL.

OHIO.

Wheelerburg, Nov. 28.—Have just concluded a four-days' meeting in this place. I found a desire on the part of the brethren and sisters, generally, to make advancement. All seemed greatly encouraged by the meetings. If all will put away injurious habits, greater growth may be attained to. On Sabbath, I baptized two sisters.

Arranged s. b., and received enough by donation to pay my expenses. I trust that all will continue the work begun, and thus be ready for the Saviour's coming.
E. H. GATES.

MICHIGAN.

Decatur, Nov. 29.—Our meetings closed for the present the 27th inst. A few have decided to keep all of God's commandments. The people were desirous of showing their appreciation of the Bible truths they had heard, and did so one evening by silently taking up a contribution for me, amounting to about \$6.00. The condition of the weather and roads has interfered much with the attendance. We thank God for what good we see accomplished, and hope for more.
FRANK STARR.

Otsego.—I had the privilege of meeting with the church in Otsego, Sabbath and Sunday, Nov. 26 and 27, and assisting Eld. Canright in his labors there. A good work is being done for the cause in that place. Some twenty or more hopeful conversions are reported, and the church is greatly encouraged and strengthened. On Sunday ten willing souls were buried in baptism, six of whom were heads of families,—three husbands and their wives,—making a beautiful sight to behold. Twelve or fifteen more will doubtless go forward on Bro. Canright's return from Conference.

I spoke on temperance Sunday evening, to a very large and closely attentive audience.
W. C. GAGE.

Lawrence, Dec. 2.—Soon after returning from camp-meeting, I commenced meetings one mile south of Lawrence. Held several meetings, with good interest. A number confessed that we have the truth, but they have not as yet obeyed. Have also visited several families of Sabbath-keepers in Hartford and vicinity, and obtained three subscribers for the REVIEW and one for *Good Health*.

Nov. 23, 24, I preached at Grand Junction.

Sabbath, Nov. 26, met with the church at Clyde, and gave three discourses. The meetings were excel-

lent, and many were deeply interested. One started to serve the Lord. I designed protracting this meeting, but was taken sick, and was unable to do so. But through the goodness of God and the prayers of the brethren, I found relief, so that I was enabled to visit some from house to house.

The 28th, I went to Casco. Spent some time in visiting the brethren there, and obtained one subscriber for the REVIEW.

Nov. 30, came to Hartford. Here is a little company that have kept the Sabbath and held regular Sabbath meetings and Sabbath-school ever since our tent was there one year ago, but are still unorganized. Have consulted with them on this subject, and expect to attend to this matter soon after the General Conference.
R. C. HORTON.

Chesaning.—During the past week, we have held four meetings in this place. The church here only remains in name. No meetings have been held for months. Still there are those here that love the truth. Some of their children made a public profession of Christ by baptism while attending meetings at St. Charles. There is more work here which should be done in the near future.

St. Charles.—On Thanksgiving we returned to resume our work here. While the congregation was gathering for the evening service, we received a telegram giving the sad news that Bro. Slade of Lyons was dead. Another of Michigan's faithful men has fallen.

On Sunday, six more were baptized, bringing the number up to twenty-six that have been baptized during our effort here. The church now numbers ninety-seven.

The Sabbath-school work received due attention, and the interest in it was revived. A full set of maps was purchased. During our effort, we felt deeply anxious that the work might be thorough with those who were starting, and before leaving, we had some good evidence that this was the case. Another excellent feature of the work was the sale of books. This, with the maps, amounted to over one hundred and forty dollars. If they receive a careful reading, much good will result, not only to individuals, but to the church. The "Spirit of Prophecy" constituted a large share of the sales.

Now that the Lord has greatly favored this church with an ingathering of souls, none should rest down on past blessings, but, according to the language of the Scriptures, "press toward the mark for the prize of the high calling of God in Christ Jesus."

A. O. BURELL.
M. B. MILLER.

MINNESOTA.

Redwood Falls, Redwood Co.—Closed a course of meetings here Nov. 19. We had rain, dark nights, muddy roads, and a strong secret opposition to contend with; yet, after holding meetings four weeks, we leave eleven precious souls trying to obey God by keeping all his commandments. One man and his wife thought they were infidels when we commenced our meetings, but are now showing their gratitude to God for sending them the light by rejoicing in his truth.

I am now holding a few meetings with the friends at the Lower Agency. Pray for us.

Lower Agency, Nov. 21. L. H. ELLIS.

Farmington Center, Polk Co. (Wisconsin Corner of Minnesota Conference).—We came to this place Nov. 16, and have held nine meetings. Since we came, the Good Templars have occupied the house, so we could not hold meetings Friday evenings. The people are very friendly. At first they were afraid of us, thinking we were time-setters, and did not dare to come out to hear; but those that did come soon told others they never had heard such preaching; it was all Bible. Some who listened to us had never been known to attend any religious meetings before, and they say this is the first religion that ever made an impression on them. Our congregations will average forty-five. Last evening there were about one hundred and fifty out.
L. F. HAYDEN.
Nov. 28. A. M. JOHNSON.

KANSAS.

Labor among the Churches.—Since our camp-meeting, I have spent ten days with the church at South Mound. One more, besides those that came forward at the camp-meeting, made a start in the service of God, and was baptized.

I have been to Oswego, and shall return there this week to hold a short series of meetings. This church has been greatly weakened by the removal of nine members to Colorado. Those that remain are in harmony, and one more has commenced to keep the Sabbath.

After the close of our meetings in Oswego, we shall return to Lowe, to effect an organization of the Sabbath-keepers in that place; we then go to Dora, to give a series of lectures. We shall communicate with each place by letter, giving date of commencement.
L. D. SANTEE.

PROVINCE OF QUEBEC.

SINCE my last report, I have held important and profitable meetings in different places.

Those in St. Armands were usually well attended. A person who had not met with us before was present, and feelingly said that our meetings were the best she had ever attended, and that she would give the Sabbath question a candid and prayerful examination. The few there are prompt in attending their regular weekly meetings, and are making their Sabbath-school a success.

We had a full attendance at the meetings with the Sutton and Richford church. Bro. and Sr. Pierce from Bordoville were present, and contributed much to make the Sabbath-school and other religious exercises interesting. Two young men that I baptized at the Magog camp-meeting were received into the church.

At our meetings in Stukely, a young man who has lately embraced the Sabbath was received into the church as a candidate for baptism.

My courage is good. We are glad to see the cause progressing in our youthful Conference. The Lord will carry on his work.
A. C. BOURDEAU.
Nov. 30.

ILLINOIS.

Labor among the Churches.—Since my last report, I have visited the churches at Lovington, Sadorus, Oakland, Martinsville, and Greenup. The future prospect of some of these churches seems encouraging, while others are in a very discouraging condition. Quite a number of young people have formerly been connected with them, who have within the last few years apostatized; their names have been dropped from our church rolls, and they have gone back to the world. Our older members are dying off. It is true that considering our churches as a whole, our additions exceed our losses; but this should be so in every church.

