

Adventist 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.

VOL. 59, No. 48.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 5, 1882.

WHOLE No. 1492.

The Review and Herald,

THE LARGEST PROPHETIC JOURNAL IN AMERICA,

IS ISSUED WEEKLY, BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,

Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

"BEHOLD HE COMETH!"

AGES ago in Eastern land
They watched for him,
Listening oft for his chariot wheels,
As the day grew dim;
And wondered if he would come again
From Olivet.
With welcoming words on their lips they looked,
And he tarries yet.

Every year across winter's snows,
With wistful eyes
Eager disciples have watched for him
To come from the skies;
Every year under summer suns
They have sung his praise,
And cried for him from their yearning hearts;
But he still delays.

They have died at their watch on the beacon heights,
And we take their place;
We long, as they longed in the olden days,
For the sight of his face.
The sad earth wants him in her deep woe
To give her rest;
But the years pass on, and he does not come
To make us blest.

Yet courage, brothers, we have his word,
And he will not fail;
Let us be patient and watch and wait
Till our prayers prevail.
He will surely come, as he said he would,
In the light sublime;
And we shall forget as we see his face
This waiting time.

—Selected.

The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD."—2 Tim. 4:1, 2.

THE FUTURE OF JESUS.

[Sermon preached by Dr. Lorimer, Sunday evening, June 11, 1882, in Immanuel Baptist Church, Chicago.]

TEXT: "I will come again." John 14:3. "Even so come, Lord Jesus." Rev. 22:20.

THE eye taught by civilization beholds in granite and marble quarries the fair promise of future cities, of stately edifices, magnificent temples, and of the varied and beautiful forms which art and genius can impart to stone. To the mind instructed in the annals of the race, mighty navies are visible in the tall, sinewy trees of virgin forests, and blazing fires on happy hearths are seen emerging from dark and forbidding coal fields. Potentially, the structures, improvements, inventions, and whatsoever of material splendor or utility shall distinguish the coming time, exist already in the boundless resources of physical nature. He who could compass and measure the treasures of the latter,

could almost give an inventory of the former. While he could not anticipate the details of the labor, nor describe in advance the precise fashions and shapes which human ingenuity shall give to its creations; and while he could not foresee the voyages which the yet unmade ships shall take, nor all the circumstances which shall attend the building of the yet unprojected houses, he could sum up and portray, at least roughly and in outline, the results of material progress as they shall be in the age that is to be.

Much more can the student of Holy Writ determine the moral and religious development of the world from the teachings of prophecy. History is foreshadowed in the Sacred Books, and may there be read, as the character of a proposed palace or cathedral may be traced in the working plans of the architect. But it should be remembered that there is much in the way of minutiae which cannot be discerned, and which defies the skill of the interpreter to sketch. He cannot be certain about dates, and, when several events occur close together, about their order; neither can he be sure of the application of particular predictions. He sees "through a glass darkly." The future lies in a mist, and he should be satisfied with the dim glimpse which is granted him of bold headlands, quiet valleys, and frowning mountain ranges. When this is not the case, and when he undertakes to give a specific account of everything that is to be, he involves himself in contradictions, and is betrayed into evident absurdities.

WE CRAVE COMPLETENESS

in everything, whether in the process of nature, or in the affairs of human life. The flower that never blooms, the corn that never ripens, the orchard that never bears, and the fruit that never mellow, we turn from with a sense of disappointment. Their promise has not been redeemed. We would rather own a centurypiant whose floral glory we should never see, but which would assuredly delight the eyes of our children, than an annual whose vitality exhausted itself in robing its form in a mantle of green, and never served to crown its brow with variegated beauty. So, likewise, we grieve when genius is suddenly eclipsed, when strenuous exertion fails of adequate return, when self-sacrifice and heroism are wasted, and when great movements end in disaster and shame. Now, it must impress us that the career of Jesus demands something more than a resurrection from the dead and an ascension into Heaven. We are not satisfied with the climax. As far as it goes, it is well enough; but it does not go far enough. If this is all, if the ages are to witness an endless repetition of what has been, if the struggle between good and evil is to continue pretty much as in the past, only varied by slight advantages on one side or the other, and if there is to be no decisive and triumphant outcome of the work which our Lord inaugurated, then there is an incompleteness about it which is hardly reconcilable with any fair idea of its divine origin. It will not do to say that Christianity is a flower whose roots are in the earth and its blossoms in Heaven; that the beginnings are beneath and its consummations above; for we feel that what has been commenced here should be perfected here. If Christ brought salvation to this world, then in this world ought it to be fully accomplished; all of its blessings, fruits, and achieve-

ments should be witnessed in the very domain where they were first projected. This feeling the Scriptures abundantly justify. They foretell the time when Jesus shall return and finish the salvation which he began in tears and blood, when he shall restore all things, when the works of the devil shall be destroyed, and when the drama of redemption shall find a fitting close in glory everlasting. And it is to this future of our Lord I would direct your thoughts.

THE PROMISE OF A SECOND ADVENT

was not an after-thought; much less was it an invention of cunning priests to account for ancient predictions which failed of fulfillment in the life of Christ, and neither was it a device to strengthen faith in the gospel by placing its triumphs in a far-off era, and in connection with a remarkable group of events which would maintain constant expectation, though they might never be realized. It was uttered by Christ himself, as in the text, not once, but frequently. To the disciples he said, "I will come again," and to the malignant priests he confessed himself the Anointed One who should yet be seen in the glory of his Father. Some of his parables, such as that of the rich nobleman who goes to a distant land to procure a kingdom and return, involve this hope; and his sermon preceding his arrest, while devoted in no small degree to the destruction of Jerusalem, brings out very vividly the manner and certainty of his return to earth. The apostles likewise dwell upon this expectation in such a way as to preclude the supposition that they were trying to blind the eyes of their followers to defects and discrepancies in the Christian scheme. Their revelations on this subject harmonize too fully with what had preceded, and partake too strictly of the nature of a climax and denouement, for them to be liable to any such suspicions. From the first it is contemplated as inevitable, and enters so largely into the subject of the inspired writings that it is not only impossible to regard it as a hasty expedient to meet emergencies, but equally impossible to escape the inference that it is a doctrine of transcendent importance. Next to the absurdity of imagining the doctrine to be an after-thought, ranks the infatuation of those who speak of it in disparaging tones as of very little moment, and as unworthy serious consideration. For such an opinion there is no sufficient grounds. Whatever the Almighty has taken pains to make known is deserving of earnest endeavor to understand. And if it has been abused, perverted, and made the occasion of fanaticisms and extravagances, as the hope of the second advent has—and what article of the creed has not?—there seems to me an additional obligation resting on the expositor to rescue it from the misinterpretation of its friends and the malignant slanders of its enemies. This duty I recognize, and in discharging it I shall present for your consideration a comparison, a contrast, and a climax.

JESUS IS TO COME PERSONALLY.

This is the evident import of his own words, and of those spoken on this subject by his disciples; and in this respect his second coming is similar to his first. I know there is a vague impression abroad that it sometimes denotes a spiritual and providential manifestation. But were this the case, the confusion would be

lamentable and endless. If identical phraseology is employed to describe different events, we can never be certain which is intended. The brethren who so ardently insist on attaching a metaphorical or mystical signification to the language which refers to the second advent, should remember that they are sharpening a sword on both edges. If they are warranted by the exigencies of a theory which they consider more reasonable than any other, to manipulate plain declarations of Scripture, and to account that figurative which is clearly literal, why may not the opponents of evangelical views adopt the same rule, and, as it appears more rational to them to deny than to credit the divinity of Christ and his resurrection, why may they not resolve all the proof-texts in favor of these truths into mere poetic or metaphorical expressions? When this is done by either party, it is apparent that rationalism, not revelation, dictates the faith. Are evangelical teachers prepared to assume the right of shaping the testimony of Holy Writ to suit their preconceived ideas and fancies? If they are, then let them not blame those who, imitating their example, reject the distinctive and essential doctrines of grace. If they are not, then let them interpret the passages which relate to the second advent as they do those which relate to any other subject. In adopting this course, they will find that Jesus has carefully discriminated between that event and the operations of the Spirit and the interpositions of Providence. He assures his disciples (John 16) that it is expedient for him to depart, that the Comforter may come and glorify him and speak of him, thus distinguishing between the Being who goes and the Being who comes. We have, therefore, no right to confound the one with the other, or to substitute the one for the other, according to our own whims or the exigencies of some cherished theory.

Our Lord is equally guarded when describing the fall of Jerusalem. Some commentators urge that Christ was to appear, and did appear, in the Roman armies; or, in other words, that his advent was simply a movement of Providence accomplished when the forces under Titus besieged the holy city. This, however, is an error, and, strange to say, it is the error which our Lord tries to shield his disciples from in his great prophecy. When they shall see "the abomination of desolation"—that is, the armies compassing Jerusalem—he tells them distinctly, "If any man shall say, Lo, here is Christ, believe it not," and assures them that he shall not appear until the Jews have been carried captive into all nations, and until the times of the Gentiles are fulfilled. Matt. 24; Luke 21. The first of these predictions has been accomplished; the Jews are scattered everywhere; but the second has not yet been met, for the Gentiles are still the gospel people. If, then, the invasion of Judea was to precede the calamities which were to befall that land, and the advent was to follow, and if the one was to occur near the beginning of the Gentile age and the other near its close, we have no right to identify them, or to speak of them as though they were not radically distinct.

It is consequently manifest that the spiritual hypothesis has no foundation in these passages which are frequently appealed to in its behalf, and it fades into empty nothingness before those which unmistakably imply personality. The text itself is one of these. "If I go," says Christ, "I will come again." The "I" that departs is the "I" that is to return. We know that he ascended personally, and personally must he descend. To evade this inference, it is suggested that, as he promises to come and receive his disciples unto himself, and as he did not appear visibly during their life, it must have been fulfilled in their death, and, therefore, that its meaning must be exhausted in his taking home the souls of his saints. This interpretation will not hold. To remove this objection and understand our Saviour's words, we must remember that he regarded his immediate disciples as part of his church, and that what he says is applicable to the church as a whole. It is declared that the entire body of the redeemed shall be glorified together. Paul testifies, when he eulogizes the

worthies who have ended their earthly warfare, that they had not received the promise, or what was promised, "God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40; see also Rev. 6:11. In harmony with this thought, Jesus speaks in our text to his followers: "I now leave my church, but I will come at last and receive her to myself."

Furthermore, in confirmation of an exclusively personal advent, it is written: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;" "for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." In the same direction, we read: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory;" and "we know that when he shall appear we shall be like him, for we shall see him as he is." Acts 1:11; 1 Thess. 4:16; Col. 3:4; and 1 John 3:2. Then, as he is "to appear," "to be seen," "to descend himself," and in "like manner as he went," and as Paul recognizes only one advent—"He shall appear the second time without sin unto salvation"—we cannot resist the inference that the only coming known to Scripture is personal, and that He "who is with his people even unto the end of the world" is with them in spirit, and hence, when that end shall arrive, his manifestation must necessarily be bodily and visible. Heb. 9:28.

JESUS IS TO COME SUDDENLY.

"But of that day and hour knoweth no man;" "as the days of Noah were, so shall also the coming of the Son of man be." "For as in the days that were before the flood, they were eating and drinking, and marrying," "so shall also the coming of the Son of man be." "Watch, therefore; for ye know not what hour your Lord doth come." "It is not for you to know the times and the seasons." "What I say unto you I say unto all, Watch!" For "as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24; Acts 1. Here we have a contrast between his first advent and his second. He came as a babe, feebly, unobtrusively, and gently; he entered on his public ministry unostentatiously and meekly; and he ended his career obscurely, unnoticed by the world, and unappreciated by the church. So far as earth is concerned, a company of shepherds, a few wise men, and several devout persons, were the only ones who knew of his birth, a vague rumor of it merely reaching the ears of royal Herod; and he and they had almost forgotten it before the infant Jesus had grown to be a man. Outside of Judea he was hardly known at the time of his death, and the church which he founded had to struggle slowly into prominence. But not thus shall be his second coming. Then shall he burst upon an apathetic and drowsy world with a grandeur surpassing the brightness of suns and with a footfall drowning the reverberation of thunder. He who once dawned on mankind as silently and gradually as the morning shall at last break forth as suddenly and swiftly as lightnings that gleam and flash from sky to sky. Hence the apostle writes: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:3, 4.

These representations are irreconcilable with the expectations entertained by some disciples that the millennium must close prior to the second advent. If a thousand years of blessedness are to be enjoyed before that stupendous event occurs, surely the generation then living will be looking for it. It does not relieve the difficulty to say that, as this gracious period terminates, there will be a falling away, and that to the people thus backslidden the appearing of Jesus will be unexpected; for it is inconceivable that they

should not be aware of the golden era, then passing or past, and of the momentous sequel which it foretokens. Moreover, it should be remembered that Jesus and his followers speak of the gospel age, with its mixture of good and evil as continuing without decisive results up to the hour of supreme and final revelation. Christianity is to be propagated, to obtain marvelous and extensive conquests, to modify institutions and elevate communities; but sin is not to be entirely subdued, nor the enemies of truth to be overthrown, until He shall come to rule whose right it is. The wheat and tares are to grow together until the harvest, and the harvest is the end of the world, when the great separation shall take place. Matt. 13:37-43. An apostle, writing of the "mystery of iniquity," declares that it shall be destroyed with the brightness of the Lord's coming. 2 Thess. 2:7, 8. John, who gives a history of the harlot Babylon, and assigns her origin and career to this present economy connects with her ultimate ruin the descent of Him "who hath on his vesture and on his thigh a name written, King of kings, and Lord of lords" (Rev. 19:16); and, doubtless referring to the same organized form of wickedness, Daniel says: "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High." Dan. 7:21, 22. Thus this dispensation, and it is to this that these passages refer, will be characterized by apostate powers, corrupt parties, and manifold evils, until it is violently ended. Consequently there is

NO PLACE FOR A MILLENNIUM

during any part of its continuance, and one is only possible at its close, and, as its close synchronizes with the second advent, the second advent must precede the millennium. The course of events will be substantially this: The gospel will be preached to all nations, many will be brought to the light, and entire communities shall be benefited; the idols shall be cut down and pagan temples closed; but side by side with evangelical progress there shall grow heresies, antagonisms, and unbeliefs; the love of man shall wax cold, and not a few, dazzled by material triumphs and the splendors of a selfish civilization, shall insist that the millennium has already dawned; that its blessings are realized in an era when class is arrayed against class when the poor are combining to resist the insolence of affluence, and the rich are plotting to grasp the earnings of the laborer, and when political assassination and political corruption shall appall men's hearts and smite them with fear and then, in the midst of these contentions, abuses, idle congratulations, and this alarming recklessness, the sign of the Son of man shall be seen in the heavens, and his visible presence shall forever end these shallow illusions and this terrible conflict.

JESUS IS TO COME GLORIOUSLY.

Here we have the climax. In the glory of his Father, in the glory of the angels, and in his own glory, shall he appear "to be glorified in his saints, and to be admired in all them that believe." Matt. 25:31; 24:30; 2 Thess. 2:10. We have seen him rise from the dead, we have seen him ascend into heaven, we have heard of his priestly reign at the right hand of the Majesty on high; and now we learn that in the place where he was shamed, derided, and dishonored, and where he was counted unworthy to live, his real grandeur shall be recognized, and his name be exalted above every name. Thus a little one becomes a thousand; thus the Star of Bethlehem expands into the Sun of Righteousness; and thus he who obtained his first on earth the service of a few lowly men and women, shall at last sit upon a throne "like fiery flame," and "thousand thousands" and "ten thousand times ten thousand" shall "stand before him" and minister unto him. Dan. 7:10. Then shall his divinity be manifest in the authority he exercises, for he shall judge the world; in the power he exerts, for

shall raise the dead and renew the physical order; and in the homage he receives, for "every knee shall bow and every tongue confess that he is Lord to the glory of God the Father." Phil. 2:11. It is written: "The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel;" for "we shall all stand before the judgment seat of Christ;" "I am the resurrection and the life;" "death is swallowed up in victory;" and "behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind;" for "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Thess. 1:7; Rom. 14:10; John 11:25; 1 Cor. 15:54; Isa. 65:17; 20:2; 2 Pet. 3:7.

THE REPAIRER OF THE BREACH.

