

# Advent Review

## AND SABBATH HERALD.

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

VOLUME 57.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 8, 1881.

NUMBER 6.

### The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, President.

M. J. CHAPMAN, Secretary. | G. W. AMADON, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address REVIEW & HERALD, Battle Creek, Mich.

#### THE VISION OF BELSHAZZAR.

The king was on his throne,  
The satraps thronged the hall,  
A thousand bright lamps shone  
O'er that high festival;  
A thousand cups of gold,  
In Judah deemed divine,—  
Jehovah's vessels,—hold  
The godless heathen's wine!

In that same hour and hall,  
The fingers of a hand  
Came forth against the wall,  
And wrote as if on sand;  
The fingers of a man,  
A solitary hand,  
Along the letters ran,  
And traced them like a wand.

The monarch saw, and shook,  
And bade no more rejoice;  
All bloodless waxed his look,  
And tremulous his voice;  
"Let the men of lore appear,  
The wisest of the earth,  
And expound the words of fear  
Which mar our royal mirth."

Chaldea's seers are good,  
But here they had no skill,  
And the unknown letters stood,  
Untold and awful still;  
And Babel's men of age  
Are wise and deep in lore,  
But now they were not sage;  
They saw, but knew no more.

A captive in the land,  
A man of God, unknown,  
He heard the king's command,  
And stood before the throne.  
The lamps around were bright,  
The prophecy in view;  
He read it on that night,  
The morrow proved it true.

Belshazzar's grave is made,  
His kingdom passed away;  
He, in the balance weighed,  
Is light and worthless clay;  
The shroud his robe of state,  
His canopy a stone;  
The Mede is at his gate,  
The Persian on his throne!

—Hebrew Melodies.

### 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.

#### SANCTIFICATION.

THE LIFE OF DANIEL AN ILLUSTRATION OF TRUE SANCTIFICATION.

BY MRS. E. G. WHITE.

TEXT: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

BELSHAZZAR was acquainted with the dealings of God with Nebuchadnezzar, but this knowledge had no effect upon his own course. He blindly

clung to the worship of idols, and gave himself up to sensual indulgence. It was not long before reverses came. He had been defeated in battle by Cyrus, and for two years had been besieged in the city of Babylon. Within that seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and supplied with provisions for a twenty years' siege, the voluptuous monarch felt secure, and passed his time in mirth and revelry.

One night he made a great feast to a thousand of his lords. All the attractions that wealth and royal power could command, combined to give splendor to the scene. Everything that could administer to the lusts of the flesh was there. Princes and statesmen drank wine like water, and reveled under its maddening influence. The king had commanded to bring to that sacrilegious feast the golden and silver vessels which Nebuchadnezzar had taken out of the temple at Jerusalem, and which had been consecrated to the service of God, and employed by holy men in his worship. These were now to be used by the worshipped revelers.

While they were that night in the midst of idolatrous mirth, the king's countenance suddenly paled, and he seems paralyzed with terror; for lo! a bloodless hand is tracing mystic characters on the wall over against him. The revelers discern the curious and, to them, unintelligible writing. The exciting merriment dies away, and a painful silence falls upon the throng. The king's thoughts troubled him, "the joints of his loins were loosed, and his knees smote one against another." Trembling with alarm, he "cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed in scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." But these men are no more able to interpret the mystic characters traced by the hand of an angel of God than they were to interpret the dream of Nebuchadnezzar.

The terror of the king increases. He is conscious that this writing is a rebuke of his impious feast, and yet he cannot tell its exact import. The queen then reminds him that there is a man in his kingdom "in whom is the spirit of the holy gods," and that in the days of his father, "light and understanding and wisdom like the wisdom of the gods was found in him;" whom his father "made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar. Now let Daniel be called, and he will shew the interpretation."