One church in this section has lost seven or eight young members within the last three or four years, and these were children of Sabbath-keepers. Some of these families are living in communities where there are no Sabbath-keepers, or but few. In some cases, they have taken into their families as boarders young persons who make no profession of religion. Some parents have taken their children away from all other Sabbath-keeping associations, and then wonder that their children will seek as associates those who keep Sunday, or who make no profession. One thing seems very evident; viz., that young people will seek associations of some character; and if Sabbath-keeping parents desire their children to remain true to our faith, let them, instead of moving away from our churches and from communities where their children have Sabbath-keepers as associates, simply because their prospects for accumulating property are better in these localities, seek the company of Sabbath-keepers, and the benefits of church relation, even though it cause the loss of earthly riches. When Sabbath-keepers who are parents consider the salvation of their children of greater value than earthly gain, we shall have less apostasy among this class.

It seems to me the time has come when Sabbath-keepers must press together, build churches and establish regular meetings, and receive regular visits from a minister. When this is done, we shall see less apostasy among the young and also among the old.

Since my last report, I have baptized one, and besides looking after the wants of the cause in other respects, have raised nearly \$20 for the poor in this section. There are three families in this vicinity who are suffering for the necessities of life. Let those in our Conference who consider it a privilege to give to the poor, send their donations to me, and I will see that they are carefully distributed among those most in need.
C. H. BLISS.
Normal, Nov. 30.

A CARD.

I WISH to say through the REVIEW to those friends who have inquired why they see no reports from me, I have been confined at home for nearly three months on account of sickness in my family. Seven were sick with the fever in my house at one time. On account of this long period of sickness, many letters of importance remain unanswered. At present, the sick ones are improving, and, by the blessing of God, I hope soon to be able to take the field again. I would say to the friends in Italia, Do not be discouraged; I will visit you as soon as possible.

I received a letter from a lone sister residing in Brownville, Miss., in which she says that her father offers to board and lodge me while giving a course of lectures there. I hope to visit that place soon.

J. M. ELLIOT.

TEXAS H. AND T. SOCIETY.

THE third annual session of this Society was held on the camp-ground near Dallas, Texas, Oct. 28, 1881. Meeting called to order by the President, Eld. R. M. Kilgore. The Secretary being unable to attend, G. M. Ellis was appointed Secretary *pro tem*. The report of the last annual session was then read and accepted, and a Committee on Nominations was appointed.

Adjourned to call of Chair.

SECOND MEETING, OCT. 31.—The report of the Nominating Committee being called for, the following names were submitted: For President, J. S. Kilgore; Secretary, Mrs. M. J. Bahler; Committee on Discipline, J. M. Hugely and W. M. Flowers. These nominees were respectively elected.

Adjourned *sine die*.

G. M. ELLIS, *Sec. pro tem*.

MISSOURI S. S. ASSOCIATION.

THE fourth annual session of the Missouri Sabbath-school Association was held on the camp-ground at Warrensburg, Mo., Sept. 29 to Oct. 3.

The first meeting was held Sept. 29. The President and Secretary were both absent, and the meeting was called to order by N. W. Allee, a member of the Executive Committee. A temporary organization was formed by electing N. W. Allee President *pro tem*, and Dan. T. Jones Secretary *pro tem*.

The President, being empowered to do so, appointed the following committees: On Nominations, W. T. Williams, H. Wren, and J. A. Burkey; on Resolutions, J. M. Gallemore, Oliver Smith, and Wm. Evans.

Association adjourned to call of Chair.

SECOND MEETING, SEPT. 30.—Opened with singing. Prayer was offered by Eld. C. H. Chaffee. The minutes of the previous meeting were read and approved.

The Committee on Nominations reported, recommending for President N. W. Allee, Kingston, Caldwell Co., Mo.; Vice-president, J. M. Gallemore, Salisbury, Chariton Co., Mo.; Secretary, Dan. T. Jones, Kingsville, Johnson Co., Mo.; Executive Committee, N. W. Allee, C. H. Chaffee, Utica, Caldwell Co., Mo., and H. Woodruff. The candidates were considered separately, and each elected.

Adjourned to call of Chair.

Resolutions were prepared by the Committee, expressive of a high appreciation of the Sabbath-school work as inseparably connected with the cause of present truth, and of the necessity, in this age of disobedience to parents, of training up the children in the nurture and admonition of the Lord; also expressing a high appreciation of the Sabbath-school lessons as contained in the *Youth's Instructor*, and other works issued from the REVIEW Office. But on account of a pressure of business and other important meetings, the final meeting of the Sabbath-school Association was crowded out, and the resolutions were not passed.

N. W. ALLEE, *Pres. pro tem*.

DAN. T. JONES, *Sec. pro tem*.

—How few persons actually discover and develop the wonderful resources of power that God has placed in their souls. Most people are like some fields, on whose surface harvests are gathered, or thorns grow rank and wild, while deep beneath, neglected and undeveloped, lie rich beds of shining coal, or untold mineral wealth. If God did not sometimes drill his artesian wells, and sink his deep shafts down into the souls of men, with the instruments of affliction and adversity, how little would men ever discover of that wonderful interior of the human soul. "Man, know thyself." Test your powers. Use your talents. Glorify God, and bless the world.

Our Tract Societies.

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

CONSECRATION.

TAKE my life, and let it be Consecrated, Lord, to thee.

Take my hands, and let them move At the impulse of thy love.

Take my feet, and let them be Swift and beautiful for thee.

Take my voice, and let me sing Always, only, for my King.

Take my lips, and let them be Filled with messages from thee.

Take my silver and my gold— Not a mite would I withhold.

Take my moments and my days, Let them flow in ceaseless praise.

Take my intellect, and use Every power as thou shalt choose.

Take my will, and make it thine; It shall be no longer mine.

Take my heart, it is thine own! It shall be thy royal throne.

Take my love; my Lord, I pour At thy feet its treasure-store!

Take myself, and I will be, Ever, only, all for thee!

—Frances Ridley Havergal.

SHALL WE GO BACK?

BY ELD. S. N. HASKELL.

IN meetings of Christian experience, we often hear the expression, "What shall we go back to?" A forward move is the only one leading toward the kingdom of God. This is not only true in individual experience, but is equally true when applied to the cause of God in a more general sense. As we see a reformation in the lives of many who commenced in the service of God, and the victories gained by them over evil habits, we often exclaim, "See what God has wrought!" A happier song was never sung than when Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and dances. And Miriam answered them, "Sing ye to the Lord; for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea." But only about twelve hours previous to this, these same individuals could see nothing but an impassable Red Sea before them, with Egypt and destruction behind them. "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us to carry us forth out of Egypt?" But God's word to them was, "Go forward;" and they did go forward.

When the work in which we are engaged produces results which are in harmony with the plan of God, it is light and salvation to his people, and darkness to those who only look at the difficulties and discouragements of the way. The darkest day for the disciples was when their Lord lay in Joseph's new tomb.

When Huss was consigned to the flames, it was thought that the heresy which he propagated was burned; but his ashes are compared by the historian to seeds of reform which ripened into the Reformation that flourished in the days of Luther. The reformation in Switzerland was apparently lost in the death of Zwingle; but God was then only preparing to carry forward his work with greater power. Luther experienced seasons of darkness and discouragement. It was the results that God had brought about by the preaching of his word that gave him encouragement.

He who never slumbers nor sleeps has ever kept his eye on his work; and those faithful souls who know but one way, and that to cling to his precious cause, will be honored of him, while those who become discouraged will fall by the way. It was a dark hour for those who expected the Lord in 1844, when that time passed and their hope was not fulfilled; but not a few clung to the evidences which they had received that God had led in the work, comforting themselves with this assurance: God has helped us hitherto.