Not only should his glory be completely vindicated here, but his gracious work should likewise here be completely triumphant. And this the future has in store, both for him and us. As far as the curse of sin extends, so far shall his redemption reach. By it was the body as well as the soul debased, polluted, and sentenced to death; but death shall be rebuked, and "this corruptible shall put on incorruption, and this mortal shall put on immortality." Earth also was torn by iniquity from her fellowship with holy worlds, and "gave signs of woe in all her works that all was lost." She became the arena of unhallowed strife, she became the Aceldema, or field of blood, of the universe; the Marah, or place of bitterness; the Bochim, or place of weeping. Right is it that she should be restored, and restored she shall be; "for the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." And when that change is wrought, she who housed a brood of evil doers shall receive to her bosom the hosts of the redeemed, and God's primal purpose shall be accomplished. He made man in his own image to live on earth, then part of Heaven, and to have dominion over all things. Sin interrupted and thwarted the perfect execution of this design; but sin shall not always prevail against the Creator. Through Christ it is being subdued, and when his victory shall be complete, and Heaven shall again ensowathe our globe with holy light, the ransomed race shall return with everlasting songs, and shall take up their abode in that home which was appointed them from the beginning. Thus shall the primal purpose be fulfilled, and so fulfilled as to enhance the blessedness of man and the glory of God; thus shall the sufferings and humiliations of Jesus as the "Repairer of the Breach," have their fitting outcome in the "reconciliation of all things;" and thus shall the curtain of eternity fall on the tragedy of time. And then—what then? Eternity! "Thy throne, O God! is forever and ever;" "Israel shall be saved in the Lord with an everlasting salvation;" but the full import of these gracious words and the full significance of the endless ages to come, we cannot penetrate. They are hidden by that veil; but the beauteous shadows that fall thereon, and the gleams of light that flash through, assure us that eternity means unbounded progress, increasing friendship, and undying blessedness. Amen!

"Rise, crowned with light, Imperial Salem, rise,
Exalt thy towery head, and lift thine eyes!
See . . . the Light Himself shall shine
Revealed, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away!
But fixed his word, His saving power remains:
Thy realm forever lasts, thy own Messiah reigns."
—Pope.

—Neither rich furniture, nor abundance of gold, nor a descent from an illustrious family, nor greatness of authority, nor eloquence and all the charms of speaking, can procure so great a serenity of life as a mind free from guilt, kept untainted, not only from actions, but purposes, that are wicked.—*Plutarch.*

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him: for them that feared the Lord, and that thought upon his name."
—Mel. 5:16.

"SUP WITH ME."

AND wilt Thou sup with me? My morsel hard,
My cup so bitter that my hand would fain
Put it aside untasted; wilt Thou come
Into this lonely dwelling of my heart,
Whence earthly peace and joy have taken flight
And left it desolate? Then come, sweet Guest!
There's room for Thee, for there are none beside;
And if the dwelling be not swept so clean,
Nor garnished as I fain would have it, Lord,
Do thou forgive. And while thou dwel'st with me,
Meeten, and purify, and fit my soul
(E'en if with trouble, so it be thy will),
To dwell in light hereafter, in that home
Where those thou lovest shall sit down with thee.
—*Sunday at Home.*

WHERE ARE YOUR CHILDREN?

BY ELD. E. H. GATES.

ALL Christian parents desire the conversion of their children; and certainly nothing can be more desirable. When the minister comes, he is requested to talk with the children and youth about their eternal interests. In the social meeting the parents speak feelingly with regard to setting a good example before their children, while the falling tear shows that they feel very deeply in regard to the matter. This is all good, and just as it should be. But still many of the youth, instead of being converted, are drifting further from the truth.

Why is this? Why are not the prayers offered in their behalf answered? Let me offer a solution. I go to the homes of many of these parents who are so solicitous about their children's spiritual welfare, and find that their deep concern has ended with the meeting. In many homes religion and conversion are not mentioned. Instead of finding the conversation on Heaven, the truth, the Bible, and the elevating themes of God's word, I find it is all on money-making, business, and pleasure. Instead of talking about the heavenly adorning, the white robes of righteousness, the blood of Jesus that cleanseth from all sin, the conversation is on this dress, that sack, the trimming for this hat, ribbons, bows, flounces, and other ornaments for the mortal body. The young are early impressed with the idea that money-making, the gratification of sense, and dressing as well as others, are things of primary importance. They soon learn which the parent considers of the greatest worth, the truth of God, or their earthly treasures. If the conversation of the parents is only on business and pleasure at their homes, of how much worth will be their prayers and tears in the social meeting.

Again, I notice that instead of filling their libraries with good and instructive books to make home a pleasant place, and which will lead the young mind in the path of holiness, they draw the purse-strings a little closer with the plea that they can't afford it; and yet they find no difficulty in raising means to buy expensive and fashionable clothing,—ribbons, feathers, jewelry,—things which foster vanity in the young heart, and inevitably lead away from the truth and to the alluring pleasures of the world. Yet these parents wonder that their children are not converted. It would be a miracle if they were.

Dear parents, if you want your children to be Christians, show them by your daily life that religion is a reality, and not simply a theory. If your treasure is laid up in Heaven, your heart will be there also; and if your heart is there, your conversation will be there. Paul says, "Our conversation is in Heaven, from whence also we look for the Saviour." But if our conversation is wholly on earthly matters, the evidence is conclusive that we have not been transformed by the renewing of our mind.

If children and youth can see the religion of Christ exemplified, they will be led to desire it; but no amount of praying or weeping over

them in the occasional revival meeting will ever convince them that the parent really desires their conversion, if they see none of the fruits of Christianity at home.

THE FIRST DUTY.

BY A. SMITH.

THE proclamation of the third angel's message gives prominence to the seventh-day Sabbath; and in a corresponding ratio the popular churches neglect the preaching of the commandments of God in detail, as compared with their former practice, lest, no doubt, such preaching should force an issue on the Sabbath question which in its results would be detrimental to the so-called orthodox usages of popular Christianity. On the other hand, there is a liability to give the text of the law the precedence of the great principle that underlies its proper observance,—*love to God and man.* While it is true that keeping the commandments of God is made the condition of entering the pearly gates of the heavenly city (see Matt. 19:16, 17; Rev. 22:14), it should be borne in mind that much more than conformity to the letter of the law is required; its observance must be actuated by the underlying principle. None but those who are soundly converted to God can, therefore, keep them in the sense contemplated.

The preaching of the seventh-day Sabbath is made a prominent feature in the aggressive work of Seventh-day Adventists and Seventh-day Baptists, not because the other commandments of the decalogue are not also very important, but because the popular denominations will not preach it nor observe it.

When Bible truth for the times in which we live has been presented to any individual to the extent of inducing conformity to its principles, one of the first duties required is to keep the seventh-day Sabbath; not because, by any means, it embraces the sum total of the Christian graces, but because all the other commandments are generally confessed and observed by every convert to Christianity, and only the seventh-day Sabbath remains as a test, or as a visible token of a faith that is proved by works. See James 2:18.

There is no work or enterprise in which man can engage, but must be introduced by a first effort; and no ambulation that does not involve the taking of the first step. So the keeping of the Sabbath is only one among many important duties that grow out of the high calling of God in Christ. When the heart is right with God, the keeping of the commandments constitutes the fruit that grows spontaneously upon the Christian tree; otherwise, if such fruit appear, it is certainly foreign to the nature of the tree, and is only "tied on," or its fair exterior covers a rotten core.

WARM HEARTS WANTED.

"WE need men of cool heads, but hot hearts, to tell of the love of Jesus," was the appeal sent home by some Chinese converts the other day. This is what the church needs—what the world needs—"men of hot hearts." "I would ye were hot," is the Master's cry. If we are to succeed, we must be on fire about it. Dr. Arnott, of Edinburg, tells of being at a railway station one day, and, wearied of waiting for the train to move, he asked one of the men what the trouble was. "Is there a want of water?"

"Plenty of water, sir," was the prompt reply, "but it's no b'ilin'."

That's the trouble with the church to-day. There's abundance of machinery, the engine is all in order, the train is all made up, the men are at their posts—"there is plenty of water, but it's no b'ilin'." The great motive power is wanting. We need to heap on the fuel of sound doctrine; not shavings of sentiment, which make a big blaze only to go out as quickly, but the solid logs of fundamental truth—chunks, if you will. But we need yet more of the fire—to be baptized with the Holy Ghost as with fire.—*Selected.*

THE STRANGER SEA-BIRD.

FAR from his breezy home of cliff and billow
 You sea-bird folds his wing;
 Upon the tremulous bough of this stream-shading willow
 He stays his wandering.

Fanned by fresh leaves, and soothed by blossoms closing,
 His lullaby the stream,
 A stranger, in bewildered loneliness reposing,
 He dreams his ocean dream—

His dream of ocean haunts, and ocean brightness,
 The rock, the wave, the foam,
 The blue above, beneath, the sea-clouds trail of whiteness,
 His unforgotten home.

And he would fly, but cannot, for the shadows
 Of night have barred his way;
 How could he search a path across these woods and meadows
 To his far sea-home spray?

Dark miles of thicket, swamp, and moorland dreary,
 Forbid his hopeless flight;
 With plumage soiled, eye dim, heart faint, and wing all
 weary,
 He waits for sun and light.

And I, in this far land, a timid stranger,
 Resting by Time's lone stream,
 Lie dreaming, hour by hour, beset with night and danger,
 The church's Patmos dream—

The dream of home possessed, and all home's gladness,
 Beyond these unknown hills,
 Of solace after earth's sore days of stranger-sadness,
 Beside the eternal rills.

Life's exile past, all told its broken story;
 Night, death, and evil gone;
 This more than Egypt shame exchanged for Canaan glory,
 And the bright city won!

Come, then, O Christ! earth's Monarch and Redeemer,
 Thy glorious Eden bring,
 Where I, even I, at last, no more a trembling dreamer,
 Shall fold my heavy wing.

—Bonar.

ACTS 13:28.

BY MRS. M. E. STEWARD.

"AND as many as were ordained to eternal life believed." It has been said by those who do not believe in "foreordination" that this is the most difficult text in the Bible to meet. The trouble is, of course, in the word "ordained." Barnes says that learned men are divided in their opinion of its signification,—some contending for its literal interpretation, "appointed, determined," etc.; some rendering it "well disposed for," as Whitby and others; while Doddridge renders it, "Put themselves in rank for." With these agree the national series of lessons for Sunday-schools. "It would seem we must look elsewhere for the doctrine of absolute election."—*Editor Comprehensive Commentary.*

Combining the views of these two classes, we will doubtless have the true meaning. All such passages must be understood so as to make them harmonize with the great plan of salvation, considering that Jesus "tasted death for every man;" but while the provision for redemption is universal, redemption itself can reach only those who comply with its conditions. When the great sin-offering was provided, the election took place of all those who should have part in him and partake of his righteousness (Rev. 3:21; John 17:24); and at the same time the condemnation was determined of that class who would not accept of the terms of salvation. John 3:36. This is Bible election,—the election of character. It grows out of the very nature of God and his holy law; while individual election must lie wholly in the hands of every accountable being, determined by the relation of his character to that law. As the entire human family are condemned through Adam's transgression, to the same extent, through the obedience of Jesus, the free gift—the Holy Spirit—is given to all, that by its help men may form characters which shall be justified, and they consequently receive eternal life. Rom. 5:18.

Now with reference to the text under consideration. In order to become "disposed for" believing the gospel, one must have accepted this Holy Spirit, and by its aid, in proportion to the light they had, reformed their lives by ceasing to do evil and learning to do well. Isa. 1. It may be queried, How could this have been the

case with Gentile heathen? We have before shown that the Holy Spirit is given to every man; and does not Paul teach us that those who "have not the law are a law unto themselves," having had opportunity to know the character of God, and consequently his just requirements through the things he has made? See Rom. 1 and 2.

Webster defines righteous, "According with or performing that which is right;" hence the expression, "as many as were ordained to eternal life," is equivalent to as many as did right, were upright or honest in heart. Ps. 15. None others will have eternal life, and these assuredly will. Hence the argument would run thus: As many as were ordained to eternal life believed; the righteous were ordained to eternal life; therefore the righteous believed. No wonder that when Paul preached, all such persons, being thoroughly honest in heart, "believed."

THE RELIGION OF THE BIBLE.

FROM an article in the *Christian Union* of Sept. 14, in answer to the question, "What kind of a book is the Bible?" we take the following paragraphs:—

The Bible is to be accepted because it accords with educated human reason and rational moral sense. If it was discordant with them, it would be rejected, and ought to be. This is the test which the Bible itself sets up. If, says the Old Testament, there arise a prophet and giveth thee a sign and it come to pass, and he teach thee to go after other gods—that is, to worship ignoble gods and to obey ignoble standards, in short, to violate your rational moral sense—you shall not hearken to him. No external evidence can outweigh the testimony of the inner light of the soul. If, says the New Testament, you are in doubt whether a teacher be a true prophet or not, measure him—not by external evidences, for wolves put on sheep's clothing—measure him by the teaching itself. "Ye shall know them by their fruits."

Theism and Christianity start from a common ground. There is a God, wise, powerful, beneficent; having a love for and a care over the children of men. The creed of theism declares that this God, has never made known his moral law; men are left to find it out for themselves as they find out the laws of nature and the laws of health. He has made no disclosure of himself; his children are orphaned children, who know him only as the great Artificer of the universe, a Master-workman, nothing more. He has made no revelation of the future; immortality is a hope, not an assurance. The world lies like a wreck on a lee shore, and when our loved ones are swept from us we know not whether they are buried beneath the waves, never to know resurrection, or are carried by unseen hands to an unseen shore. He has made no provision for curing the sins or alleviating the heartaches of humanity. Every man must bear his own burden, bravely if he can, abjectly if he must. This is the theology of theism. It is utterly opposed to educated human reason. It is utterly irrational to suppose that a Father would leave his loved children in such Egyptian darkness. It is utterly opposed to rational moral sense. A God who could thus hide himself from the quest of his children would be unworthy their reverence or their love.

Christian faith is all evolved out of the words, Our Father. This Father has not left his children ignorant of his will; he has explained it to them by the mouth of inspired interpreters. He has not hidden himself; he has come down to men's understandings and to the touch of their affections in the human life of the One in whom he tabernacled, God manifest in the flesh. He has not left the future an unknown land; fog-enveloped it is, but through the fog the shores can be seen, and from them messages have been brought to us revealing the glory of a continent where there is no night of mystery, and no sea to breed sorrow-storms. He offers himself as the Saviour and Helper of men, lifting off from all penitent souls the burden of remorse for the

past and giving them hope, and inspiration, and strength, and guidance for future living. This creed of Christianity accords with educated human reason. If there is a God, this is what reason might expect of him. It accords with rational moral sense. If he is worthy of his children's reverence and love, something of this helpful sympathy he would surely afford his children.

We reassert, then, that the authority of the Scriptures is an authority concurrent with that of the educated human reason and the rational moral sense. The Scriptures are to be believed because their teaching is accordant with human reason and moral sense. If they were not so accordant, they ought not to be believed. No external evidence would suffice to verify the authority of the ten commandments, if they required theft, murder, and adultery; that is, if they violated the moral sense. No external evidence would suffice to verify the divinity of Christ, if his teachings were immoral or his character ignoble; that is, if his divinity were not attested by the rational moral sense. Whoever concedes that Christianity is contrary either to reason or conscience gives Christianity up altogether. No system can be long maintained as true against the reason and the conscience of men. It is because Christianity finds in the human reason and the human conscience a perpetual witness to itself, that it grows stronger as the reason becomes better educated and the moral sense becomes more rational. Because infidelity dashes itself against educated human reason and the rational moral sense, it always dashes itself to pieces.

"GOD'S LIGHTS."

BY EMMA R. CRANDALL.

ONE December evening, a number of years ago, as we were leaving one of the large shoe factories in the quaint old town of Marblehead, Mass., we noticed just ahead of us on the sidewalk two children, a boy and a girl. They were chattering in childish glee over the near approach of Christmas and the nice times they expected to have, when suddenly the boy stopped, and looking up, exclaimed,

"O sister! just see the stars; aren't there lots of them?"

"Yes," she replied, "I guess they are God's lights, and he sets them out so it will not be too dark for folks to see their way home."

The evening was clear and frosty, and the stars shone with a sharp splendor in the deep blue of the sky, making a truly magnificent sight.

Our attention being thus called to the spangled heavens, we gazed upon them with admiration mingled with a feeling of thankfulness for the significant words of the child. Thoughts of the love and goodness of God, made manifest in all his works, filled our heart and dispelled doubts and questionings that had found a temporary place there.

All along the way God has placed lights to guide us through the darkness of this world home to the mansions of glory just beyond. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. The word of God is the great head-light from which his children should reflect the light to others, and thus be light-reflectors as well as light-bearers. But some of the reflectors are imperfect, and do not throw out the light as they should. Selfishness, love of the world, evil thoughts, wrong desires, are stains upon the Christian character which blacken and disfigure. We are commanded to let our light so shine that others may see our good works, and glorify our Father which is in Heaven. There are many ways in which to let our lights shine, but they are all comprehended in this, "Imitate the Saviour follow his example in all things." If we do this we shall not go wrong.

All along the way the lamp of Truth burns with a steady glow, growing brighter and brighter as we near the close of time. And when we shall have passed safely over the roughest

billows of life, and entered through the pearly gates into the golden city, think you we shall enjoy to its fullest extent the untold glory if we have not been the means of saving some soul?