Then is Daniel brought before the king without delay, and the monarch promises him great rewards if he will interpret the writing. Daniel looks upon that wicked throng bearing evidence of intemperate feasting and revelry. He stands before them in the quiet dignity of a servant of the most high God, not to speak words of flattery, as was the custom of the professedly wise men of the kingdom, but to speak the truth of God. Sternly disclaiming all desire for rewards or honor, he says, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation."

Daniel then proceeds to speak of the Lord's

dealings with Nebuchadnezzar,—the dominion and glory bestowed upon him, the divine judgment for his pride, and his subsequent acknowledgment of the power and mercy of the God of Israel; and then in the most direct and emphatic words he rebukes the great wickedness of the impious king,—“And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of Heaven.”

Daniel then gave the interpretation of the mystic writing: “God hath numbered thy kingdom, and finished it.” “Thou art weighed in the balances, and art found wanting.” “Thy kingdom is divided, and given to the Medes and Persians.” That very night the words of the prophet were fulfilled. The city was occupied, the king slain, and the kingdom taken, by the Medes and Persians.

Darius now took possession of the throne of Babylon, and at once proceeded to re-organize the government. He “set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and over these, three presidents; of whom Daniel was first.” And “Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.” The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom. The presidents and princes sought to find occasion against him concerning the kingdom. “But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.”

What a lesson is here presented for all Christians. The keen eyes of jealousy were fixed upon Daniel day after day; their watchings were sharpened by hatred; yet not a word or act of his life could they make appear wrong. And still he made no claim to sanctification; but he did that which was infinitely better,—he lived a holy, sanctified life. The true test of sanctification is the daily deportment.

The more blameless the life of Daniel, the greater was the hatred excited against him by his enemies. They were filled with madness, because they could find nothing in his moral character or in the discharge of his duties, upon which to base a complaint against him. “Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” Three times a day, Daniel prayed to the God of Heaven. This was the only accusation that could be brought against him.

A scheme is now devised to accomplish his destruction. His enemies assembled at the palace, and asked the king to pass a decree, that no person in the whole realm should ask anything of either God or man, except of Darius the king, for the space of thirty days, and that any violation of this edict should be punished by casting the offender into the den of lions. The king knew nothing of the hatred of these men toward Daniel, and did not suppose that the decree would in any way injure him. Through flattery they made the monarch believe it would be greatly to his honor to pass such a decree. With a smile of Satanic triumph upon their faces, these men come forth from the presence of the king, and rejoice together, over the trap which they have laid for the servant of God.

The decree goes forth from the king. Daniel is aware of all that has been done. He is acquainted with the purpose of his enemies to ruin him. But he does not change his course in a sin-

gle particular. With calmness he goes about his accustomed duties, and at the hour of prayer he goes to his chamber, and with his windows open toward Jerusalem, he offers his petitions to the God of Heaven. By his course of action, he takes the position that no king or prince has the right to come between him and his God, and tell him to whom he should or should not pray. Noble man of principle! he stands before the world to-day a praiseworthy example of Christian boldness and fidelity. He turns to God with all his heart, although he knows that death is the penalty for his devotion.

His adversaries watch him an entire day. Three times he has repaired to his chamber, and three times the voice of earnest intercession has been heard. The next morning the complaint is made to the king that Daniel, one of the captives of Judah, has set at defiance his decree. When the monarch heard these words, his eyes were at once opened to see the snare that had been set. He is sorely displeased with himself for having passed such a decree, and labors till the going down of the sun to devise some plan by which Daniel may be delivered. But the prophet's enemies had anticipated this, and they came before the king with these words: "Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed.

"Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee." A stone is laid upon the mouth of the den, and sealed with the royal seal. "Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him."

Early in the morning the monarch hastened to the den of lions, and cried, "Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The voice of the prophet is heard in reply, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocence was found in me; and also before thee, O king, have I done no hurt.

"Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Thus was the servant of God delivered. And the snare which his enemies had laid for his destruction proved to be their own ruin. At the command of the king they were cast into the den, and instantly devoured by the wild beasts.