This has been the experience of those engaged in the third angel's message. Without any resources for publishing, without ministerial help, without men of influence to introduce the present truth, it could not have been a very flattering prospect for any man of the world to commence a work which was to reach

many peoples, nations, and kings. But when we behold, in about a quarter of a century, two publishing houses issuing periodicals in five different languages, besides a French journal in Europe, with an aggregate circulation of about 140,000 monthly, we can only exclaim, "See what the Lord hath wrought!"

The same principle is true in reference to every feature of this work. Our educational interests and the health and temperance movement have experienced difficulties, and have gained victories over them; and, viewed from their present stand-point, we see the providence of God manifested in their prosperity.

The same principle has been true in the missionary work. It is but eleven years this month since the first organization of a Conference tract society was effected among Seventh-day Adventists. At that time, there were no foreign missions, there was no organized effort to send our publications to different parts of the civilized world. Before this time, individual calls came from Ireland, Africa, and even England; but the light soon went out in these places, as there was no system by which help could be rendered. But since the organization of our tract and vigilant missionary societies, we have only to refer to facts to show that even in this the providence of God has attended it in a most marked degree.

North Carolina has ordained ministers, licentiates, and scores of believers, and to-day calls for a Conference organization; yet there is no apparent reason to suppose there would have been a Sabbath-keeper there had it not been for the vigilant missionary work. There is not a State in the Union, nor a territory between the Atlantic and Pacific oceans, in which believers in present truth cannot be found as the result of this kind of labor. There is not a civilized nation in Europe, in fact we do not know of one in the world, in which an interest in present truth has not been awakened to a greater or less extent through our missionary workers, by means of publications and correspondence. Direct from Holland, Italy, Turkey, Greece, the islands of the Mediterranean Sea, and the West Indies, has come the Macedonian cry, "Come over and help us."

Shall we now conclude that this work must be curtailed, that God's hand is not in it, that there has been a mistake in sending the light of truth by mail to different parts of the world? Shall we now fall back to the exclusive plan of preaching the word without this additional help, because perfection has not been arrived at in all its details?—*God forbid!* A larger and more extensive work than we have anticipated lies before our tract and missionary societies. The printed truth should fall like the leaves of autumn wherever there are men and women to appear at the bar of Judgment. God has given us the truth that we may give it to others. He has given us the means whereby we can do this. A degree of faith, hope, courage, and sanctified common sense, which it is our privilege to have in order to perfect and execute plans in the accomplishment of this work, is now greatly needed. And while there is a Fountain full and free to which we can apply, shall we fail to put forth the requisite efforts to obtain this help?

We do not believe our brethren will come to this General Conference from all parts of the field with any idea of relaxing our missionary efforts.

THE CAUSE IN ENGLAND.

ANOTHER name has been signed to our covenant. Two were baptized Oct. 30. We have secured fourteen signatures to the teetotal pledge, and half as many more to the anti-rum and tobacco pledge.

The last six weeks have been more encouraging, so far as calls on our depository are concerned, than any other like period. The last quarterly report of our Tract and Missionary Society is as follows:—

| | |
|--------------------------------|---------|
| No. of members, | 29 |
| " " reports, | 13 |
| " " families visited, | 1,022 |
| " " letters written, | 271 |
| " " printed letters sent out, | 4,780 |
| " " letters received, | 299 |
| " " new subscribers obtained, | 30 |
| " " periodicals sent by post, | 11,374 |
| " " " distributed otherwise, | 2,910 |
| " " " sold, | 181 |
| Total, | 14,415 |
| Pages of tracts, etc., loaned, | 9,910 |
| " " reading matter given away, | 19,461 |
| " " " " sold, | 12,984 |
| Total, | 42,355 |
| Book sales, | \$34.70 |
| Donations, | .324 |
| Total, | \$37.94 |
| Ships visited, | 101 |

Having received an urgent invitation from the

General Conference Committee to attend the General Conference in Battle Creek, Mich., Dec. 1, I decide to go. I have nearly completed preparations for the journey, and have engaged passage by the "North German Lloyd," steamer "Rhein," which is appointed to leave Southampton for New York Nov. 15.

J. N. LOUGHBOROUGH.

Southampton, Nov. 10.

MISSIONARY WORK AMONG THE ZULUS.

IN a copy of the *Christian Age* published in 1880, we find the following respecting mission work among the 400,000 Zulus in Natal:—

A good work has been accomplished here, and it is *foundation* work among the most degraded people to whom any society has sent missionaries. Before the word of God came here, a wide pall of barbarism spread over the whole land. It was like ancient Galilee, "the region and shadow of death." I have heard one of the oldest missionaries say that when he came here, throughout the length and breadth of Natal not a single native had on his body the least mark of civilization, and the minds of the natives were fearfully destitute of thought, except that which pertained to their own sensual gratification. But light has sprung up in South Africa. The people are abandoning spirit worship; civilization is advancing; upright and neatly whitewashed dwellings, constructed after the English fashion, are taking the place of the low, beehive-like huts of their ancestors; the daily schools at mission stations are well attended; the two seminaries of a higher order—one for males and the other for females—are flourishing; the native Home Missionary Society supports three ordained ministers, and has a surplus of funds in its treasury; our Sabbath audiences were never so large as at present; and, altogether, I see great reason for encouragement. It will require time and a vast amount of labor and patience to bring the people to see the evil of polygamy, and its kindred custom of exchanging females for cattle, but it will be done. Were it our work, we should despair. Thank God for those words so full of hope and inspiration to lone missionaries, however great their discouragements: "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

WISE AS SERPENTS.

WHILE walking in the streets of a Western city, an elderly man found his necktie and collar disarranged. To avoid the publicity of the open street, he stepped into a shop near by to adjust his dress. Afterward he turned to the bench at which a young man was working, and, taking up a piece of finished work, examined it minutely and with a critical eye.

"Well," he said in a genial way, "I have no fault to find with your work. That is an excellent job. If you do as good work as that for the Kingdom, I think I am safe to answer for you there."

The journeyman replied that he did not know much about the Kingdom, any way.

"Are you a Christian?"

"I am not a member of the church, but I'm as good as those who are."

"I'd like to know what you mean by that."

"I mean just what I say."

"Well," laughing, "I don't know any better now what you mean than I did before. You say you are as good as those who belong to the church. There was a man named Paul who was a member of the church, and another named Judas was a member of the same church. If you mean to say you're as good as Paul, I doubt it; if you mean as good as Judas, I am willing to admit it."

"Oh, Paul was an apostle. I didn't mean that, but members of the church."

"Very well; are you as good as Whitefield, or the Wesleys, or Finney?"

"Oh, they were converted men."

"Ah! then you make a difference between converted men and members of the church, and you mean you are as good as men who are in the church, but unconverted. I am willing to admit it."

Then followed a long, close, and interesting conversation on the subject of personal religion, and the visitor passed out and went his way.

A little time after, he felt impelled to return and see the young man again. As he entered, he was greeted with, "Oh, have you come again? I am glad to see you."

"Are you? and I am glad to come."

"Do you know, after you went out that other time, a man came in, and when I told him what you had

said, he said he wished he had been here, he would have given you fits."

"Indeed! where is that man now?"

"At work in the back shop."

"Go and bring him here."

He did so.

"Good morning, sir. I see you are a blacksmith. How long have you been working at your trade?"