"Then forget not to keep your light burning;
O Christian, be earnest and true;
A soul on life's ocean may perish,
May sink in the waves but for you."

FAITH ON THE EARTH.

BY MRS. VIOLA FISH.

"NEVERTHELESS when the Son of man cometh, shall he find faith on the earth?" Luke 18: 8.

When I think of God's great goodness to us, how he so loved the world that he gave his only begotten Son to die for us, and remember the terrible suffering the Son of God endured that we might be saved, I am filled with wonder and astonishment, that so few express any gratitude, or show by their lives or actions that they appreciate his great sacrifice and love for us who are so poor, and miserable, and blind, and naked. And the plan of salvation, while so deep, so grand, is yet so simple that even a child may comply with its requirements; it is thoroughly efficient in every way to save every man, woman, and child on the earth, if they would only accept of it; for we read that "whosoever will" may come. But they will not.

Oh! methinks our Saviour, as he looks down upon this earth, where he is soon to set up his kingdom, and sees it so defiled, with so few that are willing to walk in the light of his word, or make any sacrifice for his sake; sees men and women so filled with their own selfish cares and desires that they have no time to think of Him who died that they might live, no time nor inclination to think of anything beyond this life; sees the wretchedness and misery caused by sin and disobedience to the law of God,—methinks he weeps, as he did over Jerusalem, and says, How often would I have gathered you together as a hen gathers her chickens under her wing, and ye would not. Would not! Oh! the ungrateful, self-willed, independent spirit, that says, I will not have this man Jesus to rule over me.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Yes; there will be one hundred and forty-four thousand redeemed from the earth. And in their mouth shall be found no guile; "for they are without fault before the throne of God." Reader, you and I may be among that number. Christ will do his part; we must do ours. Oh! let us strive to make our calling and election sure. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22: 17.

HOW IT IS DONE.

It is said that an old professor of religion, who was noted for giving to the cause of God many words, but no dollars, once delivered himself in the following manner to his son:—

"My son, be sure to favor every enterprise that is proposed. By this means you will gain the support of its friends. But mark me, my son! Be sure, in every case, to oppose the plans for carrying out the proposed enterprise. In this way you can gain the support of its enemies. Moreover, it will be for the comfort of your conscience that you favor all good enterprises; and it will be to the credit of your judgment that you object to all unwise plans. And mark this, my son, that nothing is easier than to find some objectionable point in any plan or method

ever proposed by human beings. It is a fortunate thing, my son, that we can thus always keep ourselves in the right, while at the same time we can keep free from complications, and legitimately excuse ourselves from all troublesome tasks, and also keep our pockets from leaking."

The Family Circle.

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

"AS WE FORGIVE OUR DEBTORS."

WHEN a mere lad I was struck with the remark of an eminent physician, and have thought of it hundreds of times since. His collector, in making returns, reported as valueless an account against a gentleman who had recently failed in business.

"This bill is good for nothing," said the collector. "M—— has sunk everything, and is now with his family on the world penniless."

The physician took the bill, quietly tore it into pieces, and then, turning to the unfortunate debtor's account, wrote across it "Settled."

"Rather a losing business that," remarked the collector.

"I hope to be able to say the Lord's prayer as long as I live," was the physician's calm reply. "Forgive us our debts as we forgive our debtors." When we say that prayer, my friend, it behooves us to look into our hearts, and ask ourselves how we forgive our debtors. "With what measure ye mete, it shall be measured to you again."

Hundreds of times since then, in my world-experience and contact with men, have I thought of that physician's remark. But very few have I met, who, like him, could say the Lord's prayer without asking for a curse instead of a blessing; for if the Lord forgave their debts as they forgive their debtors, their chances for eternal salvation would not be worth a fraction of a mite.

This defect of forgiveness is not confined to the non-professor,—to him whose lips repeat not daily the holy words of that holy petition. So far as my experience and observation go, they who profess to have "had much forgiven, because they had sinned much," are as rigid in their exaction of the uttermost farthing, as the men who assume no sanctity of life or conversation. Self-love and self-interest blind us all. They blinded Mr. Harvey Green, notwithstanding he had passed from "death unto life," and had the evidence of the change in the fact that he "loved the brethren."

Harvey Green was a shrewd man of business—honest in all his dealings, yet ever exacting his own. He took no advantage of others, and was very careful not to let others take advantage of him. While acting on the precept, "Owe no man anything," he never lost sight of a debtor, nor rested while the obligation remained in force. A very natural result was that Harvey Green prospered in the things of this world—not that he became very rich, but so well off as to leave no reasonable want unsupplied.

It so happened, a few years ago, that a man named Wilkins, after an unsuccessful struggle with fortune, continued through six or seven years, failed in business. Few men had toiled harder or suffered more; and when at last he yielded to the pressure of iron circumstances, he sank down for a season, prostrate in mind and body. Everything that he had was given to the creditors,—the property paid but a small percentage on their claims,—and then he went forth into the world, all his business relations broken up, and, under the heavy disadvantage of his situation, bravely sought to gain for his large, dependent family things needful to their sustenance and growth in mind and body.

Among his creditors was Harvey Green. Now Mr. Wilkins belonged to the same church that

numbered Mr. Green among its members. When the latter heard of the failure, he was a great deal disturbed, although the sum owed to him was not over three or four hundred dollars. On reflection he grew more composed.

"Mr. Wilkins is an honest man," said he to himself. "He'll pay me sooner or later."

It did not take long to sell off at a sad sacrifice the stock of goods remaining in the hands of the debtor; for he threw no impediment in the way of those who sought to obtain their due.

"Ah, my friend," said the latter, on meeting with Mr. Green a few days after the closing up of his insolvent, "this is a sad business! But if God gives me strength, I will pay off every dollar of this debt before I die. An honest man can never sleep soundly while he owes his neighbor a farthing."

"The right spirit, Bro. Wilkins," answered Mr. Green; "the right spirit! Hold fast to that declaration, and all will come out straight in the end. Though I can't very well lie out of my money, yet I will wait patiently until you are able to pay me. I always said you were an honest man; and I am sure you will make good my words."

"God helping me, I will," said the debtor; his voice trembled, and his eyes grew moist. Oh, how dark the future looked! What a cloud was on his path! What a weight of grief, mortification, and despondency on his heart!

The two men parted, and each took his homeward way, the one with countenance erect, self-complacent feelings, and elastic step; the other, sad and depressed.

That night Mr. Green prayed, "Forgive us our debts as we forgive our debtors." Yet scarcely had the words died on his lips ere he was musing on the chances in favor of his ever receiving from the penniless Wilkins the few hundred dollars owed him by that unhappy individual. There was no sympathy for him in his heart, no thought of his terrible prostration of spirit, nothing of pity and forgiveness. A selfish regard for his own interest completely absorbed all human considerations.

Time passed on. Mr. Wilkins was no drone. An earnest, active man, he soon found employment—not very remunerative at first, but sufficiently so to enable him to secure many comforts for his family, and to provide for their education.

One, two, three years glided by. With the growth of his children his expenses increased, and kept so close a tread upon his income that he had not been able to pay off any of the old obligations; although he never lost sight of them, and never ceased to feel troubled on account of their existence.

"Oh, debt, debt, debt!" he would often sigh to himself. "What would I not give to be able to say, 'I owe no man anything.' But with my large family and limited income, what hope is there?"

This was his depressed state of mind one day when Mr. Green called in to see him. Many times before this the unhappy man had been reminded of the debt.

"How are you getting on?" inquired the creditor, fixing his eyes steadily upon poor Mr. Wilkins, who felt a sense of suffocation, and slightly quailed before his tyrant.

"I have much to be thankful for," meekly answered the debtor. "My health has been good, and I have had steady employment."

"You are living very comfortably."

"And we are grateful to a kind Providence for our blessings."

"Your salary is one thousand dollars."

"It is; and I have six children to support."

"You ought to save something. I've been easy on you a long time; it's three years now, and you haven't offered me one cent. If you'd paid me five or ten dollars at a time, the debt would have been lessened. I wish you would begin to make some arrangement. You ought to save at least two hundred dollars from your salary. I know plenty of men who get only eight hundred dollars a year, and have as large families as yours."

"I have always upheld you as an honest man," continued Mr. Green, in a tone of voice that implied an awakening doubt as to whether this view of the debtor's character was really correct.

"That is between God and my own conscience," said Mr. Wilkins, lifting his eyes from the floor and looking with some sternness into the face of his persecuting creditor.

"For your own sake, I trust you will keep a clear conscience," returned Mr. Green. "As for the present matter between us, all I wish to know is, whether you mean to pay my debt; and if so, when I may expect to receive something."

"How much is the debt?" asked Mr. Wilkins.

"It was three hundred and seventy dollars at the time of your failure. Interest added, it now amounts to four hundred and fifty," said Mr. Green.

"There were other debts besides yours."

"Of course there were; but I have nothing to do with them."

"The whole amount of my indebtedness was twenty thousand dollars. The yearly interest on this debt is more than my whole income. I cannot pay even the interest, much less the principal."

"But you can pay my small claim if you will; you could have paid it before this time if the disposition had existed. You talk of conscience, but I'm afraid, Bro. Wilkins, in your case there is a very narrow foundation of honesty for conscience to rest upon. I don't put much faith in the professions of men who live after the fashion you live, and yet refuse to pay their debts. I'm a plain-spoken individual, and you now have my mind freely."

The tone and manner of the creditor were harsh in the extreme.

"Perhaps," said Mr. Wilkins, with forced calmness, "there may be less of dishonesty in my withholding than in your demanding."

"Dishonesty! Do you dare!" The creditor's face flushed, and his lips quivered with indignation.

"There are ten creditors in all," said Mr. Wilkins, with regained composure. "Let me put to you a question. I owe John Martin six hundred dollars. Suppose I had six hundred dollars, and little prospect of ever getting any more, and were to pay the whole of it over to John Martin, instead of dividing it equally between you and all the creditors, would you deem that right on my part? Or would you think Martin really honest, if he were to crowd and chafe me until in very desperation, as it were, I gave him the whole of what mainly belonged to others? Would you not say that he had possessed himself of your property? I know you would. And let me say to you plainly, that I do not think your present effort to get me to pay off your claim entire, regardless of others equally as much entitled to be paid as yourself, at all indicative of unselfishness, or a spirit of genuine honesty. If I have any money to pay, it belongs equally to all my creditors—not to any one of them exclusively."

To be turned upon thus by a man who was in debt to him—to be charged with a dishonest spirit by the poor creature whose relation to society he regarded as essentially dishonest—this was too much for the self-complacency of Mr. Green. He rose up quickly, saying, in a threatening tone,

"You will repent this insult, sir! I have borne for years, believing that you were really honest; but for this forbearance I now meet with outrage. I shall forbear no longer. You are able enough to pay me, and I will find a way to compel you to do so."

Left alone with his troubled thoughts, poor Mr. Wilkins felt not only humiliated and wretched, but alarmed. There was no way in which his creditor could extort the sum due him, except by seizing upon his household furniture. His fears proved not altogether groundless. On the very next day, a sheriff's writ was served on him at the suit of Harvey Green.

"What do you purpose doing?" asked Mr.

Wilkins, on meeting with his creditor a few days afterward.

"Get my money," was answered, sternly.

"But I have nothing."

"We will soon see about that! Good morning."

Mr. Green imagined that the indignation felt toward Mr. Wilkins was directed against his dishonest spirit,—was, in fact, a righteous indignation, when its spring was in cupidity and wounded pride.

It was the day before the trial of his cause against Mr. Wilkins, when he expected to get judgment by default, as no answer had been made by the defendant in the case. And it was his purpose, as it had been from the beginning, to order an execution as soon as the matter was through the court, and seize upon any property that could be found.

Evening came, and Mr. Green sat, with his children around him, in his pleasant home. A sweet little boy knelt before him, his pure hands clasped in prayer, while from his lips came, musically, the words taught by the Lord to his disciples, "Forgive us our debts, as we forgive our debtors." There seemed to be a deeper meaning in the words, murmured by innocent childhood, than had ever before reached his perceptions. His thoughts were stirred; new emotions awakened. The prayer was said, and the little one arose and lifted his rosy lips for the good night kiss.

"Father," said he, turning back after going across the room, "I'm not going to let Harry Williams pay me for that sled. It was broken to pieces the next day after I let him have it."

"He bought it from you," said Mr. Green.

"I know he did; but Harry's mother is poor, and he only gets a penny now and then. It will take him a long, long time to save a dollar; and then the sled is broken, and no good to him. I have a great many more nice things than he has, and why should I want his pennies when he gets so few?"

"What made you think of this?" asked the father, who was touched by the words of his child.

"It came to my mind just now when I was saying my prayer. I prayed, 'Forgive us our debts, as we forgive our debtors.' Now, Harry Williams is my debtor, is he not?"

"Yes, my son."

"Well, if I do not forgive him his debt, how can I expect God to forgive me my debt? If I pray to him to forgive me as I forgive Harry, and I do not forgive Harry at all, don't I ask God not to forgive me, father?"

The child spoke earnestly, and stood with his large, deep, calm eyes fixed intently upon his father's face. Almost involuntarily Mr. Green repeated the words,

"If ye forgive not men their trespasses, said our Saviour, 'neither will your Father forgive your trespasses.'"

"I'll forgive Harry the debt, father. I'm sure he is not able to pay for the sled; and I have a great many more nice things than he has. If I do not do it, how can I ever pray that prayer again?"

"Oh, yes, yes; forgive him the debt, by all means!" replied the father, kissing his boy.

That evening was spent by Mr. Green in closer self-communion than he had known for many years. The words of his child had come to him like rebuking precepts from Heaven, and he bowed his head, humiliated and repentant, resolving to forgive, in the future, as he would be forgiven.

On the morning that followed, as Mr. Wilkins, from whose mind the cloud had not lifted, who was yet trembling for the home of his children, was passing from his door, a lad placed a letter in his hand. He knew the face of the boy from its likeness to that of Mr. Green.

"More trouble," he sighed to himself, as he thrust the note into his pocket. An hour afterward he opened it, and, to his bewilderment and surprise, found within his account fully drawn out, and receipted with the signature of Harvey Green. Below the receipt was written, "I stand

rebuked. I must forgive, if I hope to be forgiven."

It was with difficulty that Mr. Wilkins could restrain a gush of tears, so great was his instant revulsion of feeling. Ah, if Harvey Green could have seen his heart at that moment, his debt would have been paid fourfold. No amount of money poured into his coffers could have produced such a feeling of heavenly delight.

"PAIN IS ALSO GOD'S GOOD ANGEL."

[From the German of Geibel.]

PAIN is also God's good angel, holy words of warning bringing,
And before us gates of wisdom all undreamed of open flinging;
But our erring vision, by the dust of our own sinning clouded,
Recognizes not the angel in his mourning garments shrouded,
That the bitter cup may cure us—ah! an idle dream we think it,
And, the healing draught mistrusting, with hot tears we take
and drink it.

Only when the friend disguised, at the last away is turning,
Do we see about his head a sudden blinding glory burning;
Forth break wings of shining silver, wide the somber robes dividing,
And the soul with trembling knows what guest with it has been
abiding.

—R. H. Stearns, in N. Y. Observer.

Special Mention.

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

THE LAND QUESTION.

ONE of the exciting questions in England is that of land tenure. It is really at the bottom of the Irish trouble. Most of the land of Ireland is owned by a comparatively small number of families, who are not Irish, and have no real interests in Ireland apart from their estates; and the majority of these landed proprietors, who derived their estates from conquest, live out of Ireland, leaving their agents to collect rents, which the new English land courts find exorbitant. Her landless people are in actual rebellion against the landlords. And landless people are never contented, nor a desirable population. The difference between France and Ireland is that in the former the peasants own their land, though in some cases it is only a small garden; while in Ireland the peasants own nothing but leases and grievances. France is rich in its peasant population, while more than half of the Irish peasants are only one remove from pauperism. The failure of a single crop results in the starvation of thousands.