As the time approached for the close of the seventy years' captivity, Daniel's mind became greatly exercised upon the prophecies of Jeremiah. He saw that the time was at hand when God would give his chosen people another trial; and with fasting, humiliation, and prayer, he importuned the God of Heaven in behalf of Israel, in these words: "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land."

Notice these words. Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, he identifies himself with the really sinful of Israel. The wisdom which God imparted to him was as far superior to the wisdom of the wise men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favored of Heaven. With deep humiliation, with tears, and with rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own vileness, and acknowledging the Lord's greatness and majesty. What earnestness and fervor characterize his supplications! He is coming nearer and nearer to

God. The hand of faith is reached upward to grasp the never-failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He feels that victory is his. If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel. Hear how he presses his case at the court of Heaven:—

"O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. And whilst I was speaking and praying, and confessing my sin and the sin of my people, . . . even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts, to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding,—to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with Heaven's delegated messenger.

The man of God was praying, not for a flight of happy feeling, but for a knowledge of the divine will. And he desired this knowledge, not merely for himself, but for his people. His great burden was for Israel, who were not, in the strictest sense, keeping the law of God. He acknowledges that all their misfortunes have come upon them in consequence of their transgressions of that holy law. He says, "We have sinned, we have done wickedly. . . . Because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us." They had lost their peculiar, holy character as God's chosen people. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate." Daniel's heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, and faithful, and obedient.

In answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer. Those who claim to be sanctified, while they have no desire to search the Scriptures, or to wrestle with God in prayer for a clearer understanding of Bible truth, know not what true sanctification is.

All who believe with the heart the word of God will hunger and thirst for a knowledge of his will. God is the author of truth. He enlightens the darkened understanding, and gives to the human mind power to grasp and comprehend the truths which he has revealed.

Daniel talked with God. Heaven was opened before him. But the high honors granted him were the result of humiliation and earnest seeking. He did not think, as do many at the present day, that it is no matter what we believe, if we are only honest, and love Jesus. True love for Jesus will lead to the most close and earnest inquiry as to what is truth. Christ prayed that his disciples might be sanctified through the truth. He who is too indolent to make anxious, prayerful search for truth, will be left to receive errors which shall prove the ruin of his soul.

At the time of Gabriel's visit, the prophet Daniel was unable to receive further instruction; but a few years afterward, desiring to know more of subjects not yet fully explained, he again set himself to seek light and wisdom from God. "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, . . . Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of

Up'iaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."

No less a personage than the Son of God appeared to Daniel. This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. Our Lord now comes with another heavenly messenger to teach Daniel what would take place in the latter days. This knowledge was given to Daniel and recorded by inspiration for us upon whom the ends of the world are come.

The great truths revealed by the world's Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire; yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days. With what earnestness, then, should we seek God, that he may open our understanding to comprehend the truths brought to us from Heaven.

"And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. . . . And there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." Such will be the experience of every one who is truly sanctified. The clearer their views of the greatness, glory, and perfection of Christ, the more vividly will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ's purity and glory, appear only as unworthy and corruptible. It is when men are separated from God, when they have very indistinct views of Christ, that they say, "I am sinless; I am sanctified."

Gabriel then appeared to the prophet, and thus addressed him: "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

What great honor was shown to Daniel by the Majesty of Heaven! He comforts his trembling servant, and assures him that his prayer was heard in Heaven, and that in answer to that fervent petition, the angel Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heaven's Prince, the archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel.

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And behold, one like the similitude of the sons of men touched my lips. . . . And said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me." So great was the divine glory revealed to Daniel that he could not endure the sight. Then the messenger of Heaven veiled the brightness of his presence and appeared to the prophet as "one like the similitude of the sons of men." By his divine power he strengthened this man of integrity and of faith, to hear the message sent to him from God.