"Twelve years."

"Do you understand it thoroughly in all its branches?"

"Well, no. I call myself a good workman; but there are some things I can't do that I wish I could."

"What, for instance?"

"Oh, several minor things that don't amount to much, but I wish I could do them."

"Just tell me one."

"Well, I can't make a good spring. I can make as good a trap as the next man, but when I come to set the spring, it will either break, or it won't work. I've tried over and over again, but I can't do it."

"Would you like to learn how?"

"Yes; I'd give a great deal to learn."

"Would you be willing to learn for nothing?"

"Why, yes, of course, if I could."

"Well, I will teach you;" and he gave him the instruction.

"Now I have shown you how to make a spring, and I want you to talk with me about a very different subject."

"What is that?"

"The subject of religion. About the spring you knew nine-tenths, and only wanted to know the other tenth to set you right; but I suspect you do not know much about religion."

"Well, I do n't, that's a fact; and I'd rather listen to you than talk myself."

Faithfully, clearly, and pointedly the good man presented his subject to a most attentive listener. When he had finished, the workman handed him his card, thanked him, expressed a wish to meet him again; "but whether we meet again or not, I am very sure you will hear from me sometime," he said.

Six weeks later, a letter came to his Eastern home, saying, "The providence of God which led you to that interview with me, was one of the most important events of my life. I have been known far and near as an infidel. Now, through your instrumentality and teaching, I am a Christian. A great many people had talked with me before you did, until I was considered a hardened, hopeless case. They all made the same mistake. They blamed me, found fault with me, scolded me; but no one was wise enough to win my confidence, find out my difficulty, and explain to me in simple terms the truths of that gospel which, being ignorant of, I despised."—*Carolyn Smythe.*

TERRENE PIETY.

SERVICE rather than rapture characterizes the piety of the New Testament. Rapture belongs to the heavenly state, and comes more fully into view as we near the unseen world. John, in the Revelation, catches strains of the everlasting song, and Stephen, as he sees the heavens opened and the glory of God and Jesus on the right hand of God, kindles into rapture. The disciples, too, on the mount of transfiguration, finding themselves quite on the verge of heaven, are disposed to relinquish the world and abide in the mount of vision. The ecstatic bliss, at the end of our journey, will be an inexpressibly glorious experience. But we have not yet come into the place of our rest.

The piety needed in this stage of our experience is that sensible, sublunary kind which devotes itself to the duty of our time and place. Saintliness consists not in silence, not in emotion, in contemplation in the desert; true saintliness puts on the harness, engages in the conflict, and stands bravely in the breach for God and humanity. Saints are in demand who will give themselves to the stern, common-place duties of daily life, who will exhibit their piety in our current relations, and who will win their title to everlasting glory by the valuable work they perform in life. Rapture is unearthly, is inconsistent with our mortal state. Permanent rapture can consist only with the conditions of the kingdom of Heaven. The experience here must be transient, evanescent, and is much more likely to make us visionary and impracticable than to elevate us to the higher types of Christian character. Hence the best evidence of genuine piety is not emotion, ecstasy, or unearthly moods of mind, but faithfulness in service in the very sphere where Providence has placed us. To be in the world, and not of it; to do the work in our secular relations, and not become secularists; to serve humanity, and yet keep fresh our allegiance to God, is to possess the best characteris-

tics of a Christian. If the Lord invite us to the mount for the quickening of our sense of the invisible and for the strengthening of our faith, we should be grateful for the favor. Let the strength thus gained be used in the performance of ordinary duty. But do not deceive yourself with the notion that this is to be your normal condition. Of the twelve apostles only three were led to the mount of transfiguration; they were not taken there a second time. The experience was exceptional. The bulk of their life was made up of plodding, every-day incident. You are not to suppose you will be more favored than martyrs and apostles. For you, no doubt, common-place life is best, or Infinite Wisdom would not so arrange. There is no merit in getting out of this routine; all the merit lies in acting bravely your part in it.

In the Judgment, the earthly toiler, the dust-covered saint, will come out from his obscurity, and will be manifested in the glory of Christ. He was no holiday soldier, lived not unto himself, but unto the Lord, and cared less for the uniform than for the service. To the world he was a stranger and a pilgrim; he had no form or comeliness; he put on no airs, and hence was forgotten by men; but in the book of life his name is legibly written, and when Christ shall appear, then shall "he also appear with him in glory." The last shall then be first; the humble saint, unmindful of himself, loving not his own life unto death, but advancing to the breach and dying in the ditch, shall be raised up by Christ and advanced to the front rank in the kingdom of Heaven. "These are they that have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—*Selected.*

THE CALL OF MOSES.

ONE thought comes out with startling distinctness as we study the call of Moses and his pleas to be excused. It is that his life, after all, was well-nigh a failure. After his long course of training, extending through fourscore years, when God summoned him to begin his life-work, he sought to be excused, urging plea after plea, almost refusing to go on the mission to which he was called. He almost folded up his talent in a napkin to hide it away. As it was, he probably lost part of the blessing and glory that might have been his, had he not so shrunk back; for many writers think that Aaron would not have been called as his spokesman if Moses had not pressed so persistently his plea of slow speech.

It startles us to think that with another word of hesitation from his lips, the Lord might have turned away and left him in the wilderness, sending some other one on the great mission for which he had been born and trained, and that over that grand, that majestic life, would have been written, "Failure." Myriads of lives, with glorious possibilities, have been utter failures, because men and women have not gone promptly to duty at the divine call. They were intended to fill important places, but when God gave them their work, they excused themselves on some plea or other, and buried their talent away in the earth.

Some people in studying this passage in the life of Moses will praise his humility. His pleas were all on the ground of personal unworthiness or unfitness for the great work. But let us not be deceived. That "humility" is not to be commended that shrinks from any duty which God commands. We are never to "put ourselves forward" into places of responsibility uncalled, but when we are called of God to occupy any position, or do any work, we are never to offer any plea for excuse, but are reverently and confidently to accept the trust, and promptly to enter upon its fulfillment.

At Baalbec, in a quarry, lies a magnificent block, almost detached and ready for transportation. It was undoubtedly intended to be placed with its fellows in the wall which supported the Temple of the Sun. So large, so grand, it is a failure, because it never filled the place for which it was hewn.

Like failures are many human lives. Who can tell how many men lie among the wastes and ruins of life, that God designed to fill grand places, but that, when called, refused to go? They folded their talents away in the napkins of supposed humility, of self-distrust, or of indolence or disobedience, and buried them in the earth. Forever they will lie in the quarries, pale ghosts of glorious "might have beens," while the places in God's temple which they were meant to fill remain forever vacant.

We can only make our lives successful by promptly, joyfully, and unhesitatingly accepting every call of our Master to his service, by putting ourselves utterly into his hands to be used anywhere, in any way, in

any work, for any end, as he may direct. When he thinks us fit for any service, it is not ours to excuse ourselves by any pleas of unfitness. Rather, let us praise him that we are thought worthy of the honor of serving him in such a way, and joyfully accept the service he assigns. He knows what he wants us to do, and we cannot refuse on any plea without sin against him and sore injury to our own souls.—*Westminster Teacher.*

SPECIAL MENTION.

THE BRAHMO SOMAJ.