One ground of opposition to any material change in the Irish land laws by the English Parliament is the fact that England is in nearly the same predicament as Ireland, and the agitation of the Irish land question must inevitably lead to a discussion of the ownership of the soil of England. For twenty-eight dukes possess 158 separate estates in the United Kingdom, comprising nearly 4,000,000 acres. The other members of the peerage, 497 in number, hold 1,435 separate estates, comprehending about 10,000,000 acres. Of 33,000,000 acres in England and Wales, more than 17,000,000 are owned by a body of men which probably does not exceed 4,500. According to the Hon. George Brodrick, warden of Merton College, Oxford, nearly half the inclosed land in England and Wales is owned by about 2,250 persons. This condition of things belongs to feudal times rather than our own, and constitutes an actual damage to English prosperity. But the land question is by no means confined to Great Britain. Within a comparatively few years the growth of great estates in this country has been almost phenomenal. The land has been obtained in various ways in the West at a trifling cost, and is held against the future. A few weeks ago there died at San Jose, California, a man named Daniel Murphey, who owned thirteen million acres of land in this country and Mexico, and was the largest landholder in the world. He spent the greater portion of his time in Nevada, Arizona, and Mexico for several years, giving personal attention to his large stock interests in the valleys and ranges of those places. His business in California was

stock-raising. He first had large tracts in San Jose county, and as his herds grew he went into the San Joaquin Valley. The "no fence" law forced him to take his cattle to Nevada. He owned also about 200,000 acres of land in the State when he died, and 6,000,000 in the State of Durango, Mexico, besides large tracts in Arizona. The main railroad running through Mexico will go through his land. He leaves a son twenty-two years old to continue the inheritance. These facts show the ease with which immense estates can be acquired in the West. But it also raises questions of vast interest to political economists and to the future of this country. The great want of our people everywhere is homes of their own. A homeless people may not be a hopeless one; but all experience shows that a people rooted in the soil thrives best, is most virtuous and prosperous. How to get our poor people settled on land of their own is the problem whose solution would do more than almost anything else to destroy pauperism and crime. In fact, therefore, the land question concerns us as well as England, and whoever will suggest a way by which our homeless people can acquire homesteads, so that each family can have vines and fruit trees of its own, will contribute incalculably to human welfare.—*Christian at Work.*

ENORMOUS WEALTH.

TWENTY or thirty years ago—say thirty—the richest man in the United States was not worth more than Marcus Crassus, the richest man in Rome in the age of Pompey and Julius Cæsar,—\$10,000,000 to \$15,000,000. When Stephen Girard of Philadelphia died, it was said he was worth \$15,000,000, but in fact he was not worth \$10,000,000. He was then the wealthiest man in the country. When Cornelius Vanderbilt died, his estate was estimated at \$40,000,000; a few years thereafter, the Stewart estate was estimated at \$30,000,000. These were the richest men in the country ten or a dozen years ago, and there were hardly a score of others worth as much as \$10,000,000 each. What a change has taken place since the death of Vanderbilt! The wealth of his son William H. is now reckoned above \$100,000,000. Jay Gould, a bankrupt ten years back, is supposed to be worth \$58,000,000; Sanford Crocker and the heirs of the estate of Mark Hopkins range from \$60,000,000 to \$25,000,000 each. There died a man in New York the other day—Moses Taylor—whose property is variously stated at \$30,000,000 to \$50,000,000, and in his life he hardly attracted any attention as a man of wealth, so numerous have become those of equal rank in fortune.

Twelve years ago the richest man in San Francisco was thought to be Wm. C. Ralston, and his possessions did not aggregate over \$6,000,000. At that time two men kept a humble saloon on Washington street, between Montgomery and Sansome, whose whole possessions could have been cashed for \$25,000. They became partners of two other men in mines on the Comstock lode. Neither of the last two partners was rich; the aggregate wealth of the four did not reach \$50,000. Now, one of the first two is worth \$30,000,000 and one of the last two is supposed to be worth \$60,000,000. A third is the richest man in the United States Senate, and the fourth died leaving an estate of \$9,000,000 or more. It is stated on good authority that two brothers named Armour made \$8,000,000 in one year in a corner in pork. James R. Keene in 1872 was a poor man in San Francisco,—so poor that at times a \$20 piece looked as big to him as a full moon. He is now rated a \$15,000,000 nabob in New York—all the result of eight or nine years' successful speculation.

It took Stephen Girard a lifetime to make half as much, and yet he was accounted the sharpest and most fortunate merchant of his time. About the year 1869 there went to California by way of the Central and Union Pacific railways a party of visitors from Chicago. Among them was George Pullman, the inventor of the Pullman sleeping car. He was then an

experimenter, an adventurer on the wave of fortune. He was understood to be worth a good deal less than nothing. His wealth is now estimated at from \$15,000,000 to \$20,000,000 and is increasing at a rate that will make \$50,000,000 if he lives ten years longer.

A GALLANT DEED.

SOME weeks ago, we noted in our news column the heroic action of Engineer Steele, Seeds, or Sieg, as his name has been given in different newspapers, who saved the lives of six hundred passengers at the cost to himself of a terrible death. The following fuller account of the affair is from the *Railroader*, published at Toledo, Ohio:—

Recently on the Pennsylvania Railroad near Bergen Cut the cab attached to an engine in charge of Engineer Sieg, caught fire. A tongue of flame reached through the front door of the smoking car, and the next instant two men threw themselves into the car. One of these was Sieg, the engineer, and the other was the fireman. Through the blinding smoke that poured directly over the iron tender, the passengers could see that the cab of the engine was in flames. The smoking-car passengers were filled with consternation. An excited crowd issued from the front door of the second car, the passengers of which had by this time become alarmed by the commotion and the illumination from the blazing cab. The other passengers raised windows and looked out, only to see that the train was dashing along at a great speed, and that it would be fatal to jump. The engine was now without control, and Engineer Sieg, looking back at his engine, at once realized that upon him depended the lives of six hundred passengers. An effort was made to stop the train by the cord connecting the air-brake. This could not be done. The engineer then turned his face to the engine, and, setting his teeth together, sprang through the door and climbed upon the tender. Then he disappeared in the flames beyond. Some of the passengers began to think of dropping out of the car-window into the Hackensack River when the train should reach the bridge. Suddenly, however, it came to a halt. The passengers nearest the engine now saw the head and shoulders of a man appearing above the water-tank on the tender. Several men sprang on the tender and drew him out. It was Engineer Sieg. He was weak and half unconscious. The clothes were completely burned from him, his face was disfigured, and his hands were shockingly burned. His body was blistered so badly that some of the flesh was stripped off in moving him.

—Clericalism has suffered a new defeat abroad; this time in the land where it first took root—Italy. An architect, having a quarrel with the major-domo of the pope, sued him in one of the lower courts and won his case. The major-domo protested that the State court had no jurisdiction of a matter arising within the Vatican. The court rejected this plea to the jurisdiction, and the higher court, while awarding the case to the major-domo on its merits, affirmed the principle asserted by the lower court, that the jurisdiction of the civil courts does extend into the Vatican. If it extends over the officials of the pope, the conclusion can hardly be avoided that it extends over the pope himself. In so far as this decision turned upon the legal construction of the Papal guarantees, given by the Italian Government at the time Rome was occupied by Victor Emmanuel, it is not one of more than local importance. But in our age courts reflect public sentiment, though only such sentiment as is fixed beyond all probable immediate changes. Such a decision as this, emanating as it does from the highest tribunal of the State, means that the people of Italy are determined to follow the example of all other free countries, and hold the clergy, from the highest to the lowest, amenable in all civil matters, as all other citizens are, to the laws

of the land and their judicial tribunals. And as this determination exists equally among the people of every other European State, except Russia and perhaps Spain, the prospect that the "prisoner of the Vatican" can, by either remonstrances or martyr-like submission, change this decree, is very small. He may not reconcile himself to the spirit of the nineteenth century, but the nineteenth century will go on just the same, whether he does or not.—*The Christian Union.*

TOO TRUE.

IN the *Christian Advocate* of Nov. 23, we find the following:—

Timely information conveyed to the foreman of the International Distillery at Des Moines, Iowa, a few days ago, that there were fifty pounds of dynamite in the masher, saved the building from destruction, and probably saved many human lives at the same time; but the contents of the building are still of a dynamitish character, and are spreading disaster through many communities. More lives are destroyed by them than would have been lost in an explosion that should have laid the distillery in ruins. Had the wicked design of the personal enemies of the proprietors succeeded, all would have stood aghast. Yet the distillery may continue to send out its streams of death, and hasten thousands into eternity, leaving widows to mourn and orphans in destitute condition, and there is no punishment visited upon the perpetrators of the crime. But the people of Iowa have resolved to put an end to this death-dealing business, and it will be done.

—The Edmunds bill has thus far done nothing but afford a new demonstration of the principle, so vigorously announced in these columns by the late Dr. Leonard Bacon in his posthumous paper on Mormonism, that the only political right of the community is the right to be governed justly and wisely. A government cannot be maintained in Utah by disfranchising the polygamists and intrusting to a Gentile minority the control of the Territory. At the late election, the Gentile vote was 5,000 against 20,000 Mormons; and so little effect has the political disfranchisement of the polygamists had in discouraging polygamy, that at a late meeting of the priesthood President Taylor instructed the priests that the presidents and bishops and their counsellors were not entitled to hold positions unless they qualify by becoming polygamists, and one has since resigned rather than take another wife. One new-made apostle, a mere boy, has, it is understood, complied with the new condition of holding his office. Compulsory polygamy is a new and somewhat curious phase of this extraordinary hierarchy.—*The Christian Union.*

—Governor St. John, the temperance champion of Kansas, was defeated in the late election, probably on account of the efforts of the whisky ring, which sent \$100,000 into the State for that purpose. But the Governor is made of the right kind of metal, and will yet give the rumsellers trouble, if we may judge from the following item: "He is not disheartened, however, as to the final success of prohibition, but declares his purpose 'to camp on the skirmish line and keep up the fight until we give the whisky ring its Appomattox.' That sounds about right, and we have all confidence in the purpose and the ability of the people of Kansas to keep their State in the front line of the prohibition army,—an army which is destined to increase, even if some other organizations are obliged to decrease in order to afford it its opportunity."

—So long as man sustains the relation he now does to his Creator, so long will the commandments of the first table, which teach man's duty to his Creator, be enjoined. And so long as men sustain the relation they now do to one another, will they be under obligation to obey the commandments of the second table.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 5, 1882.

URIAH SMITH, - - - Editor.
J. N. ANDREWS, J. H. WAGGONER,
CORRESPONDING EDITORS.

AGAIN AT HOME.

AFTER an absence of fifteen weeks, we reached home in safety, Tuesday, Nov. 28. We look back on our visit to California, and other places at which we have more briefly tarried, with no small degree of pleasure. Many old acquaintances were pleasantly revived, and many new ones agreeably formed.

The issuing of the Special Edition of the *Signs* during the recent political campaign in California we are fully persuaded was a wise improvement of a good opportunity. Many by this means received their first knowledge of S. D. Adventists and their work. And it will not soon be forgotten, nor will the influence cease now that the campaign is over. Many have learned what can be sustained by the Scriptures in reference to Sunday, and what cannot be sustained. They have learned, also, what can be sustained in reference to the Bible Sabbath, the seventh day; and this can but bear its fruit in coming days.

The California Conference dealt with us very kindly and generously. We have already spoken of the meetings at Los Angeles, Cal., and Boulder, Col., held on the homeward journey. We reached Knoxville, Iowa, Nov. 24, where meetings were held the 25th and 26th. A number of brethren and sisters were in from other places, making a good congregation of our own people; while the attendance from without was quite encouraging. Judging from the good attention given, the preaching of the word was well appreciated. We spoke four times. Thus in the space of sixteen days we had traveled twenty-seven hundred and fifty-nine miles, been up six entire nights on the cars, and spoken twelve times. Under this somewhat taxing experience, we feel measurably worn, but otherwise in excellent health.

We find that a good work has been wrought among the young here in Battle Creek during our absence, sixteen having been baptized. Further than this we forbear to speak of the situation here, it is so different in some respects from what it might have been had better counsels prevailed. But we believe the cause has in it the elements of stability, unconquerable principles of vitality and success; and that it will emerge from any clouds under which it may be temporarily passing. The workmen may fail, and be set aside; but the work, in the hands of Him in whose galaxy of attributes omnipotence appears, will go forward all the same.

THE IMPORTANCE OF SYSTEM IN OUR WORK.

As a people, we have great reason to be thankful for the system of organization which has been established among us by our pioneer laborers. It has saved us from many difficulties which we should surely have fallen into but for this system. There are certain general principles relating to business matters which are safe to follow, and are applicable to all business enterprises, whether of a secular or a religious nature. They have been found out by experience and observation, by meeting difficulties when neglecting them, and success when following them. It is found by sad experience that we cannot safely trust every one in this world. If we do, we shall suffer great losses, and worthy enterprises will be in danger of ruin. In the commercial world a system has been de-

vised by which the credit of almost every business man can be ascertained in any part of the United States. If a man in Iowa wants credit of another in New York, it can be told by this system whether it is safe to trust him or not. It can be seen at a glance how valuable this system is to those doing business. It saves immense losses.

It is said in the Scriptures that "the children of this world are wiser in their generation than the children of light." That is, worldly men manage their business enterprises with better judgment than the children of God do the work pertaining to his cause. If so, would it not be well to study their methods of doing business, and follow them when they are more efficient than those we have practiced? In this cause we shall have to deal with all classes of men, in all parts of the world. We have Conferences and tract societies organized, with officers elected and branches established in places far distant from one another.

Persons will make application for favors and for money, and we cannot tell what may be their character. It is no certain evidence that they are worthy because they write good letters and talk very nicely, any more than it would be that a man is worthy of credit because he tells a good story. We have already suffered losses in several directions by a failure to work in harmony with our system.

In Sweden considerable sums of money have been sent to persons who are now doing their worst to injure the cause, because they wrote urgent letters telling of their needy condition, and pleading for money. They excited the sympathy of our brethren by their fair speeches, and the impression was received in this country that they had been neglected by those in authority. Every dollar of the means expended on them was worse than thrown away. It was an injury to them, and was lost to the cause. This very means has been used to build up an opposition party in Sweden. Some who have been laboring with all their might to tear down the cause in this country, till they have disgusted fair-minded people by their bitterness and unchristian course, and lost their influence here, have gone over to Sweden, and united with those very ones who have been pleading for money, and receiving it from our brethren, and are forming an opposition party to tear down the work built up by the God-fearing, faithful men who have been preaching the truth there. And some who call themselves Seventh-day Adventists have been furnishing money to these parties, supposing them to be friends of the cause. Thus, money is taken from the cause with which to tear it down. This is not a pleasant picture.

This would have been wholly obviated had those who sent their means taken the approved course. We have a missionary sent to the Scandinavian countries,—a man whose labors have been approved of God, who has brought many souls into the truth. He was sent there by the General Conference of our people. Before money was sent there to unknown parties, he should have been consulted by those in this country. He was in constant communication with worthy laborers there, and could tell who was worthy of help. If our brethren cannot trust men like Eld. Matteson, whom we have sent there to oversee the work, they must be getting very suspicious. Since last spring a Swedish Conference has been organized, and men are appointed by the brethren there to take charge of the work. All means sent to Sweden for the support of the cause in Sweden should be sent to the officers of that Conference, unless sent to Eld. Matteson. It is a strange notion that our people should send their money to unknown persons, rather than to those chosen by our people to fill official positions.

In missionary operations in foreign countries, the same principle is applicable. We are glad our

missionary workers are sending our periodicals to all parts of the world, to find interested readers. It is right to send every such one reading matter on every point of our faith, if a desire to receive it is expressed; and to do all we can to bring them to a knowledge of the truth, though they are total strangers to us. But when strangers propose to become missionary workers for us, and call for money, and large quantities of our reading matter, common sense requires that we know something about them before we trust them to any great extent.

Eld. Haskell relates an instance of a person who had proposed to do missionary work for us in Europe, and had been trusted with quite a quantity of *Signs*, etc. When he called on this man, he found he was using these papers to put under his carpet, and had a great pile of them stowed away doing nobody any good. He had circulated very few of them. It is not reasonable to suppose that those who do not keep the Sabbath, but are in the employ of the popular, Sunday-keeping churches, would be much interested in circulating literature enforcing the duty of observing as a Sabbath a day that they are not keeping, and teaching doctrines they do not believe. There may be such cases; but we certainly ought to have evidence of it which would carry great weight before believing it, or risking much in money or reading matter for them to use. Economy and common sense are as necessary in our missionary work as in anything in the world. We should not rashly risk means while we have agencies within our reach which will enable us to take a safe course. Nothing will discourage those who give freely of their means in the missionary cause so much as to find that their money has been wasted or carelessly used. We want evidence in such cases, that is more conclusive than a few nice-sounding letters.

The obvious remedy for all these dangers is to use the system of organization furnished us by those whom God has raised up in this cause. If men appeal to us for money and large quantities of reading matter, ascertain from our accredited missionaries, if in foreign lands, who they are, and what is their character. If they live in this country, our brethren who have traveled much, like Eld. Haskell or others, or those living near the locality where such persons reside, or officers in the tract society or church in that vicinity, should be written to, and the real facts ascertained. There is danger lest we have a zeal not according to knowledge, which will do harm instead of good. We need wisdom and sound judgment in all we do.

When the body of our people assemble together, carefully deliberate and form organizations, and appoint officers to superintend different branches of the work, their action should be respected, and we should work by that system till something better is devised. To strike out in some other direction, and ignore these plans, shows positive disrespect to the principle laid down in the Scriptures: "Let all things be done decently, and in order." God is a God of order. The most thorough system characterizes all his work. Let us counsel together, form plans carefully, and then work to carry them out with energy and system.