Daniel was a devoted servant of the Most High. His long life was filled up with noble deeds of service for his Master. His purity of character, and unwavering fidelity, are equaled only by his humility of heart and his contrition before God. We repeat, The life of Daniel is an inspired illustration of true sanctification.

## Our Contributors.

### THE TEACHINGS OF NATURE.

BY ELIZA H. MORTON.

THE morn, resplendent with its glow  
Of golden beauty bright,  
The sultry noontide, with its flood  
Of splendor and of light,  
The holy eve, with shadows dark,  
And hush of quiet rest,—  
All bring to mind the land above,  
The clime where all is blest.

The grand, melodious strains of song  
Breathed on the midnight air,  
The watch-fires on a thousand hills,  
The solemn voice of prayer,  
The prophet-tongues of olden times,  
The unattained and dim,—  
All speak of Christ, the coming King,  
In one perpetual hymn.

The clouds of crimson, blue, and gold,  
The sun with silvery sheen,  
The stars that beautify the night,  
The moonlight, soft, serene,  
The fervent dreams that come with power  
To soothe the troubled breast,  
Are but reflections of a land  
Where weary ones shall rest.

All nature, with its singing birds,  
Its brooks and sparry caves,  
Its primrose-haunted nooks and dells,  
And sparkling, dancing waves,  
Resounds with echoes of a voice  
That seems almost divine,  
"O come, Lord Jesus, quickly come;"  
The glory all is thine.

While murmuring groves and rippling rills  
Are vocal with the praise  
Of Him whose truth and righteousness  
Are shown in all his ways,  
The silent harps of mortal hearts  
Upon the willows hang,  
And lips are mute and motionless  
That once with rapture sang.

O doubting soul, the healing balm  
For earth's unnumbered ills  
Is found in God; his love alone  
The world with music fills.  
'Tis vain to lay the armor down,  
And weary of the strife,—  
Give up the hope that grasps the Rock  
Of everlasting life.

*Battle Creek, Mich.*

### FINANCIAL PROSPERITY AND PAYING DEBTS.

BY ELD. GEO. I. BUTLER.

WE are in the midst of financial prosperity. With a very few exceptions, where there has been drought or poor crops, the country has seen no such prosperity for many years. Crops have been good. They bring fair prices. Labor is in good demand at remunerative wages. Our currency is the very best. Our paper is as good as the gold. The people are paying off their debts. Money is plenty, and interest low. Government bonds at four per cent interest bring a high premium, and the House of Representatives has already voted to issue bonds at three per cent interest, believing they will float at par. Many who live by loaning money find it difficult to find profitable investments, or to obtain anything like the interest they have received heretofore.

In the Old World crops have been short, and we have been supplying so much produce and food that the balance of trade has been in our favor to the extent of hundreds of millions of dollars, and gold has poured into our country at a rate wholly unprecedented. We are rapidly paying off our public debt. Railroads are building everywhere in our own country, and vast schemes, embracing new routes, are extending into Mexico. At least three separate schemes for uniting the Atlantic and Pacific oceans *via* Nicaragua or the Isthmus of Panama are projected, to take through the largest ships without breaking bulk or unloading their cargoes. Hundreds of millions of money are at the command of capitalists, and nothing seems too great for them to undertake. Speculation is in the air. Railroad stocks have doubled and trebled within the last three years.

These are facts everywhere obtainable in the news of the day. This state of things is very recent. Only a few years ago it was just the reverse of this. Money was scarce, and interest high. Idle tramps by the hundred were traveling the highways. The strongest firms were failing or anxiously fearing failure. A load of debt was pressing the life and courage out of millions of hearts, and public confidence in the stability of anything was almost gone. Railroads, by scores, went into the hands of receivers, and banks suspended in all directions. Strikes and labor riots were the order of the day. The happy change should cause gratitude of heart, and teach us important lessons. These periods of financial depression, wreck, and ruin, follow eras of speculation, and are often caused by them. Hundreds of millions are invested in railroads which pay no dividends, and in other unproductive schemes. The majority of the people become infatuated with the hope of soon being rich, and run into debt, becoming so far involved that when a reverse comes,—when crops fail, and public confidence is broken down,—then comes a crash, and distress and ruin follow. All kinds of property depreciate in value. Mortgages are foreclosed. Labor is unemployed, and poorly paid. A certain class of greedy speculators thrive in such periods; but the mass of the people suffer, especially those who are in debt. Then people study economy, work hard, and live within their means. Public confidence slowly revives, and when circumstances are favorable, better times come back again.