A WRITER in the *Contemporary Review* gives a clear estimate of the progress of Chundar Sen, the East Indian reformer, toward the light, a much more favorable estimate than that given by some of our missionaries. The following paragraphs give a most hopeful exhibit of the advance made by this wonderful man:—

"But many may ask, in this country, What have the Theists in Bengal actually accomplished? In what respects, besides their speculative religious opinions, are we called upon to admire them? I will enumerate a few of the reforms advocated by them. In the first place, a complete abolition of all caste restrictions. It is not easy for any one who has not witnessed the force of those restrictions in the East to understand how much is implied in their complete renunciation; secondly, the abolition of the worship of deceased ancestors, the *Sradha*; thirdly, a reformation of the ceremonies usual at birth and at cremation; fourthly, reform of marriage customs—and to remodel the ceremonies appropriate to marriage is to reconstruct Hindoo society; fifthly, the promotion of female education and emancipation; sixthly, to limit men to one wife; seventhly, to remove the prohibition against the marriage of widows; and eighthly, social reform, the suppression of intemperance of all kinds, the promotion of education among the people, and the social and moral regeneration of the people of India generally. To secure these last objects, Mr. Sen founded the 'Indian Reform Association' on his return from his visit to England in 1870, an association chiefly intended to promote female improvement. A female normal and adult school, in connection with it, was opened in 1871.

"Men who are engaged in a great warfare against prejudice, superstition, and evil customs, deserve our sympathy and esteem, whatever we may think of their theological opinions. India has been paralyzed by the social system forced upon her, centuries ago, by a superstitious and self-seeking priesthood. The men of the new dispensation seek to remove that paralysis. They would restore freedom of action as well as of thought; and, with this, blessings incalculable will be realized. All, therefore, who desire the welfare of humanity will earnestly wish the reformers 'God speed;' for their warfare is against the prejudices of centuries, against spiritual slavery, and the moral and social fetters which for more than two thousand years have bound more than a hundred and fifty millions of the human race in religious thralldom."—*Christian Weekly.*

ALCOHOLIC DEATH RATE.

DR. NORMAN KERR, a distinguished English physician, referring to the death rate from alcohol, says: "Dr. Richardson gave it as his opinion, some time ago, that 'were England converted to temperance, the vitality of the nation would be increased one-third in value; or, in other words, nearly 227,000 lives would be saved to us every year.'" This is a startling statement; but, after careful investigation, Dr. Kerr thinks it much nearer the truth than many were supposed to believe. His own calculations give 200,000 as the number of deaths resulting from drinking, of which 128,000 may be traced to drunkenness, and the rest to more or less moderate uses of alcohol.

—The Mennonites, who are now holding a conference at Halsted, Kansas, take their name from Menno Symons, by whom they were reorganized and more fully indoctrinated as far back as 1535. They have deacons, and ministers who are unpaid and frequently uneducated. They believe that Christians should not bring lawsuits, demand interest, or take oaths to serve as soldiers; they reject infant baptism, and some of them keep up the apostolic custom of feet-washing. A considerable body of them came over to Pennsylvania on the invitation of Penn, and others were among the first Dutch settlers of New York. Just about a hundred years ago many of them emigrated from Prussia to Russia to escape the obligations of

military service imposed by the North German federal constitution. They were exempt from military duty in Russia by decrees of the emperors until 1871, when this privilege was abolished and great numbers of them removed to America, the first colonies settling in Kansas and Minnesota in 1872. It is estimated that from 1876 to 1880 about 46,000 Mennonites came to this country, mostly from Russia, in order to avoid taking part in the war between Russia and Turkey.

—The comments of the *London Echo* on the death of President Garfield are perhaps the most significant of any yet uttered by the European press. The *Echo* says: "Sovereigns and statesmen of Europe would do well to reflect upon the cosmopolitan sorrow. Were every one of them swept away to-morrow, the people would not be half so deeply touched. European sovereigns and statesmen still maintain their control over the bodies and possessions of those whose lives and treasure are lavished in dynastic aggrandizement, but they have lost the hearts of the people. In the hour of her sorrow the great cosmopolitan Republic commands far more sympathy beyond its border than the proudest historic monarch of Continental Europe could command over its subjects."

General Selections.

—"Thy word is very pure;"
 'T is gold unmixed with dross,
 With gain in every loss;
 It holds the healer's art
 For every troubled heart,
 Till pain is driven hence
 With health to soul and sense.
 Thy servant loves it well,
 Let him the rapture tell;
 The spring flows on, a boundless river,
 From thee, O Lord, the royal giver.
 —*Bible Society Record.*

REMARKABLE PERPETUATION OF AN ANCIENT CUSTOM.

EVERY traveler in Palestine learns from experience that he has to pay an ample price for everything he receives and enjoys. There seems to be no fixed price, but the vender or employe gets all he finds it possible to procure. But one of his methods, peculiar enough, is to begin his bargain by making no charge. We remember that the dragoman to whom we applied at Nablus to conduct us to Damascus refused at first to make any charge whatever for his services, but declared he would be amply rewarded for his eight days' going and returning by the mere companionship of a Frank. On urging him to name a price, he put so high an estimate upon his valuable aid that we were compelled to forego the pleasure of his company. We found out that it was all a ruse. He was hoping to be offered *our* price, thinking it might be a large one, and was determined that if it did not suit him, he would then raise it as high as he might see fit. Every one who has traveled at all leisurely through the country has met with similar instances of shrewd bargaining. Dr. Thomson says he has been presented with hundreds of houses and fields and horses, and by-standers were called in to witness the deed, and a score of protestations and oaths were taken to seal the truth of the donation; all of which meant just nothing, or rather just as great a price as he could possibly be induced to pay.

A knowledge of this adroit method of dealing, still current in Palestine, greatly facilitates our understanding of Abraham's purchase of a burial place for his wife. Hebron is much the same to-day as in his time. If one were to arrange for the purchase of a tomb for a member of his family, he would likely be told that he could have one for nothing. There is great exclusiveness in the matter of tombs, and a high price is expected. The Hittites said to Abraham, on his application for the purchase of one: "Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." Beautiful compliment! but only compliment. Abraham, however, was too shrewd a man not to see through the trick; so he repelled the liberal of-

fer, but insisted on paying for the burial-place. Ephron, with all due politeness, said: "Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead." But Abraham understood the proposition for *buksheesh* too well to accept, and insisted on an outright purchase. So Ephron named four hundred shekles of silver. A mere trifle by name, but a very large price in fact. This, however, was serious business for Abraham, and he made no objection. But oriental custom requires that all specifications be named in every contract. When you buy a house, not only the building, but every room in it, must be named, above and below, down to the kitchen, pantry, stable, and hen-coop. So when Abraham bought a field, he also bought the cave that was therein, and all the trees in the field, and all that were in all the borders round about. Then this sale was effected in public, just as all similar transactions in these days are brought about. When any sale is now effected in a town or village, the whole population turn out to witness it, in the space about the city gate. All the people take part in discussing the matter with as much interest as if they were personally concerned. In this way the transaction acquires legal force; it has many living witnesses.—*Harper for December.*

"AS GREAT AS A BATTLE."