GEO. I. BUTLER.

"I CHANGE NOT."

THE words of my heading are the words of God. He is ever the same; he does not change. God is love; but there are some things which he hates, among which are the deeds of the Nicolaitanes, Rev. 2:6. He hated such deeds eighteen hundred years ago, when his servant John was upon the Isle of Patmos; he hates them now, as is evident from Testimony for the Church, No. 31, Art. "Agents of Satan." God ever loves righteousness and hates every kind of iniquity. "Say ye to the

righteous that it shall be well with him ; for they shall eat the fruit of their doings. Woe unto the wicked ! it shall be ill with him ; for the reward of his hands shall be given him." All revelation from Heaven is in harmony with this.

Hence the strongest and best evidence that the Testimonies referred to are from Heaven, and not of men, is the high and holy standard of morality, holiness, and purity which they invariably inculcate. Invariably, I say, for false prophets may say many things that are good and true, but the evil is sure to crop out somewhere. It is not in fallen, lying humanity, though aided by the great deceiver, to speak the truth every time, and condemn evil of every sort. Some favorite evil will be screened. But the word of God speaks the truth at all times, and condemns evil of every sort. It is always in harmony with itself. God's testimony, in Old Testament or New, throughout all revelation, is ever the same.

R. F. COTTELL.

A MIXED MULTITUDE.

"AND the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them." Ex. 12 : 37, 38. This scripture reveals the interesting fact that the descendants of Abraham were not the only ones who left Egypt for the promised land, but a large number of others also went with them. Doubtless, when the Lord manifested his signs and mighty wonders in Egypt, these people became convinced that Israel worshiped the true God. They desired a part in their lot. They joined themselves to the favored people, who were worshipers of the true God ; they desired a share in their reward. The fact that they were a "mixed multitude" doubtless implies that various nationalities were represented, and that some of them were good and some were not ; but all were attracted toward those upon whom the favor of God rested.

In Num. 11 : 4-6, 10 there is another reference to this company : "And the mixed multitude that were among them fell a lusting ; and the children of Israel also wept again, and said, Who shall give us flesh to eat ? We remember the fish, which we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlick ; but now our soul is dried away ; there is nothing at all, beside this manna, before our eyes." "Then Moses heard the people weep throughout their families, every man in the door of his tent ; and the anger of the Lord was kindled greatly."

From this scripture we learn of the murmurings of the people against the providence of God. They received evidences of his mercies in every trial they had to pass through. It seems evident that those included in this "mixed multitude" were the ones first affected with the murmuring spirit. "They fell a lusting." Their course led others into sin, till the whole camp was affected. The minds of the people were influenced by them. Evil example is very contagious. "Evil communications corrupt good manners."

Why did these evils commence with the mixed multitude ? Because it is probable they were never so fully imbued with the spirit of religion as the people of God, with whom they connected themselves. They had not had the benefit of the same training in early life ; they had been more directly under worldly influences, and were contaminated by the prevailing wickedness. They had become somewhat acquainted with the truth of God, because of his manifestations of divine power ; but were not assimilated to his likeness. They wished to obtain the reward of the people of God, and started with them for the promised

land ; but because of their deficiencies, they were not prepared to endure the trials by the way, and the self-denial necessary in the process of overcoming the appetite ; hence, when brought under temptation, they were the first to fall "a lusting." They were really a source of weakness to Israel. This mixed company was a "multitude," and might have seemed to add greatly to the strength of God's people, but instead of this they permitted themselves to be used by Satan as an entering wedge, a channel through which to tempt the true people of God, and many thousands were lost because of their presence and their readiness to fall into temptation.

Is not this case an illustration of our spiritual condition to-day ? Is there not a large class among us who might justly be called a "mixed multitude" ? They are among us, but not really of us. Their names are upon the church books ; they mix with us in our public gatherings, calling themselves the people of God ; yet they are not such as are described as "true Israelites." They have some love of the truth ; they are anxious enough for a home in the kingdom to start with God's people for that blessed abode ; they claim to be keeping the commandments ; they pray and speak in meeting, more or less ; but like the large company connected with ancient Israel, they many times fall "a lusting" for the "flesh pots of Egypt." They hanker after worldly pleasure, they long for worldly honor, they love dearly to have the world speak well of them, and to have its applause. They always linger on the border-land of worldly pleasures, ready to be tempted of Satan and by the spirit of the world. They are very fearful lest some worldly pleasure which they esteem innocent, may escape them ; their longing for these things very often brings their footsteps upon forbidden ground, where Satan sorely wounds them. They constantly serve as a channel of temptation for Satan to make inroads upon the people of God, by tempting the weak who would do the will of God if right examples were before them.

Such a class is a source of weakness to us. We would gladly see them saved in the kingdom of God ; but that ancient company of whom we have been speaking probably fell in the wilderness. The record nowhere tells us of their arrival in the promised land ; no division of that blessed country seems to have been allotted to them. We fear it will be so now ; this mixed multitude must be converted to God, or they are lost ; their hearts must be so changed that their main thought will not be of worldly pleasure, worldly honor, or worldly riches, with a vain hope of securing eternal joy.

One of the greatest dangers we have to confront at the present time is that we have among us a large number who add nothing to the real spiritual strength of our people. If the presence of one Achan in the camp of Israel shut out the blessing of God, so that prosperity could not attend his people, will not the presence among us of large numbers who are not consecrated to God hinder our receiving the Lord's blessing, and thus interfere with the prosperity of the work ? Coveting the golden wedge and the Babylonish garment, and disobeying the command of God, brought the frown of God upon that people. Are there not also sinners among us, living in our community, who hinder the blessing of God from resting upon us ?

Gideon, when he went out to war against the Midianites, the oppressors of his people, started with thirty and two thousand men. The Lord said there were too many. Twenty-two thousand returned. Those who remained were required to meet another test. Over seven thousand more were sent back, and only three hundred were left. By these a great deliverance was wrought.

What reason can be assigned for this singular proceeding ? Evidently the Lord could not bless this great multitude as he did the three hundred. Those who were left must have been men of faith and courage, upon whom the Lord could consistently pour out his Spirit. The Lord's salvation does not depend upon few or many ; but he cannot work with a people who practice iniquity.

These, and many other illustrations which may be shown from Holy Writ, should teach us an important lesson. Genuine piety is more important than numbers. Faith and devotion to God will bring his blessing more surely than will the favor of men, the praise of the world, riches, fine houses, elegant churches, or any outward display. We can do nothing without the blessing of God upon us in our work. He will not bestow this upon a mixed multitude, many of whom love the world and its pleasures, as he would upon a smaller company wholly devoted to God. We are fully convinced that our dangers lie more in the direction of laxity and toleration of sins among us than in any other. May God help us to be a pure and holy people.

GEO. I. BUTLER.

THE WITCH SCENE.

UNDER the above caption the *Christian at Work* answers a correspondent, who asks "very earnestly" for an explanation of 1 Sam. 28 : 7-20, where the witch of Endor holds a *seance* with Saul, and gives him a communication purporting to come from the prophet Samuel. Its repudiation of the mediumistic view, that the spirit of Samuel actually appeared, is so pronounced, and so far confirmatory of the position held by Seventh-day Adventists, that we cannot forbear quoting it :—

"The modern spiritualist claims it as affording Scriptural proof of a genuine *seance*. The witch was a first-class medium ; the spirit of Samuel actually and truly appeared, revealing himself clothed in his former earthly form and mantle, and foretelling by supernatural voice the fate about to fall upon the unhappy king. The reality of Samuel's appearance is also held by Vilmer, by Erdmann, and many English expositors. This view we utterly reject. It is anti-scriptural. God, by the mouth of Job, expressly assures us : 'He that goeth down to the grave shall come up no more,' and accordingly David, upon the death of his child, cried out : 'I shall go to him, but he shall not return to me.' It is also against common sense. The idea that the pure and blessed spirit of Samuel in the other world should be obedient to the beck and call of a witch—an old hag—in this world, is simply preposterous. Besides, the whole transaction was one of sin and guilt, which could never have been countenanced by Samuel's sinless presence and participation. The witch was a sorceress, condemned as such by divine law ; Saul, acting under this law, had slain all such false prophets save this one, who had escaped his vigilance ; and now with glaring inconsistency and superstition, but driven by his crimes, he seeks in guilty disguise to consult the forbidden 'familiar spirit.' The real Samuel would never have come back to encourage such iniquity."

The editor also cites what he is pleased to call "the more common interpretation," viz., that Satan personified Samuel, giving in support of this view the testimony of Luther, Calvin, Grotius, and Henry, but objecting to it on the ground that the message was too truthful to come from Satan, containing, as it did, "a withering rebuke for his sin, and a prediction of disasters and woes about to fall as a punishment for his sin."

While it is true that this is not Satan's usual course in dealing with his subjects, is it not reasonable to believe that he would depart from his custom in this case, in order to make a complete personation ? Had it been possible for Samuel to appear, that was just the nature of the message he might have been expected to give ; and as Satan doubtless knew of the fate which awaited Saul, he risked nothing in predicting his downfall, although

he did make a mistake in the time of the event, as shown by the subsequent history.

If Satan succeeds in transforming himself into an angel of light, he must not only *look* like one but must *talk* like one as well; and if he would successfully personate Samuel, the resemblance must not only be in the fact of an old man with a mantle, but in the words he might be supposed to utter.

Satan's success in personating dead men was not confined to that case, but has been repeated again and again, until the monstrous delusion of modern spiritualism has fastened itself upon the minds of the people in every land, with a grasp like that of death itself, and which can be loosened only by the power of divine truth. w. c. g.

SODOM AND GOMORRAH.

THE following extract, from Porter's "Giant Cities of Bashan and Syria's Holy Places," pp. 114, 115, is instructive as well as interesting.

The Dead Sea is thus a physical wonder, and, strange to say, it is also an historical wonder. It would appear that in ancient times it was much smaller than it is at present, leaving room for a large and fertile plain on which the cities of Sodom, Gomorrah, Admah, and Zeboim once stood (compare Gen. 13:10-12). The cities were burned by fire from Heaven, and the whole plain, or, as it was called, "the vale of Siddim" (Gen. 14:8), was covered with water (verse 3).

Recent explorations of the sea and of the surrounding region tend, I believe, to throw some light on one of the most remarkable events of physical geography and of Biblical history. The northern section of the lake, from the mouth of the Jordan to the promontory of Lisân, is immensely deep, varying from forty to two hundred and eighteen fathoms. But the whole southern section is shallow,—only a few feet of water covering an extensive flat, in which bitumen pits and bituminous limestone abound. The latter appears to have been the plain of Sodom; for we learn from Gen. 19:27, 28 that the plain was visible from a hill-top near Hebron, which would not be true of any part of the Jordan valley north of En-gedi.

The Bible further informs us that "the vale of Siddim was full of slime pits;" that is, pits or wells of bitumen. Gen. 14:10. Now we know that bitumen burns like oil, and bituminous limestone is also inflammable. May not the houses of Sodom and the other cities have been built of the latter, and, like the tower of Babel, cemented with the former? And if so, when once ignited by fire from heaven, they would burn rapidly and fiercely—nay, the whole plain filled with its bitumen pits, and strewn with inflammable stones, would burn like a coal-field. How strikingly does this seem to illustrate the words of Scripture, "And Abraham gat up early in the morning [from his tent at Mamre] to the place where he stood before the Lord [compare Gen. 18:16, 22]; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo, the smoke of the country went up as the smoke of a furnace." Gen. 19:27, 28. M. B. MILLER.

"HIS DEADLY WOUND WAS HEALED."

THE leopard beast of Rev. 13, which all Protestant expositors agree in calling a symbol of the papacy, at one stage of its existence was to receive a "deadly wound." Verses 3 and 12. The period during which the beast was to have dominion over the saints, as indicated in the forty and two months of verse 5, the thousand two hundred and three-score days of verse 6 of the previous chapter, and the time, times and a half of verse 14 of the same chapter, and of Dan. 7:25, was 1260 years. This period commenced at the setting up of the papacy

in A. D. 538, and ended with its apparent overthrow in 1798, when Berthier dealt to the Romish church what seemed to be a "deadly wound." We say "apparent overthrow," as the result which appeared certain, viz., the extinction of the papal church, did not follow. Its temporal power was greatly restricted, but its wonderful vitality was manifested in the fact that although it was "as it were wounded to death," the "deadly wound was healed."

The effect of the healing of this wound is manifest in the marvelous growth of the Romish church since that time. In no part of the world has the progress of the papacy been more marked than in the United States. The following table, compiled and published by Father Hecker, exhibits the startling increase in the relative proportion of the Catholic population to the total population of the United States:—

Year.	Catholic Population.	Total Population.	Fractional part of whole population.
1776	25,000	3,000,000	$\frac{1}{120}$
1790	30,000	3,200,000	$\frac{1}{107}$
1800	100,000	5,300,000	$\frac{1}{53}$
1810	150,000	7,200,000	$\frac{1}{48}$
1820	300,000	9,600,000	$\frac{1}{32}$
1830	600,000	13,000,000	$\frac{1}{21}$
1840	1,500,000	17,000,000	$\frac{1}{11}$
1850	3,500,000	23,200,000	$\frac{1}{7}$
1860	4,500,000	31,500,000	$\frac{1}{7}$
1878	7,000,000	40,000,000	$\frac{1}{6}$

It will be seen that in the year 1800, the period nearest 1798, when the deadly wound was given, the proportion of Catholics to the total population was one in fifty-three. Had that blow been really a fatal one, the proportion would naturally have decreased; but instead, we have an astonishing increase, and in 1878, the relative number was *one in six*, or nearly nine times as great a proportion as in 1800. While the increase in the total population was less than *eight* fold, the Catholic population increased *seventy* fold. These figures are startling to contemplate, and are especially significant as giving force to the expression at the head of this article. w. c. g.

FIDELITY.

THE more we study the life of our perfect Pattern, the greater is the contrast that we see between his life and character and our own. We are too apt to think of him as the dignified Monarch, although unclad in royal robes, forgetting that every perplexity, burden, and care of our life is understood by One who has suffered in all points just as we have. He came in contact with the same diversity of human minds with which we meet, and no more unfavorable combination of circumstances can environ us than surrounded his pathway during the years of his earthly ministry. In every trial, and at every point of the dark road's crossing, we see in the choice made, that divine spirit of self-renunciation which should characterize the life of every one who claims to be a follower of the Master. We may thank God that this spirit in its entirety did not take leave of earth at the time of our Saviour's ascension. A long list of martyrs and reformers evidences an appreciation of the original principle, and a willingness to share in the toil, the crosses, the ignominy of the crucified One, as they hope to participate in the glory that is to follow.

Even the brute creation seem not wholly destitute of that which we are pleased to think the great Designer considered an essential attribute of the animal, as of the human family. How many childish eyes have been too full of tears to trace the story of the dog that guarded his

master's interests so faithfully, with his latest breath licking the hand that caused the fatal wound. Not less touchingly pathetic is an anecdote related by Dio Lewis, he being an eye-witness of the incident narrated, while visiting a sheep-ranch in the West. It is substantially as follows:—

The herder came in one night and inquired for the little dog whose business it was to look up stray sheep. Twenty sheep were missing. The assistant urged the necessities of the four little ones who had waited so long, that the mother had been hard at work all day, and that her foot was sore. The herder was inexorable, and called sharply to the poor little thing, who raised her head wearily to see what was wanted. The master pointed to the forest, and told her to "go find the lost sheep." All night long, while the mother's heart was crying for her babies, and the pain in the little sore foot increased as it came in contact with the stones and brambles of the canyon, the faithful creature threaded the dark forest, and when morning dawned came languidly down the declivity, bringing every one of the strays. She was too tired to reply, even by raising her head, to the words of approval which awaited her, but crept silently to the little nest of waiting babies, and fell asleep from exhaustion.

Such examples of fidelity can but remind us of the injunction of the wise man, who said, "Go to the ant," etc.; and can we not learn a valuable lesson from even the dogs, as well?

MARY MARTIN.

FINGER-MARKS.

A GENTLEMAN hired a mason to do some work for him, and among other things to "thin whiten" the walls of one of his rooms. This thin-whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his desk, standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on his pocket-book. An examination revealed the same marks on the contents of the bag. This proved clearly that the mason, with his wet hand, had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer, without once thinking that any one would ever know it. The thin-whitening which happened to be on his hands did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness. As the work was all done on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer. Beware of evil thoughts and deeds; they all leave their finger-marks, which will one day be revealed. Sin defiles the soul. It betrays those who engage in it by the marks it makes on them. These may be almost, if not quite, invisible at first.