There are, no doubt, many other causes which help to bring about these results. Manipulations of the stock markets, where railroad shares are bought and sold by millionaires like Gould and Vanderbilt, often bring about complications which precipitate these money panics. The money-kings fill their own pockets, and enrich themselves in the general ruin. Every decade or two such a crisis occurs. Men in middle life can remember several of them. Everything goes to show that a few years hence another will come. Speculation and extravagance, the sure causes, are already seen at every turn. At such a time common sense and experience should teach us an important lesson. Panics can trouble those out of debt but little. The man who has but a moderate income, and is out of debt, gets along very nicely. If prices of goods fall, he can purchase the more freely with his little means. The money sharper cannot foreclose on him; for his debts are all paid. It is a good time now to get out of debt, and keep out. The spirit of speculation in the air will be apt to sweep many into debt, if they do not resist it. They will want to add to their farms, build a nice house, buy nice furniture, musical instruments, farm machinery, etc., which they cannot pay for. They will want to borrow money, it is so plenty, and will put a mortgage on their farm or house and lot, thinking another good crop or two will enable them to pay it. But that good crop may prove a failure, and they may find themselves badly involved, and lose home and everything. Thousands upon thousands have had this experience. Let us learn wisdom by what we have suffered in the past. Let us live within our means, take advantage of the favorable times, and pay off our debts. And let us lay up some treasure in Heaven by using our means to build up the cause of truth and do good, instead of rushing into speculation.

Here is a point that I wish to impress upon the hearts of my dear brethren and sisters who have in their hands means which God has loaned to them for a time as his stewards. It is painful to see less liberality on the part of many in these prosperous times than was manifested in the pinching times of a few years past. Prosperity seems to have blinded their eyes. Is there no need of means in the cause of God at the present time?

Our public institutions, the very backbone of this message, are heavily in debt. These institutions stood firm and maintained their credit unimpaired during the hard times now passed, which have ruined so many business firms, and toppled over the strongest houses in the land.

Additions which the growth of the cause seemed to require have been made in full faith that this is the cause of God and cannot fail; but these obligations have brought a heavy strain. Debts have accumulated. Large sums of interest have to be paid annually. These things have caused perplexity; they are a heavy burden, and they take from the efficiency of our institutions. We would not be an alarmist, and have no thought of creating distrust and doubt. We have full faith that God is in this work; we expect that he will bless these institutions, that he will raise up friends who will stand by them; and that they will see glorious prosperity and answer the end of their creation. But here is an opportunity for every true friend of our cause to help. It is needed. While prosperity prevails, let us stand by the cause. Should our people neglect to help pay off these debts while prosperous times are with us, and should another period of depression come, how would they stand the shock? This must not be.

We call upon our brethren of means to beware of being carried away by the spirit of speculation now arising. We ask them to remember the cause of God. Loan means to these institutions without interest. Take stock in them. Help them in their work. Instead of leaving your spare money in banks, put it where it will be a help to the cause of God. Never has there been a dollar lost which has been deposited for safe keeping in our institutions, though they have passed through at least two panics. We believe they are safe. May God help us to be wise stewards, and use the means in our hands so that he may say, "Well done."

### ONE OR THE OTHER.

BY ELD. R. F. GOTTRELL.