It was the deliberate judgment of an author, who wrote more than fifty years ago, that a book might be as great a thing as a battle. When we see how one system of philosophy took the place of another, introducing new methods of thought, and giving mankind fresher, clearer, deeper views of truth, we may well think a book has great power. Galileo had very little conception of the power of new systems, when he declared that he would be willing to wait a century for a reader for his book. Isaac Newton, wishing he had kept his theories of light and gravitation to himself, did not know what changes he was introducing. In the great Reformation period, the heroes wielded a pen with greater effect than any sword that was unsheathed. Luther and Calvin, by their writings, inaugurated and sustained the work which resulted in so much good to the world. They accomplished more with their pens than great armies could have done with all the accouterments and paraphernalia of war.

Authors themselves have been conscious of the power of a book. J. Stuart Mill, when defeated as a member of Parliament, consoled himself with this thought: "I can serve the cause of progress to more effect with my pen than by my presence in Parliament."

Voltaire said: "With my pen I will write Christianity out of the world," and if it had been less than divine, it would have been seriously damaged by this gifted, but bold and wicked man.

Why should Talleyrand, at his death, request that certain manuscripts should not be published until thirty years had passed? And why should the manuscripts of other distinguished Frenchmen be sent to England for safe keeping? Evidently, the authors knew the power for good or for evil that would be found in these productions.

The Romanists said of Cranmer, "that he, with his learned men, had so affected the whole realm with their unsavory doctrines, that three parts of the land had become abominable heretics."

So powerful is the Bible that Stanley says: "Look through any famous passage of the Old, and yet more of the New, Testament, there is hardly one that has not borne fruit in the conversion of some great saint, or in the turn it has given to some great event."

That book, we know from the testimony of history, has done more to awaken desires to obtain benefit, and to change the character and condition of the people, than any revolution or reformation without it could have effected. Its

power to effect transformations has been recognized for centuries.

D'Aubigné said: "The number, even in Germany, able to read, was very small, until a book appeared of sufficient interest to incite the desire to learn to read." Until we can estimate the difference between an ignorant nation and one enlightened and elevated, we can hardly compute the value of "The Book" to Germany.

"Give me a Bible," said Cecil, "and shut me up in a dungeon, and I will tell you what is going on in the world." If men in our day have anything approaching the prophetic gift, it is gotten from the Bible. In the light of the prophecies there related, and in view of the known power of this book, the careful student may predict, with tolerable accuracy, that great changes are inevitable in the near future.

There is, then, a battle of the books—a battle in which books are the weapons—more severe and more effective for good or evil than the battle with rifle and cannon.—*Rev. Robert H. Williams, in N. Y. Observer.*

—The power to do great things generally arises from the willingness to do small things.

Notes of News.

- Asiatic cholera is still raging in Arabia.
- The royal palace at Berlin contains 700 apartments.
- The Mutual Union Telegraph Company are to lay their wires underground in Chicago.
- Murders of rent-paying farmers continue in Ireland. These crimes are committed by "patriots."
- A man who had suffered from leprosy for twelve years died recently in a New York hospital.
- Nov. 29, the entire town of Augusta, Ark., was destroyed by fire. The loss is estimated at \$200,000.
- The city of Bogota, Spain, has a citizen who claims to be 180 years old, and some assert that he is even older.
- The seventh comet which has made its appearance this year has just been discovered by Dr. Swift, of Rochester, N. Y.
- With characteristic modesty, Guiteau, the assassin, invites "his friends" to contribute sums from \$5 to \$1,000 for his defense.
- Four messages may be transmitted at the same time over one wire, by an instrument now in use by the Montreal Telegraph Company.
- Professor Goldwin Smith thinks the phase of agrarian crime and outrages in Ireland is less dangerous than the rule of the Land League.
- A ring in Cincinnati has raised the price of coal so that grades that have usually retailed at 10 and 12 cents per bushel now sell at 18 cents.
- Since his return to this country, Bishop Simpson said that he did not find a single Protestant in Ireland who sided with the Land-Leaguers.
- Trouble has broken out in Dalmatia. Twenty Austrian soldiers have been killed. Some of the wounded were terribly mutilated by the insurgents.
- Lieut. Conder, of the Palestine Survey, has discovered an important city east of the Jordan, which he is confident was the sacred city of the Hittites.
- In Lincoln, Ill., small-pox has become epidemic. Four deaths have occurred, and 15 cases are under treatment. The disease is raging in many other places.
- Immense frauds have been discovered in the department of the Receiver of Taxes of Philadelphia. The deficiency will probably amount to millions of dollars.
- Experts estimate the number of insane persons in the United States at 100,000, and from 10 to 20 per cent of these cases are considered curable by present methods.
- On account of the unsettled state of affairs in Ireland, the aristocracy will not hunt there this year. This will occasion a loss to the Irish people of about \$5,000,000.
- About 2,600 of the persecuted Jews from Southern Russia have landed at New York, and the National and Hamburg line of steamers have contracted to bring 10,000 this winter.
- Dr. Herrick Johnson, a Presbyterian pastor of Chicago, preached on "Amusements," Sunday, Nov. 27. He objects to waltzing, but thinks there is no harm in the quadrille.
- Pope Leo XIII. proposed to a consistory assembled at Rome, Dec. 2, to make four new saints, and asked the approval of the cardinals and prelates. It was granted unanimously.
- Prominent Jewish citizens of New York propose to call a mass meeting of their countrymen for the purpose of raising funds to relieve the Bulgarian and Russian Jewish refugees.
- The entire force of laborers employed at the Joliet rolling mills, numbering 500 men, went out on strike

Dec. 1, rather than submit to a reduction of wages. By their action, 2,500 men are thrown out of work.

—A bill has been introduced into the Spanish Chamber of Deputies looking to the modification of the parliamentary oath, so as to adapt it to the consciences of men of various creeds. This is a pleasing evidence of growing liberalism in Spain.

—At a ministerial banquet given in Berlin, Bismarck claimed that the result of the recent election was not a rebuke to the government, as the Conservative party polled more than 100,000 votes in excess of the number at the election in 1878.

—Dr. Lamb, Acting Assistant Surgeon, who performed the autopsy upon the body of the late President Garfield, absolutely denies that the examination was made carelessly, or that the bullet was found accidentally. His account bears the impress of truth.

—A home for incurables has been opened in Chicago. It is a two-storied cottage, and has accommodations for twenty-four inmates. It is the only institution of the kind in Illinois, is intended primarily for the destitute, and is supported by voluntary contributions.

—The coast of Great Britain was visited by another terrible storm Nov. 26, 27. The recent storms on the British coast were the most severe experienced for many years. The list of casualties, embracing craft of all sizes, from ocean steamers to fishing boats, is also full of losses of life.

—The silks, satins, plushes, and other materials made from silk grown in this country, are an interesting feature of the exhibition at Atlanta, Ga. The silk industry is particularly promising, affording, as it does, a possible occupation for persons of small means. The silk fair to be held in Philadelphia in January is looked forward to with great interest.

—Cannon, the Mormon, says it would overturn every American precedent to give the delegate seat which he claims to his independent opponent, Campbell. As it has been shown that Cannon is not an American citizen, it is quite probable that he is not well acquainted with American precedents. Congress will probably enlighten him on this matter.

—The Turkish authorities have notified the English and German philanthropists who are endeavoring to establish Jewish colonies in the lands beyond Jordan, that Jews will be allowed to found communities in all parts of the empire except Palestine, but that they will be subject to Turkey's laws and must adopt Turkish nationality. The colonization scheme will not be likely to progress rapidly under those conditions.