—The *Independent* says that during the late political contest its mission was to preach "the duty of such a revival of pure religion as shall give us reputable politics and honest elections." But as the excitement attending these elections is now past, it turns its attention "to that deeper revival in the individual soul, which we need, and out of which all moral power in social or political life must come,—that which issues in the conversion of the soul to God." Such a revival is greatly needed in the church and the world, and Seventh-day Adventists need not feel that they do not need such an awakening. The beneficent influence of a revival that cleanses the heart, so that the streams issuing from it in the every-day life may be pure and sweet, is greatly needed among us.

GOOD CHEER.

Good cheer! good cheer! Whence, on so dark a day,
Whence comes that calm, assured, exultant voice
That maketh music on the shadowed way,
And to the heart of sorrow saith, "Rejoice!
Be of good cheer, for I have overcome"?

Not "thou hast"—for too well art thou aware
Of lapses and of loss upon the field.
No self-assurance thus could quell despair;
No self-achievement could such comfort yield,—
"Be of good cheer, for I have overcome."

Thou lov'st, thou knowest well the victor's name;
'Tis He who died, and yet forever lives.
Through grief and pain and loss, through flood and flame,
Arise, and take the victory he gives;
"Be of good cheer, for I have overcome."

—Emily S. Oakley.

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.

KENTUCKY.

Greenupburg, Nov. 24.—Having occasion recently to come to this place on business, I found three Sabbath-keepers here who are still faithfully adhering to the truth, though very lonely. Some have fully apostatized. I expect to hold more meetings here before I leave. S. OSBORN.

IOWA.

Grinnell, Nov. 24.—Work on our meeting-house at this place began Nov. 22. The Grinnell Herald of Nov. 24, contains the following:—

"The tent-meetings will have their outcome in a permanent church-organization of Seventh-day Adventists, who will worship in a neat building of their own. They have purchased a lot south of the South school-house on the west side of Broad street, and the carpenters are busy on a house 28x42 feet in dimensions. It is their intention to complete it as speedily as possible. It will be intended, we believe, to seat about four hundred people." L. T. NICOLA.

Danbury, Nov. 30.—The meetings at Fonda last Sabbath and Sunday were well attended. All present seemed very much encouraged. Every family that had not previously obtained Testimony No. 31 seemed anxious to purchase it, and I left each family in possession of this most precious message, which I believe all desire to read and profit by. All that were not already taking the REVIEW readily subscribed. Some who had been using tobacco and pork, also tea and coffee, decided to lay them aside, and by God's help be no longer slaves to appetite. One more took a stand for the truth. Two young men decided to devote their time to the work of canvassing for "Thoughts on Daniel and the Revelation." On the whole, the meeting was very encouraging. R. C. PORTER.

OHIO.

Dunkirk and Van Wert.—Oct. 14, 15, I attended the district quarterly meeting held at Dunkirk. This meeting was a source of encouragement to the church.

Oct. 17, went to Van Wert, and commenced meetings in a school-house four miles north of the city. As the result of this effort, five accepted the truth, four of whom were baptized and united with the church. O. F. GUILFORD.

Mendon, Nov. 23.

East Norwalk and Akron.—In company with Bro. E. J. Van Horn, I spent one week with the Norwalk church. Bro. St. John was with us two days. We had hoped to see more accomplished, but believe this effort was not in vain. We left this church feeling that we had done what we could to help them.

After an absence of six weeks or more, we found the church at Akron growing in the truth. Remained with them five days. One was baptized, and three united with the church. Several subscribed for the REVIEW. Our visit was pleasant, and I trust profitable.

Expect to spend the season of humiliation and prayer at North Bloomfield, and then leave for the General Conference. R. A. UNDERWOOD.

GEORGIA.

Brooks Co.—I held a two-days' meeting with the little church in this county on the first Sabbath and Sunday in this month. One aged brother has not yet given up his tobacco, though he still promises to do so. There are three gentlemen and several ladies in the neighborhood who see and acknowledge the truth, but are slow to take hold of it.

Nov. 11, 12, I was at Hankinsville, Pulaski Co., and spoke twice to a people that never before heard a sermon from one of our ministers. I also distributed a number of German tracts that were sent to me by Eld. C. O. Taylor.

Perry, Nov. 27.

WM. F. KILLEN.

VIRGINIA.

Farnham, Richmond Co.—Nov. 8, I came to this place, where I found two brethren still holding on to the truth. They were somewhat discouraged, as it is very difficult to keep the Sabbath here. One of these brethren received the truth about six years ago through the influence of reading matter sent him by a sister residing in Battle Creek, Mich. The most of the time I have been holding meetings in a private house, as we have been unable to obtain the use of a church. I think I never saw so much cowardly prejudice as there is here. Our opponents will not combat the truth openly, but they go from house to house doing all they can to keep the people from coming to hear, claiming that we are Antichrist. Some who do attend our meetings seem deeply interested, and acknowledge that we have the truth. I hope they will yet have courage to obey. Shall remain as long as the interest demands. Brethren, remember us in your prayers.

M. G. HUFFMAN.

MISSOURI.

Weston, Nov. 24.—After seven weeks' labor, have closed my meetings at the Fancy Bottom school-house for the present. Had a good hearing throughout, but up to this time only three have signed the covenant. Others are almost ready to obey, but the Methodists have sent them notice that they will be able to "confirm the word," so they wait until their next regular appointment, the first Sunday in December, when they expect to hear from their minister on the Sabbath question. I hope for seven or eight more when the other side is heard from. It seemed that nothing more could be done until that time, so we closed for awhile, but expect to follow up the interest in a short time. Have sold about \$8 worth of books and tracts; and though the people are slow to take hold, several are deeply interested, and say they must obey unless Scripture is shown for first-day observance.

Have been talking to a crowded house this week at Beverly Station, three miles south of here, and have invitations to go to two other places in the county. I still desire an interest in the prayers of God's people, that my efforts may be crowned with success.

R. S. DONNELL.

KANSAS.

High Prairie, Wilson Co.—I have just returned to this place, and am surprised to learn that a minister here has commenced keeping the Sabbath. Two years ago he was laboring for the M. E. church, but they silenced him for preaching views not held by the church, and since that time he has been preaching independently. One more was added to the Ward church. We expect to go from here to Bro. Eagle's neighborhood, about twenty miles northwest. L. D. SANTEE.

Sterling, Rice Co.—Nov. 10-21, I was with the Sterling church. Eld. J. M. Rees, of Indiana, who was visiting relatives in this vicinity, was with us most of the time, and his services were highly appreciated by the church. Nov. 19, fourteen persons were added to the church; seven by baptism, three by letter, and four by vote. All decided to "walk in the light" which the Lord has given us concerning dress, and to carry out the tithing system. It was truly encouraging to find those who embraced the truth here last winter growing in grace, and anxious to know and obey the Lord fully.

The National Reform Association held a two-days' meeting at Sterling, which we attended.

Able speakers were present from Missouri and Iowa, and all seemed to be very earnest in the work. We were told that "if a minority observe the seventh day, they must yield to the majority and observe Sunday;" also that some must be forced to observe "our Christian institutions." A permanent organization for Central Kansas was formed, and the work will be pushed forward. How evident it is that we are near the end! "Let us not sleep as do others, but let us watch and be sober." R. F. BARTON.

NORTHERN EUROPE.

It was my privilege to attend the Conference in Bale. I am very thankful to God that I thus had an opportunity once more to see our dear brethren Andrews, Loughborough, and Haskell, and to receive instruction and encouragement from them. It was also encouraging and profitable to become acquainted with our other fellow-laborers in England and Switzerland, as well as with our Swiss brethren and sisters who convened at Bale. May the Lord bless each one, and unite us all in the blessed hope with an immortal band that never shall be broken.

Shortly after my return, I had an attack of bronchitis (like the one I had in America the winter before last), which lasted about six weeks, and confined me to the house a good share of the time. I am now well again.

My oldest daughter is still sick. For about three months she has been in nearly the same condition. She does not seem to get worse, but the improvement, if there is any, is very small. All our help in the office is furnished by new hands, except my oldest son. It is no small task to get these persons instructed so that the work can be done properly. Yet we labor on, hoping and trusting in God, whose blessing and grace alone can fit us for the work and give prosperity.

On the first Sabbath in October, the church in Christiana celebrated the ordinances of the Lord's house. One person was baptized and united with us.

In Denmark, Bro. Brorson has labored in Alstrup and vicinity. One sister was baptized, and united with the church. The ordinances were celebrated in Alstrup, and the next Sabbath in Orsø. The meetings were well attended in both places. Bro. B. has also preached in Hemmeland, Skjörping, Skaade, and Hüver. These meetings have been well attended. On Sjælland, two brethren, Hansen and Larsen, have held meetings on Sabbath and Sunday through the summer.

Bro. Rosqvist is holding meetings in Stockholm with increasing interest, while Bro. Johnson is laboring in Grythytted and other places.

In the southern part of Norway, Bro. Berg is circulating tracts and papers with good success. He has also held a few meetings. During the year ending with October, 1882, he has obtained two hundred new subscribers for our papers, besides trial subscribers, and received for tracts and papers \$494.68. He has visited eleven cities and villages and forty-one towns.

Our sincere prayer is that God may bless the work in every land among every nation, and that, although we are very frail instruments, we nevertheless may be permitted to share in the labor for God and the salvation of our fellow-men.

J. G. MATTESON.

Christiana, Norway, Nov. 8.

NEW YORK CONFERENCE TREASURER'S REPORT.

THE report of the Treasurer of the New York Conference, which was omitted from the minutes of the Conference, has just been received by the Secretary, E. E. Miles, who forwards it for publication. It is as follows:—

Whole amount received during year,	\$4,578.68
Amount paid out,	3,752.19
Balance on hand Sept. 26, 1882,	\$826.49

NEW YORK CONFERENCE DIRECTORY.

President, Eld. B. L. Whitney, Rome, N. Y.
Secretary, E. E. Miles, Moravia, Cayuga Co.
Treasurer, Wm. E. Lewis, Rome, N. Y.
Ex. { Eld. B. L. Whitney, Rome, N. Y.;
Com. { Eld. M. H. Brown, Box 41, Watertown;
Eld. M. C. Wilcox, Oxbow, Jefferson Co.

Our Tract Societies.

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

SOME MUST SERVE.

YEA, Lord! Yet some must serve!
Not all with tranquil heart,
Even at thy dear feet,
Wrapped in devotion sweet,
May sit apart!

Yea, Lord! Yet some must bear
The burden of the day,
Its labor and its heat,
While others at thy feet
May muse and pray!

Yea, Lord! Yet some must do
Life's daily task-work! some
Who fain would sing must toil
Amid earth's dust and toil,
While lips are dumb!

Yea, Lord! Yet man must earn,
And woman bake, the bread;
And some must watch and wake
Early, for others' sake,
Who pray instead!

Yea, Lord! Yet even thou
Hast need of earthly care;
I bring the bread and wine
To thee, O guest divine—
Be this my prayer!

—Julia C. R. Dorr, in *Atlantic Monthly*.

THE WORK AMONG THE GERMANS.

BY ELD. R. CONRAD.

DURING the past thirty years, the Lord in his great mercy has spread among many nations a knowledge of this blessed truth in which we as a people rejoice. Its sound first reached the English-speaking people; then the Danes, Norwegians, and Swedes; afterward the French heard the good news; and now, for the past three years, a German paper has been proclaiming the message in this language, which in point of extent and influence among civilized nations is second only to the English. Not only forty-five millions in Germany, but thirty-five millions more in Austria, Holland, Switzerland, Russia, Australia, and North and South America, can read it, and through it can be reached by the truth. How important, then, is this little German sheet! It had its struggles, and may have more; but one fact becomes daily more evident, namely, that the seed sown by it springs up here and there and bears fruit. Letters and reports show that there are German Sabbath-keepers in Germany, Switzerland, Russia, and in many States in this country. I receive letters every week from persons who are becoming deeply interested, and who subscribe for the paper for themselves, and also for others; and there are more calls for labor than I can fill. Truly the Spirit of God moves the masses, as Testimony No. 31 so plainly states.

One man from Iowa writes to me that while laboring on the railroad track, he found a copy of the *Stimme* that somebody had thrown out of a car-window, and he now anxiously asks for more light. He subscribed for himself, and for a friend of his. Another man from Nebraska, a German Russian, writes that he takes it himself, and has subscribed for others; he also preaches the truth, and wants more tracts. A man in Southern Russia who already keeps the Sabbath, asks his friends to send him tracts and papers. I also learn that quite a number there keep it. And all this is accomplished by a little monthly sheet that has struggled hard for lack of proper help. What might have been the result, if a consecrated and experienced man, upheld by the prayers of a people alive in the work, full of faith, had had its management!

Our American T. and M. workers have done nobly in sending out the *Stimme*. I hope they will not lose courage, but will continue to do what they can to spread the truth among the Germans. God is in this work. Your tears and prayers will be as the dew of heaven to the seeds of truth sown, and will cause them to bear fruit fifty and an hundred-fold; therefore, renew and increase your efforts.

But further: God has of late raised up German T. and M. societies in different States; and with

the advantage they possess in the knowledge of the language, what may not be expected of them, if they are faithful? May he raise up still other societies, and inspire faith in those already existing.

The Lord, who never leaves the work without the proper instruments to carry it on, is also supplying men to follow up the seed sown, to develop the work further. There are now three ordained ministers laboring among the Germans,—one in Germany and two here,—who are helping to garner in the sheaves to the fold of Christ. Should not this strengthen our faith? May God heal our backslidings, give us a special blessing on the occasion of the fast appointed for Dec. 1, 2, and 3, and root out the unbelief that is creeping in. May we not, on account of this unbelief, perish in the wilderness; but may we follow the cloud, and march forward, that we may soon cross the Jordan, and enter the promised land!

May God bless the German paper and the German cause.

UP WITH THE TIMES.

BY C. M. SHEPARD.

IN all kinds of business that amount to anything at the present time, life, zeal, and a determination to succeed are manifested. Weekly papers whose columns are full of trash and exciting pictures, are left in our door-yards, and thousands of dollars are expended to get them into circulation. The people will read something, and such reading is cheap, and it is easy learning to love it. But oh! the consequences are dreadful to think of. Surely the enemy has come in like a flood, and it is time for a standard to be lifted up against him. The people are perishing for lack of knowledge. Let us who have not been doing one-twentieth of what we might, begin now in earnest, and try to be up with the times in zeal and enterprise in the cause of God, that many who now sit in darkness may have the light of life.

THE FIVE POINTS MISSION SCHOOL.

BY MRS. M. D. AMADON.

THROUGH the kindness of a friend with whom I had been spending a few weeks, I had the pleasure of visiting this place of missionary work in New York City.

I had often heard and read of it, but was deeply interested to witness for myself the work going on among the dissipated poor of this part of the great city. We picked our way through the narrow streets, not scrupulously clean, till we reached Five Points, and entered a large brick building, over the door of which was placed in bold letters, "Calvary Church."

It was Sunday afternoon, and we were just in time to be present at "An hour's service of song" in the church. A portly old gentleman with a face beaming with kindness ushered us in. As we took our seats, nearly two hundred little bare-footed boys came marching in to the sweet tones of the organ, taking their seats in rows, fifteen boys in each row. Each seat was raised above the preceding one, so that every face and form was visible. On the opposite side of the church, with a large pipe organ in the aisle between, were half as many girls. The first row was of children from four to five years of age, the next a little older, and so on up to ten and twelve.

The programme handed us at the door included singing by the children of a number of gospel songs, recitation of the Apostle's Creed, Lord's prayer, responsive Scripture lesson, and commandments, and lastly, prayer by the rector. The first thing sung by the children was the Doxology, and I thought it was the most appropriate and the sweetest rendering of it I ever heard. Before saying the Creed, the organist struck one chord, when simultaneously all arose to their feet; another chord, and a multitude of little hands were softly clasped, and eyes were closed; then in concert it was repeated, slowly and distinctly. The Lord's prayer was repeated in the same way. The prayer by the minister was long, though not needlessly so, for the good that was craved upon the work. During the hour not one mischievous look or act on the part of a child was visible; not a smile, not a hand was misplaced, and nothing out of the most perfect order, save two or three little heads drooping in tired sleep.

At the close, and during a processional hymn,

arm in arm, one hand by the side, the children marched to the dining hall. Afterward we passed in to see them at the supper table. All in perfect order stood around the tables stretching across the spacious room, which accommodated about three hundred children. Only one gentleman, with the aid of some older boys of the school, had charge of this juvenile army. He tapped his pencil on the stand, when every form was erect. Again, and the hands clasped and heads bowed in devotion, and each little one repeated the grace to be said before meal, which hung above the table. Again a tap, and the little ones proceeded to eat the simple repast of bread and milk and a slice of ginger cake. Before leaving the table, another grace is said.

On another floor above, were, I should judge, about forty little ones of from two to three years of age, also eating their supper of bread and milk. The ginger cake was wisely omitted here. These were seated in low armed chairs, and at a table to correspond with their height. Everything was so clean,—playthings, rocking-horses, little white beds, and cool, spotless floors; and then the children, with their kind attendants, and their sweet, intelligent, and many of them delicate faces—it was a lovely picture.

Passing from room to room, I could but keep in mind the significant name of the church. Christ, our Saviour, suffered on Calvary for fallen man. These little children are taken by Christian people from dissipated homes, drunken and degraded parents, from the wicked streets of New York City, and taught and trained to better ways and Christian lives.

As we walked to the end of the long hall above, and gazed down upon the street below, I thought, Why is such a place chosen as a retreat for these poor children? In front is a large square which stretches to each of the five points. Notwithstanding it was Sunday, this park was thronged with rude, boisterous, dirty children. It was an entire stone pavement, with a place where once might have been a fountain. Not a tree, or spear of grass, or flower, could be seen anywhere. I thought of the fields of grass, and the gentle, cool shades elsewhere, and how much more delightful and healthful it would be for these pale-faced little ones, and asked why this was so. But at once the reason was obvious. Across the way there are two or more mission schools sustained by different denominations. And these schools are designed to draw in from this part of the city, those who once seemed beyond and below the reach of any human effort to rescue them from ruin. It was dangerous for a civil person, unprotected, to pass along those streets. Time after time efforts were made to help them, but not until a kind gentleman, Mr. L. M. Pease, went among them, and mingled in their plays, gave them lunches, and treated them with temporal kindness, could these dens of infamy and drunkenness be reached with Bibles and Sunday-schools.

The streets, to one who never saw them before, still look bad enough; but the work of Christian people inside of these mission schools is beautiful and touching. Homes have been made happy by reforming the parents, instructing the children, and encouraging both by a friendly interest and temporary assistance. Still it is painful to think that these little feet are never to press the soft grass or moist earth, which is such a luxury to children; and that the broad expanse of the heavens can only be seen in streaks between houses towering high above their little heads. To meet this emergency, the New York *Tribune* proprietors opened a fresh-air fund, and thousands of dollars have been contributed to send these children and those of other Institutions into the country to spend a portion of the summer. Kind-hearted people open their houses to them, and nearly two thousand children, as reports show, were the past summer where they could get roses upon their cheeks and sunshine in their eyes, and, as the children say, "see some of God's green grass."

As a climax, my friend asked if I would go with her through the worst street in the city. I assented; and as we wound our way through the human specimens of filth and ignorance, I wondered that any one of sensitive nerves and delicate taste could venture; but our safety was all due to the influence of these mission schools. I thought, Why, in this land of civilization and intelligence, should heathenism exist to such an extent? But I only needed to look up or across the streets to determine why. "Lager beer, a"

and liquor" everywhere! Could these be exterminated, there would be less cause for such schools. As I retraced my steps, I could but breathe a prayer for the success of the work of temperance and of missionary laborers everywhere.

"FOR MY SAKE."

THREE little words, but full of tenderest meaning;
Three little words, the heart can scarcely hold;
Three little words, but on their import dwelling,
What wealth of love these syllables unfold!

"For my sake" cheer the suffering, help the needy;—
On earth this was my work, I give it thee;
If thou wouldst follow in thy Master's footsteps,
Take up my cross, and come and learn of me.

"For my sake" let the little ones be tended,
All that I gave unto thee, safely keep;
I took them in my arms, received and blessed them,
Do now the same for me: "Feed now my sheep."

"For my sake" let the harsh word die unuttered,
That trembles on the swift, impetuous tongue;
"For my sake" check the quick, rebellious feeling,
That rises when thy brother does thee wrong.

"For my sake" ever press with patience onward,
Although the race be hard, the battle long;
Within my Father's house are many mansions,
There thou shalt rest, and join the victor's song.

And if in coming days the world revile thee,
If "for my sake" thou suffer pain and loss,
Bear on, faint heart, thy Master went before thee;
They only wear his crown who share his cross.

O Thou, dear Lord, who walked on earth incarnate,
Fain would we follow, but we fear to fall.
Lo! at thy feet we bend, thy aid imploring,
Our only plea that "for thy sake" we call.

—Selected.

NEW YORK TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCTOBER 1, 1882.

Districts	No. Members.	No. of Reports Returned.	Members Added.	Families Visited	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	73	6	...	5	15	...	4370	208	...	\$ 15 38	
2	70	25	...	75	11	...	5490	267	4	50 49	
3	57	34	1	179	21	...	5512	731	27	86 19	
4	99	14	...	170	38	14	11340	197	4	96 35	
5	12	...	...	...	...	15	1318	74	1	47 73
6	33	17	...	11	2	...	5134	197	26	7 85	
7	37	17	...	20	9	6	4620	134	14	45 90	
8	70	10	1	37	9	56	7394	360	...	94 48	
9	29	1	...	...	...	10	1000	...	...	10 44
10	6	5	...	1	2	...	1820	275	...	363 17	
	482	139	2	501	57	171	47998	2443	76	\$ 817 98	

*Individuals.
NOTE.—Received on membership and donations, \$192.90; on sales, \$351.25; on periodicals, \$273.32; total, \$817.98. There has also been received on the Swedish Mission, \$2.50; on the Swiss Mission, \$82.50; on shares and donations to S. D. A. P. Association, \$150.00; on Educational Aid Fund, \$2.00; for *Les Signes des Temps*, \$120.00; for circulating Special Edition of the *Signs* in California where there are no churches, \$9.25; total, \$866.25; total amount received, \$1184.23. The money reported from Dist. No. 5, \$47.73, is for two quarters. No. of subscribers obtained for REVIEW, 5; *Signs*, 14; *Good Health*, 5; *Instructor*, 21. No. of members dismissed, 6.

ADDIE S. BOWEN, Sec.

General Selections.

—Largely thou givest, gracious Lord,
Largely thy gifts should be restored;
Freely thou givest, and thy word
Is, "Freely give!"
He only who forgets to hoard
Has learned to live.

AFTER MANY DAYS.

WORKERS for souls are apt to grow discouraged if they see no results from their efforts, and conclude that there will be none. We forget that earth is the place for sowing, Heaven for reaping. The harvest is gathered in eternity, not in time. There will, no doubt, be many joyful surprises at the great Harvest Home, and not the least of them will be those that greet the faithful but discouraged worker. The seed sown in the ground does not spring up and mature in a day. The most rapid growing kinds, take weeks, and even months, before producing fruit, while others take even years before the first fruit from them is gathered. As a rule, not

without exceptions however, that which endures the longest takes the most time in its growth, and is the slowest in bringing forth fruit.

Often the very truth that we think has been sown in vain is slowly germinating—taking hold of the soul—to spring up after a while and bring forth fruit. The writer, in a pastorate of ten years, has found many an instance of conversion, the result of truths taught years before. Sometimes it was a sermon whose date and even text were forgotten by the preacher; but the sermon remained in the mind of the hearer, quietly, steadily, leading the soul to Christ. At other times the sermon or conversation of a former pastor had left an impression that remained, and after years of resisting, or, it might be, of untold desire to find Christ, that sermon, that talk, brought the sinner to the Saviour. The fact for us to keep in mind is, that we are to do the work faithfully and *in faith*, but leave results with God.

Probably as long as thirty years ago, a pastor in Central New York left his pulpit, after the morning service one Sabbath, with a feeling that he had preached in vain. He felt sure that his sermon was a failure; he knew that it deserved to be. During the preceding week he had been providentially hindered in his preparation for the pulpit, and had gone to the church that morning with a trembling heart. He had done his duty, but, like many other preachers, he regarded pulpit preparation the great, if not the only, duty of a pastor, and work among his people as a hindrance. He presented the gospel message that morning with a painful consciousness that what he said was far inferior to his usual sermons. Yet it is likely that this very feeling made him present the truth rather than the speaker. To add to his embarrassment he noticed a number of strangers in the audience.

When he left the pulpit, instead of mingling with his people, as he was accustomed to do, and giving a welcome to strangers, he remained near the platform until the people had left the house. He was ashamed, after that sermon, to meet any one. One stranger, however, lingered. As the minister, with bowed head, was passing down the aisle, the stranger grasped his hand and thanked the preacher for the truth presented in the sermon. He said that it had made him think, and resolve, by God's grace, to live a different life. Before the week ended, others told their pastor that the Sabbath morning sermon had made them anxious for their souls. With that despised sermon began a work of grace in the church that resulted in the conversion of forty souls. That church yet feels the effect of that sermon.

This incident has other lessons than the writer intends to draw from it. They are none the less suggestive.

A number of years ago a young missionary under appointment for the foreign field, presented at a meeting the claims of missions. Supposing there were some unconverted persons in the audience, he closed with an appeal to such to give their hearts to Christ and themselves to the work of leading others to the Saviour. His address was forgotten by the speaker, but a young lady in the audience did not forget. Years after, the missionary, on his return to America, visited the pastor of that church, who asked if he remembered his closing appeal made three years ago.

"That appeal," said he, "to give our hearts to Christ and ourselves to the work, and not go to Heaven to wear starless crowns, was not lost. It arrested the attention and thought of a young lady, and was the means of her conversion."

That young lady afterward became the wife of a minister, and is herself an active worker for souls. It was bread cast upon the waters—not lost, but gathered after many days.

Twenty-five years ago a minister was invited to preach during a series of meetings in a neighboring church. The house of worship was one of those having the gallery on three sides, reaching to the wall back of the pulpit. At the evening service the gallery was well filled; among others occupying it sat a youth near the speaker,

almost over his head. This boy, growing to manhood, had been deeply anxious for his soul, but the anxiety had nearly disappeared, and he was going back to his old way of life. The preacher had a habit of looking upward in speaking, and seemed to utter the text directly at the youth in question. The words, "O Israel, thou hast destroyed thyself, but in me is thine help," struck the youth with a peculiar force, and the sermon seemed a description of his own life. He was surprised, then indignant at his own pastor, feeling certain that he had told the preacher to preach at and about him. The indignation soon changed to anxiety, and then, as the speaker tenderly urged each one to seek help in Jehovah Jesus, the youth resolved to seek the Saviour and not give up until he found safety. He gave himself to Christ, and has been for a number of years a successful preacher of the gospel. Not until more than ten years after that sermon was preached did the minister know of its effect on at least one in the audience. It had been bread cast upon the waters, but was found after many days.

When in college the writer's room-mate gave him the following account of his own conversion:

He had been on a visit away from home, and while calling on a young lady one Sabbath afternoon, was invited to accompany her to church. He went with her, and heard a stranger preach. For a time the sermon impressed him, but at the close of the service, in gay society, the sermon was forgotten. Late that Sabbath evening he started for home. It was a long and lonely drive. He tried to think of his visit, his companions, his pleasure, when suddenly the sermon came back to his mind. Its utterances rang in his ears, its truths sank deeper and deeper into his heart. No effort could avail to drive the sermon away. It remained in his mind when he reached home; nor could he find peace until he yielded to the Spirit's strivings, and gave himself to Christ. Soon after, he began preparation for the ministry, and has since proved himself an efficient and successful pastor.

The minister who preached the sermon that led him to the Saviour quite certainly knows nothing of one soul saved by means of that sermon; nor is it likely that he will know until the two meet for the first time in Heaven. There awaits him a joyful surprise. When he meets not only the faithful pastor, turned to the Saviour by that sermon, but sees the souls won by the pastor's efforts, he will know that God's word does not return unto him void. Heaven will be all the more glorious and delightful for such surprises. It may be that for this reason we do not see much of the result of faithful work. It may be, too, that we would grow vain or feel satisfied with our work, and be less faithful in it, if we saw results at once. God knows best. He will see that the bread cast upon the waters is not lost. We shall find it—after many days.—*Sydney Clare, in Christian Weekly.*

THE QUEST FOR HAPPINESS.

IN how many and various ways do men seek happiness! And alas! how few are able to arrive at it! The most common mistake made in this regard, it seems to me, is where it is persistently and almost exclusively sought in things external. One man sets out with the determination to be rich at all hazards, as though amassing a great deal of wealth would make him happy! Another sets his heart upon a palatial home, and imagines that therein will abide joy, and peace, and happiness. Still another would be a soldier, and even seek the bubble of reputation, as the First Napoleon literally did, at the cannon's mouth. Another may wish for a poet's or writer's reputation, and bend all his power toward its accomplishment. But the inevitable outcome of all these various quests and endeavors will be unsatisfaction. The development of what is within, rather than the search for something outside, is the true source of rest and happiness. The possession of a calm and tranquil spirit that is trained to act wisely and beneficently in every

News of the Week.

act of life, is of far more value, even in a selfish point of view, than great possessions. What a sublime spectacle would be presented to all created beings were men actually to live out the principles and doctrines of Christ's religion! What a metamorphosis in the world's affairs would at once take place! Instead of love, charity, brotherly kindness, and kindred virtues being the rare exception, they would at once take the most prominent places in life, and crowd out all its vices.

Nor would industry and enterprise be left out or found wanting. We cannot be too industrious, save when industry is carried to a harmful extreme; we cannot be too enterprising when our motives are right, and not injurious to our neighbor. But were true religion to predominate, all the business affairs of life would be sweetened and purified. The ambition that seeks advancement over the thickly strewn bodies of its competitors would find no field to operate in, and slink away in utter discomfiture and disgrace. Happiness, instead of being rare, would soon become universal. The air would teem with blessings. The sky, grown radiant, would send down from sun and moon new and delightful experiences, and God himself would seem to dwell but a little distance off, whom sin seems now to make a long way beyond the remotest stars. This is to be the crowning perfection of human life, the "consummation devoutly to be wished."—*Christian at Work.*

—Jesus says, "Follow thou me," the following and the "me" linked together, work and fellowship married on Calvary. "Follow thou me,"—willing service, individual service, joyous service, steady, uninterrupted service for Him who was led as a lamb to the slaughter for us. Christian, are you working? The deep roar of earthly trade sounds in your ears, fashion and pleasure are tempting you. "It will be a gay winter," said one a day or two ago. But the work for Christ, must not suffer, and this is your supreme privilege. Charles, the twelfth king of Sweden, when besieged in Stralsund, was one day dictating a letter to his secretary, when a bombshell from the enemy's camp came crashing through the house, and burst close to the room where they sat, tearing it in pieces. The report was so loud that it seemed as if the whole house was destroyed, and the frightened secretary let the pen fall from his hand. "What's the matter?" said the king with a perfectly composed countenance; "why do you not continue writing?" "Most gracious sire," replied the secretary, "the bombshell!" "Well," said the king, "what has the bombshell to do with the letter? Go on with the writing." And what has the world to do with our work for Christ? What right have its gayeties and wealth to stop our sowing and our reaping in the vineyard? And, oh, the work! how grand it is; for we are working for a King, and he pays royally as we labor. How pressing it is! for on every side are hearts to be comforted, burdens to be lifted, souls to be saved. How joyous it is, leaning on the Beloved as we drop the seed, eating grapes of Eschol as we toil on in the wilderness. And how short the service,—only an hour, and then the evening comes, and then the rest by the river of life, the hallelujahs of the redeemed, the crown heavy with stars, and the rapturous vision of his face which was marred for our salvation, but whose radiance of love illumines all the city of our God. In that city, before that glorified face, crowned by the pierced hand, in the vast choir of ecstatic joy, may you and I meet to hear the Master say, "Thou hast been faithful."—*S. S. Times.*

—Sir J. Macintosh once asked a deaf and dumb pupil in Paris, "Doth God reason?" He replied, "To reason is to hesitate, to doubt, to inquire; it is the highest attribute of limited intelligence. God sees all things, foresees all things, knows all things; therefore God does not reason."

—Self-denial is the first law of grace.

SUNDAY, NOV. 26.—A detective named Cox was shot in Dublin last night, while on special duty in company with two other detectives. One of the detectives shot Cox's assailant. Both wounded men were taken to the hospital, where Cox died.

—An unconfirmed rumor states that the False Prophet of the Soudan has suffered a disastrous defeat, and is now a prisoner.

—President Arthur, at the request of the Attorney General, has discharged the marshal of the District of Columbia, the postmaster of Washington City and his assistant, the government director of the Union Pacific Railroad, and the foreman of the government printing office, for reasons growing out of the first trial of the star-route conspirators.

MONDAY, NOV. 27.—The French steamer Cambonne collided with another vessel in the English Channel, and sunk almost immediately; 14 persons were drowned.

—A train fell through a bridge at Fyvie, Aberdeenshire, Scotland, killing 14 persons, and wounding many others.

—Frank James, the Missouri bandit, has been arraigned at Kansas City on two indictments for murder and robbery, and pleaded not guilty. The cases will be tried next January.

—Two cases of stabbing are recorded in Dublin for to-day. One of the victims, a juror in the case of the murderer Hynes, who was hanged at Limerick, has died. The other, a bailiff who was on official duty, received a serious wound.

—The latest news concerning the trial of Arabi Pasha is that Wilfrid Blunt has appealed to the public to help defray the cost of the defense, on the ground that his trial has assumed the character of a great State inquiry.