—We trust our readers will remember the case of Ahmed Tewfik Effendi, the Turkish scholar who was imprisoned in Constantinople, and afterward banished to Ohio, for assisting a German missionary in translating religious books into the Turkish language. He has now escaped to England, and is about to enter the Church of England. He is related to the Sultan, and is the first Ulama converted to Christianity.

—The Grand Vizier of Turkey, in the name of the Sultan, has written to the Bey of Tunis demanding a large sum of money for the sustenance of the Moslem refugees from Sfax now in Constantinople, and for the losses suffered by them through the French bombardment of Sfax. The Bey is said to be much distressed about the matter, and has sent the Grand Vizier's communication to the French Minister of Foreign Affairs.

—There are in the United States more than 6,500,000 land-owners, more than 5,000,000 of them being agricultural freeholders. In no other country in the world have so large a proportion of the citizens an absolute interest in the soil, and, indeed, history furnishes no parallel. The distribution of the land places in the hands of a free people the complete control of their political destiny. In England, on the contrary, less than one-six-hundredth of the population own all the land, and the number of land-owners is constantly decreasing.

—Nov. 10, several terrible fires occurred. One at Woodstock, N. B., almost destroyed the place; on the same night, six of the hotels at Orchard Beach, Me., were burned, and in the morning, several buildings at Woodstock, Vt. Another fire at Richmond, Va., destroyed the Metropolitan Iron Works, inflicting a loss of over \$100,000. The Orphan's Home near Reading, Pa., was burned, a great fire occurred at Milford, Mass., and another at Aurora, Ind., while \$100,000 worth of property was destroyed at Modesta, Cal. This is a frightful record of havoc for a single day.

Obituary Notices.

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

COLE.—Died near Dallas, Dallas Co., Texas, of cholera infantum, Nov. 19, 1881, our infant daughter, Cora L. Cole, aged 16 months, 2 weeks, and 2 days. We laid her away to rest till the Lifegiver comes. J. C. AND M. E. COLE.

[Sabbath Recorder please copy.]

HOAG.—Died of cholera infantum, at North Warren, Warren Co., Penn., Oct. 23, 1881, Jay J. Hoag, son of J. E. and P. A. Hoag, aged 1 year, 4 months, and 19 days. Services conducted by the writer. Sermon from Jer. 31: 15-17. J. G. SAUNDERS.

WHITE.—Died at her home in Parkman, Geauga Co., Ohio, September 24, 1881, Maria, wife of William White, aged 54 years and 6 months. Sister White embraced present truth three years ago, and we have since known her as a faithful Christian. A husband and nine children, with many others, mourn her loss. MRS. A. FLINT.

RICHMOND.—Died of consumption, at New London, Howard Co., Ind., Nov. 5, 1881, Hattie Richmond, aged 17 years. Hattie has kept the Sabbath with her parents from childhood. She has been a sufferer for several months, yet she bore all with patience. She died while speaking of Jesus, the Lifegiver. We mourn her death, but not without hope. Discourse by the writer from 2 Thess. 4: 18. J. M. KEES.

VAN METER.—Died at Springfield, Ohio, Sept. 17, 1881, Bro. Lemuel Van Meter, in the 74th year of his age. Bro. Van Meter embraced present truth under the labors of Eld. Burrill nearly eleven years ago. He had been a great sufferer for many years, but he bore his afflictions with great patience, and was very happy in his last days. He leaves a wife and seven children to mourn, but not as those who have no hope. Discourse by the writer to an attentive audience, from Job. 14: 14. WM. CORRELL.

WALDRON.—Died at Palmyra, Otsego Co., Neb., Nov. 11, 1881, after a severe illness of about a week, E. Waldron, aged 48 years. Sister Waldron embraced the truths of the third angel's message three years ago last August, during a course of lectures at Palmyra, and united with the Weeping Water church the following June. She leaves a husband and two sons, together with a large circle of friends, to mourn her loss. Funeral service conducted by A. Compton (Presbyterian). **

LOOMIS.—Died at Westerly, R. I., Nov. 19, 1881, Addie Bella, youngest daughter of George E. and Addie E. Loomis, aged two years and 4 months.

"Dearest Bella, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When mortality is fled;
Then in Heaven with joy to greet thee,
Where no farewell tear is shed."

L.

BROWN.—Died of cancer, in Westphalia, Clinton Co., Michigan, Oct. 24, 1881, sister Charles Brown, aged 55 years, 10 months, and 29 days. Sister Brown became a Seventh-day Adventist under the labors of Eld. J. B. Frisbie, and united with the church at Westphalia, Dec. 12, 1879, and remained a member until her death. Although she was a great sufferer, she bore her affliction with Christian patience. She was deprived of the privilege of meetings for more than a year, but she manifested an interest in the promulgation of the third angel's message. Her sympathy for the needy often moved her to acts of benevolence in their behalf. She leaves a husband, an adopted son, a brother, and three sisters to mourn her loss. Remarks before a large and attentive audience from 1 Cor. 15: 51, 52. W. W. PUTNAM.

NICCOM.—Died near New London, Ind., Nov. 20, 1881, Bro. Robert Niccum, aged 84 years and 6 months. He fell from a haymow Nov. 15, and struck the floor of the building in such a manner as to rupture the spinal cord at the lower part of the neck. Notwithstanding the fact that both the motor and sensitive nerves were both entirely destroyed below the point of injury, yet he retained his consciousness almost to the last moment. He had been backlidden for two years, but he tried to make everything right as far as lay in his power. He earnestly sought the Lord, and felt that he was accepted of him and ready to give up his life into his hands. A wife and four daughters mourn their loss. He was buried in the New London cemetery, near three other men who have died from accident in the prime of life in less than a year. Funeral service in the S. D. A. church at New London. Discourse in two parts by the writer, from 1 Thess. 4: 18 and Eccl. 9: 12. WM. COVERT.

DUGAN.—Died of consumption, at his home in Wood Co., West Virginia, Nov. 9, 1881, Caleb Dugan, aged 71 years, 9 months, and 17 days. Bro. Dugan was confined to his bed three weeks previous to his death. He joined the Free-will Baptists when about eighteen years old, and has since lived a devoted Christian. In the year 1868 he embraced the cause of present truth through reading tracts concerning the Sabbath. He remained alone in his faith until 1879, when his companion and youngest daughter were convinced through the preaching of Eld. Sanborn. He requested Eld. Mowrey to preach his funeral discourse from Ps. 71: 20, 21. A wife and four children mourn his loss, but they mourn not as those without hope. We believe he sleeps in Jesus, and will come from the grave to be clothed with immortality at the coming of our Saviour. "Blessed are the dead which die in the Lord." ISAAC STAATS.

TAYLOR.—Esther, wife of Bro. Andrew C. Taylor, died in Hutchinson, Minn., Nov. 3, 1881, aged 35 years. Sister Taylor sought Christ when about fifteen years of age, uniting with the United Brethren. Subsequently, with her husband, she joined the Episcopal Methodist church, in which connection the Advent message found them when presented here by Bro. Canright, nine years ago. They both accepted it, and became members of the Hutchinson church at its organization, April, 1873. She continued "steadfast in the faith," witnessing to her profession by a well ordered life. She was a faithful wife and a kind mother. Her husband, her aged mother, and four children, who constitute her family, have sustained a great loss by her death. But they, together with the church, by whom she will be greatly missed, feel that she rests in hope, and that the separation will be short. Funeral discourse by the writer, from Rev. 20: 6. D. P. CURTIS.