TUESDAY, NOV. 28.—Mr. Gladstone stated that the entire cost of the war in Egypt was £3,500,000. A part of the expense has been defrayed by the Egyptian Government.

—Zancoff, the ex-Roumanian Premier, who was rescued from the officers by the populace yesterday, was re-arrested to-day at Rustchuk, with 100 of his followers, causing great excitement.

WEDNESDAY, NOV. 29.—One American has been murdered in Madagascar, and another seriously wounded. A native attendant and a European interpreter were also killed.

—A steamer foundered off Cape Reath, Cornwall, England, and 11 of the crew were drowned.

—By the closing down of the Lackawanna Iron and Coal Company's steel mills at Scranton, Pa., more than 1,000 employes have been thrown out of work. The mills are closed for an indefinite period.

—Serious floods along the Rhine are reported. Much suffering and sickness prevail. At Dusseldorf 14 persons have been drowned.

THURSDAY, NOV. 30.—Frank Frayne, while attempting to shoot an apple from Miss Annie Von Behren's head in the Coliseum Theater, Cincinnati, missed his aim, and shot that young lady instead. She died in 15 minutes.

—In the House of Commons, Gladstone refused Parnell's request to afford facilities for discussing the administration of the land act, and the House sustained the Premier.

—The German Reichstag, by a vote of 153 to 119, rejected the measure permitting the use of the French language in debates in the Provincial Committee of Alsace-Lorraine.

—Lord Dufferin has arranged with the Egyptian Government that there shall be no State trial of Arabi Pasha.

—During the past week, the bullion in the Bank of England increased £285,000, while, for the same period, the Bank of France reports a decrease of 6,300,000 francs.

FRIDAY, DEC. 1.—At Skopin, in the province of Riazan, Russia, the municipal bank has failed for £12,000,000, bringing ruin on thousands.

—A new Turkish Cabinet has been appointed, in which Ahmed Vefyk Pasha is Prime Minister, and Savret Pasha Minister of Foreign Affairs.

—The report of Ribot, Secretary of the Budget Committee of the French Chambers, predicts a deficit in the budget for the current year of 78,000,000 francs.

—Numerous church robberies have been perpetrated in the Department of Main-et-Loire, France.

—The last of the new procedure rules of the British Parliament have been passed.

—The river Seine is rapidly rising, and in many towns along its banks families have deserted their dwellings, fearing disasters. Sections in the valleys of the Rhine and Garonne are also submerged. The overflow of the Theiss, in Austria, has caused great damage to railroad embankments, dykes, and bridges, and the entire Mar-marose district is inundated.

MISCELLANEOUS.

—The Municipal Council of Rouen, France, propose to utilize the current of the Seine to drive dynamo-electric machines for lighting the city.

—Mr. Beecher, in a recent sermon on evolution, asserts the belief that the new doctrine will throw a flood of light on the methods of God, and will give a power to the preaching of the gospel which it never had before.

—Mr. Gladstone's son Herbert has presented to the British House of Commons a petition from Leeds, signed by 41,000 persons, in favor of Sunday closing of saloons in Yorkshire. This is one of the largest petitions ever sent to that body.

—It is a queer commentary on Russian social life that in that country "peasants who have not money enough to drink copiously, pretend to be drunk for fear of being arrested as freethinkers and atheists, who are renowned in Russia for their comparative sobriety."

—The *Jewish Messenger* suggested the propriety of holding union services throughout the country on Thanksgiving day,—services in which Protestants, Catholics, and Hebrews might participate "without compromise of principle or disloyalty to the principles of each."

—The American Baptist Home Missionary Society, during the 50 years of its existence, has paid \$1,700,000 for missionary services, \$1,000,000 for educational work among the colored people and Indians, and has loaned \$300,000 to 331 churches for the erection of church edifices.

—Postmaster General Howe proposes to furnish the people stamped envelopes, instead of postage stamps, for three cents, on the ground that the increased certainty that mail matter will be stamped will reduce the expense of the dead-letter office nearly enough to pay for the envelopes.

—Since his return to Europe, Mr. Stanley has dispatched a steamer to the Congo River, laden with goods for trading with the African kings, also specimens of European cereals to be sown in that country, and of sheep to be introduced there. He is now in Nice, but will return to Africa early in 1883.

—The Indian school at Carlisle, Pa., has 188 boys and 108 girls under instruction, mainly from the Cheyenne, Omaha, and Osage tribes. The girls made nearly all the clothing required, and the lads manufactured wagons, harnesses, etc. The products of their labor during the past year were valued at \$5,713.

—The Sophomores of Lafayette College have treated the Freshmen to a dinner, instead of following the time-honored and barbarous custom of "hazing" them. This may be the beginning of a desirable reform; for, as *Harper's Weekly* humorously says, "There is only too much reason to fear that the Lafayette Sophomores will find imitators."

—The *Independent* says that the star-route thieves, whose second trial is set down for this month, "are anxious to get rid of Judge Wylie, and have some other judge take his place. The difficulty with Judge Wylie is that he is not sufficiently accommodating in his administration of the law to suit their delicate notions of propriety." Very good reason why Judge Wylie should be permitted to try the case.

—The Presbyterians of New Zealand have a dash of worldly wisdom which enables them, by the exercise of a wise business policy, to make their societies financially strong. In all new settlements they secure a plot of ground before prices have advanced; then by the time they are ready to build their church, they are able to sell a part of the purchase for enough to pay for building.

—Ismail, the dethroned Khedive of Egypt, is represented as saying that "the days of the Turkish empire are numbered. The Caliphate has now practically succumbed to the untoward consequences of Pan-Islamic intrigue. The Sultanate must soon follow it. The downfall of both has been hastened by the feeble diplomacy which has not only irritated France in Tripoli, but has caused blood to flow in Egypt."

Obituary Notices.

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

BOLLMAN.—Died of cholera infantum, at Albion, Boone Co., Neb., Nov. 20, 1882, Stella, infant daughter of Bro. C. P. and Sr. P. C. Bollman, aged fourteen months. Funeral services conducted by Eld. St. Clair of the M. E. church. JOHN CLARK.

WIEDMARK.—Died of diphtheria, near Radcliffe, Iowa, Oct. 30, 1882, Lewis E. Wiedmark, aged six years, one month, and nineteen days. He was an adopted son of my brother, J. P. Farnsworth. Thus our fondest hopes are blasted, and our expectations come to an end. We are in a land of sorrow, sadness, and tears. Remarks by the writer, from Rom. 6:23. E. W. FARNSWORTH.

BERRY.—Died near Radcliffe, Iowa, Oct. 17, 1882, Eber Berry, aged fourteen years, eight months, and six days; also Oct. 18, 1882, Orion Berry, aged twelve years five months, and four days. These were sons of Bro. John Berry. They were both taken sick at nearly the same time, died of diphtheria, not many hours apart, and were buried in one grave. E. W. FARNSWORTH.

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CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect October 23, 1882.

Table with columns for WESTWARD, STATIONS, EASTWARD, and various train times. Includes stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Stillwell, Haskells, Valparaiso, Chicago, and Detroit.

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

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, showing train schedules between Detroit, Jackson, Battle Creek, Kalamazoo, and Chicago.

The Review and Herald.

Battle Creek, Mich., December 5, 1883.

But very little work having been done in the Office during the days of fasting, the REVIEW comes out one day late this week.

Steam up, Christians, in the service of the Master. Nothing can be done with the engine unless the water is kept "b'ilin'." See the anecdote on page 755 of this paper, headed, "Warm Hearts Wanted."

Two more numbers will complete the present volume of the REVIEW, when the paper will be omitted for one week. Let appointments be arranged accordingly. The first number of the next volume will be dated January 2, 1883.

The sermon on our first page presents in the highest style of thought the great question of the soon coming and kingdom of our Lord. Whoever fails to read it, will lose a rich feast, in the strength of which he might be able to go many days.

From the notices given last week, and more particularly mentioned this week, it will be seen that all the business connected with our legally-incorporated institutions must be transacted where those institutions are located, that is, in Battle Creek. The meetings are accordingly set for December 20. This will give an opportunity for many of our Michigan brethren, by whom a great majority of the stock in these institutions is held, to be present, to personally look after their interests. This will be much more satisfactory than voting by proxy. It matters not if you have given proxies to others. If you are present, you can represent your own stock, regardless of any proxy powers you may have conferred. In only one organization, that is, the Health Reform Institute, is a majority of stock required to be represented.

THE ELECTION OF OFFICERS FOR OUR INSTITUTIONS.

It may have been noticed in last week's REVIEW that the election of officers for our institutions was appointed to be held in Battle Creek, Dec. 20. To avoid confusing the minds of those who read that notice, we will give a brief explanation. At the time the appointment was made for the holding of all our annual elections at Rome, N. Y., we supposed that such an appointment was in conformity with the requirements of the law. We have since ascertained that the laws of Michigan require that such elections as relate to corporations established under the laws of that State, must be held within its limits. To avoid any difficulty on this point, we have appointed these elections in Battle Creek at the close of the General Conference, to meet the requirements of the law. The consideration of all questions relating to our institutions, and the discussion of matters of interest, will take place at the meetings held in Rome, as first appointed. These meetings will perhaps take considerable time and careful thought; but the elections appointed at Battle Creek at the close of the Conference will require but a short time, and are to be held simply to comply with the letter of the law. The Western delegates can stop off at Battle Creek a few hours, and little, if any, additional expense will be incurred.

GEO. I. BUTLER.

TO SCATTERED BRETHREN IN DAKOTA.

EXPECTING to pass over the country between Millbank and Sioux Falls soon, I wish to look up all such persons that I can find. Any in the vicinity of Watertown, Vinton, or other points, will do me a favor by corresponding with me at Millbank, Grant Co., D. T. S. B. WHITNEY.

CANVASSERS AND COLPORTERS.

At the last session of our State Conference, the following resolution was passed:—

"Resolved, That we recommend to the Executive Committee of this Conference the selection and appointment of proper persons to act as canvassers and colporters, and that colporters be remunerated for their services when proper and necessary."

That we might be guided aright in this important matter, has been a subject of thought and prayer, and of correspondence among ourselves. Beyond this, not much has been done yet. There has been an unavoidable delay in getting the work of canvassing for "Thoughts on Daniel and the Revelation" started, though something has been done by Bro. C. L. Kellogg, of Troy, Vt., who has the agency for the State. His books have now come, after a delay on the road of some weeks.

We should be glad to hear from many more than we have heard from, who want to canvass for this valuable work. All the books should be ordered through Bro. Kellogg. A young lady took six orders for the book in two days.

We are of the opinion that our preachers holding a license should devote a part of their time to canvassing, unless they are profitably employed in preaching and acting as colporters.

Brethren and sisters, you may expect to hear from us more directly than some of you have on the point of colporters' work. Who will enlist in this important work of laboring to spread a knowledge of the light and truth? We want to hear from you. To wait until we are assured of success, would be as unwise as was the traveler who sat down upon the bank of the river, and waited for the water to run by that he might cross without difficulty.

Nov. 24.

VERMONT CONF. COM.

"THE PATIENCE OF THE LORD."

LEARN these two things: Never to be discouraged because good things get on so slowly here; and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into the great web, though the pattern shows it not yet. When God's people are able and willing thus to labor and wait, remember that one day is with the Lord as a thousand years, and a thousand years as one day; the grand harvest of the ages shall come to its reaping; and the day shall broaden itself to a thousand years, and the thousand years shall show themselves as a perfect and finished day.—George McDonald.

—What though to-day

Thou canst not trace at all the hidden reason
For His strange dealings through the trial season,
Trust and obey;
In after life and light all shall be plain and clear.

Appointments.

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

QUARTERLY MEETING.

ROCKFORD, ILL., Sabbath and Sunday, Jan. 6, 7, 1883.

T. M. STEWARD.

GENERAL SABBATH-SCHOOL ASSOCIATION.

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

EVA BELL GILES, Sec.

ANNUAL MEETING OF THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

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

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

GENERAL TRACT AND MISSIONARY SOCIETY.

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

S. N. HASKELL, Pres.

I will hold meetings in Kansas (D. V.) as follows:—

Sterling,	Dec. 15-17
Canton,	" 20 21
Elkton,	" 22-24

R. F. BARTON.

No providence preventing, I will meet with the church at Mt. Hope, Wis., Dec. 9, 10.

Waterloo,	Dec. 16, 17
Elm Dale, Grant Co.,	" 23, 24

We hope to see a large attendance at these meetings.

N. M. JORDON.

No providence preventing, I will meet with the church at Hanover, Mich., Dec. 9, 10. The church at West Liberty, and the scattered brethren in the vicinity, are requested to be present. I wish to see Bro. Day Conklin at this meeting, to consult for future labor.

M. S. BURNHAM.

As the members of the Lyndon, Iowa, church are much scattered, I wish to remind them that our quarterly meeting will be held the first Sabbath and first-day in January, 1883. One and all are invited. Send your reports if you cannot come. This will be an important meeting, as church officers will be elected for the coming year. Our T. and M. debt will have to be looked after; so come prepared to do what you can in that direction. We want to hear from our librarian before that time. We hope to have a good meeting. Some of our Kansas brethren are expected. Do not let some little thing keep any away from the meeting.

H. A. JENKINS, Elder.

Publishers' Department.

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

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

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

N. B. The price of Testimony No. 31 is 35 cts. in paper covers, and 40 cts. cloth bound. Some have ordered lately, sending only 30 cts.

FOR SALE.—Thirty seven acres of good land, just outside the corporation of Orsego village, good buildings, excellent water, plenty of choice fruit, located on main traveled street. The most desirable place of its size in this part of the country. A thriving S. D. A. church here. Orsego is a lively manufacturing town, and property is advancing in value. For particulars address C. A. Russell, Orsego, Mich.

Books Sent by Express.—O H. Crow \$7.95, John Bellinger 11.69, G. V. Brower 18.00, W. A. Young 25.93, Wm. Schram 12.00.

Books Sent by Freight.—James Youll \$47.10, John Lornitz 33.13, C. Chandler 121.20, Lizzie Hornby 245.96, L. T. Nicola 226.80.

Cash Rec'd on Account.—Dak. T. and M. Society per Mary Helgeson \$100.00, Wm. Schram 40.50, Lewis Johnson 20.00, O. A. Olsen 10.00, A. Tait 6.00, Henry Youngs 2.08, A. J. Cudney 25.00, Neb. T. and M. Society per A. J. Cudney 83.00, W. F. Killen 5.00, O. A. Olsen per O. R. Brown 7.00, H. Field 25.00, M. E. Kellogg per A. S. Hutchins 6.70.

Shares in S. D. A. P. Association.—Mrs. Mary Miller \$10.00, A. Cudney 10.00, Mrs. A. J. Cudney 10.00, Mrs. H. M. Burleigh 10.00, D. R. Palm 30.00, John Curt ce 10.00, Mary A. Graham 20.00.

Donation to S. D. A. P. Association.—Maria West \$2.00.

Gen. Conf. Fund.—Kan. Conf. tithe \$150.00, G. B. Murphy 2.25.

Mich. Conf. Fund.—Auburn per Ellis Margerson \$36.00, C. C. Coll 1.00, Romanda Hall 2.00, Jackson per D. R. Palmer 42.80, Pottersville per Robert Sawyer 6.40, R. C. Clark 10.00, C. E. Brown 1.00.

Mich. T. & M. Society.—Dist. 3 per M. N. Kellogg \$5.00, Dist. 4 per Jennie Reid 30.22, Dist. 4 per James Baker 4.87, Dist. 5 per J. S. Wicks 10.14, Dist. 14 per F. Miller 2.00.

S. D. A. E. Society.—C. E. Brown \$1.00.

Review to Poor.—Arba Smith 44c, R. C. Clark 3.20.

Instructor to Poor.—R. C. Clark \$1.80.

European Mission.—J. N. McMillan \$5.00, Anna Stuckey 15c.

English Mission.—A. S. Hutchins \$10.00, J. N. McMillan 2.50.

For J. N. Andrews.—M. E. Kellogg thank-offering \$5.00, Mrs. A. Hutchins 10.00, Artemas C. Atwood 40.00, D. R. Palmer 10.00, John S. 5.00, A. Thompson 5.00, G. W. Sheldon 2.00, L. P. Harriman 1.00, Harri Brown 1.00, Emma Austin 1.00, B. Herr 10.00, Sarah Lane 5.00, Thor Lane 5.00, Mrs. Ellis Clark 10.00, C. E. Brown 1.00, J. R. Hoole 5.00, A. Hill 10.00, Charles E. Green 100.00.

For Mrs. Dr. Ribton.—Sarah Lane 2.00.

Danish Mission.—Anna Thompson \$25.00, for J. G. Matteson \$5 Lane 5.00.

Advent Tidende.—Peter Johnson donation \$3.00.