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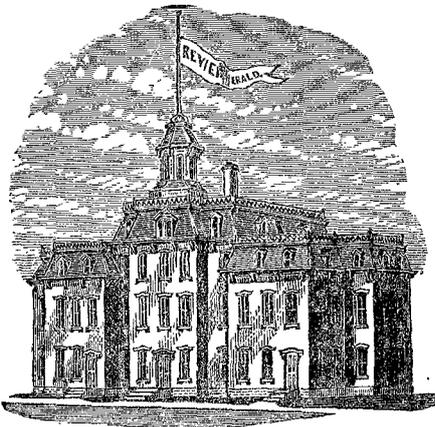
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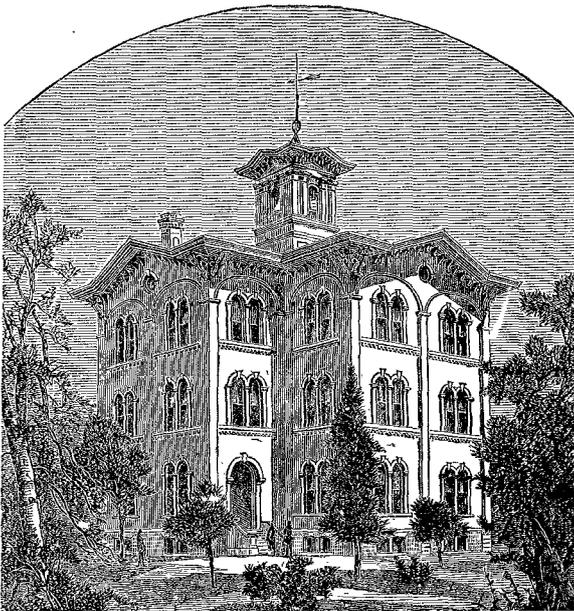
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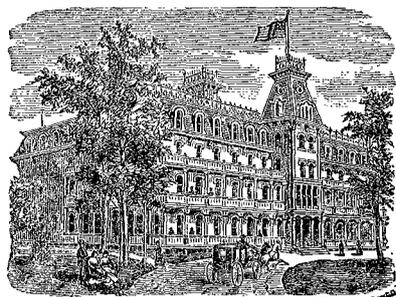
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The Review and Herald.

Battle Creek, Mich., Tuesday, December 6, 1881.

THE REVIEW FOR 1882.

THE publishers of the REVIEW AND HERALD desire to increase its circulation by the addition of five thousand new subscribers during the next six months. To accomplish this, we make the following

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To each new subscriber who sends us two dollars for the REVIEW and ten cents for postage, we will give a copy of "The Life and Labors of Eld. William Miller," with his portrait. This is an instructive and interesting volume of over four hundred pages, and sells for one dollar. We need not speak at length of the merits of this book or the liberality of this offer. The book cannot fail to commend itself to all who may read it.

What we desire at this time is, that all our ministers and missionary workers, and our old friends generally, should at once begin to send in the names of new subscribers. Persons and societies having copies of the book on hand for sale may use them as premiums, and we will allow the wholesale price of the book to be deducted from the \$2.10 to be sent us.

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The essay on "How to Prepare a Church for a Revival," by F. I. Bell, given in this number, is one to which all our readers, especially our ministers, will do well to give earnest attention.

A little item we find in the *Chicago Inter-Ocean* of Nov. 30, 1881, strikes us as furnishing an instance of the best use tobacco was ever put to. It says that the steamship Hermann put into Southampton, disabled from the effects of the recent gale, and that during her struggle with the elements she burned twenty tons of tobacco for fuel. We wish it might all go that way.

A friend sends us a copy of the *Hoopston Journal*, published at Hoopston, Ill., containing a notice of a "novel Thanksgiving service" which was to be held in that place on Thanksgiving Day. It was to be a union service, the opening and closing exercises conducted by Protestant ministers, and the principal discourse given by a Roman Catholic. The novelty consisted in the union of Catholics and Protestants in religious observances. Our correspondent, in calling attention to the notice, pertinently observes that this plainly shows some of the workings of the beast.

TEXAS T. AND M. WORKERS, ATTENTION.

ALL orders and business intended for the secretary of the Texas Tract and Missionary Society must be addressed to Miss Kittie McKisick, at Battle Creek, Mich., Care REVIEW AND HERALD, until further notice. R. M. KILGORE.

SAYS Spurgeon: "I am afraid we cannot hope for much better times until the Lord Jesus Christ comes again. Often do I cheer myself with the thought of his coming. The shout shall be heard: Allelujah! Allelujah! the Lord God omnipotent reigneth! For that day do I look; it is to the bright horizon of that second coming that I turn my eyes."

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Appointments.

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

NOTHING preventing, we will meet with the friends at Darlington, Wis., Dec. 17, 18. Meetings should commence Friday eve.
H. W. DECKER.
G. C. TENNEY.

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

| | |
|----------------------|--------------------|
| SYRACUSE, N. Y., | Dec. 10 |
| Brookfield, " | Dec. 17, 18 |
| Chittenango Falls, " | " 24, 25 |
| Lincklaen, " | Dec. 31 and Jan. 1 |

We hope to see a good attendance at these meetings.
E. W. WHITNEY.

THERE will be a meeting of the Minnesota Sabbath-school Association held in connection with the semi-annual T. and M. meeting at Medford, Dec. 13-18. Hope to meet all the members of the Committee and those interested in this branch of the work, as matters of importance will be considered.
J. FULTON Pres.

THE church at Clyde will hold a monthly meeting on the first Sabbath of each month during the year 1882, at their usual place of worship in Clyde, Allegan Co., Mich., commencing at 10 A. M. This meeting is designed for the benefit of the scattered brethren who cannot attend every Sabbath. We hope all such will be present on these occasions as often as possible, and make them interesting and profitable.
R. C. HORTON.

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

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

No preventing providence, I will meet with churches in Iowa as follows:—

| | |
|-------------|-----------------|
| Winterset, | Dec. 10 |
| Peru, | " 11 |
| Fontanelle, | Dec. 17, 18 |
| Monroe, | " 24, 25 |
| Sandyville, | Dec. 31, Jan. 1 |
| Knoxville, | Jan. 7, 8, 1882 |

No postponement of appointments on account of bad weather. I hope our brethren will be prepared to renew their subscriptions on the REVIEW, *Instructor*, and *Good Health*. It has been decided that I should labor among the churches in Iowa this winter. Let us try to be "workers together with" God.
C. A. WASHBURN.

THE third district of the Texas T. and M. Society will hold its next quarterly meeting at Savoy, Jan 7, 8, 1882. The meeting will begin Friday evening, at 7 o'clock, and close Sunday evening. We hope our brethren at Savoy will try to have their neighbors come out to the night meetings especially. Come, friends, let us all try to attend this meeting.

Do not say, "I wish I could go," but make up your minds to go. This is a slack time for most of us; and if we bring bedding, all can be comfortably cared for. Let the librarians and S. S. secretaries be sure to come and bring their record and account books. We must not be slack in the work of the Lord. At this meeting the State prizes to the Sabbath-Schools and Health and Temperance workers will be considered. A colporteur for our district should be elected. And other business, dear brethren and friends, which God has committed to us, should engage our attention. Come, and bring your children.
J. S. KILGORE, Director.

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