WE are in the last days of the gospel age, or we are not. If we are not, then the sun and the moon have been darkened and the stars have fallen in vain; for these signs must be given when the day of the Lord is near, even at the doors. Then, also, the anger of the nations, and the perils and deceptions of the last days, have come before the time, and the unparalleled wickedness of the present time is still to be surpassed, not having reached its full measure. And if there is to be a long period in which it will increase in the ratio it has for the last quarter of a century, what will be the character of the people when the last days do arrive? But if we are in the last days, then those that proclaim it are preaching the truth, and those only who heed the warning will do well.

The world is now being converted to God by the popular revivals of the day, or it is not. If it is, then the declaration of our Saviour, that at his second coming it will be with the world as it was in the days of Noah, will fail; for at that time the earth was filled with violence, and suddenly and unexpectedly the flood took away the mass of mankind, leaving only a small number that had believed the warning concerning the impending danger, and had taken refuge in the ark while it rested upon dry ground and no signs of rain appeared. But if the world is not being converted to God, and the solemn prediction of our Saviour is to prove true, then those who flatter themselves that it is, and are, in consequence, saying, "Peace and safety," are sadly deluded, are believing a lie, and "sudden destruction" is about to come upon them, and "they shall not escape." 1 Thess. 5.

The time has come for the proclamation of the judgment messages which are to precede the coming of Christ, Rev. 14: 6-14, or it has not. If the time has not come, then a false fulfillment is preceding the real one, and God's providence has failed to guard the prophecy; for the messages are being proclaimed. But if the time for these messages has come, then the Lord is doing a solemn, a fearful, a decisive work in the earth, and no one, whether saint or sinner, can slight this



work and reject these warnings with impunity.

True religion will be popular in the last days of the dispensation, or it will not. If it is, then those prophecies of the perils and persecutions of the last days (2 Tim. 3: 1-5; Rev. 12: 17; 13: 11-18) are false; for there must be popularity and power on the side of the persecutors. But if true religion will be unpopular in the last days, then let all test religion by the word of the Lord, and not by the standard of popularity.

The mass of worshipers in the last days will be true Christians, keeping the commandments of God and the faith of Jesus, or they will not. If they are, then the prophetic message of Rev. 14: 9-12 has been predicted in vain, and is a false prophecy; for it represents the worshipers of those days as in great danger of worshipping the beast and his image, and, as the consequence, of drinking of the unmingled wrath of God. But if the professed Christians of those days are not found keeping all the commandments of God and all the faith of Jesus, then this message will be applicable to the condition of the worshipers living at the time, and must be obeyed by those to whom it comes, in order to salvation.

The churches of our day are keeping all the commandments of God, or they are not. If they are, they are remembering the Sabbath to keep it holy, instead of making it the busiest laboring day of the week, in order to get ready to keep another day,—a day which God has never commanded to be kept. But if they are not keeping all the commandments of God, then they are in danger of being condemned by that law by which they will surely be judged when God shall judge the secrets of men according to the gospel. Rom. 2: 12, 16; Isa. 2: 10-13.

The doctrine of the conversion of the world and a universal reign of righteousness for a thousand years before the coming of the Son of man, is true, or it is not. If it is, then all the warnings to the people of this age to watch and be ready for the day, "lest coming suddenly" he find them sleeping, and they be cut asunder and have their portion with the hypocrites, have no application to the times, and are without any practical meaning. But if the said doctrine is not true, then the professed churches of the present day are alarmingly deluded, and are in danger of being found with the false prophets and unbelievers, crying peace and safety when sudden destruction comes as a thief in the night.

Our Protestant churches need reforming, or they do not. If they do not, then the Bible wants reforming to suit and approve the character of a divided, worldly, pleasure-loving church; and those threatenings against such sins should be excluded. But if these churches do need a radical reform, they must be reformed, or they cannot be the chosen instruments of the work of the Lord; and though they may make proselytes, they may prove like those of the corrupted religionists of old, described by our Saviour in Matt. 23: 15. It is not natural for a stream to rise higher than its fountain. It is not to be expected that teachers of religion will raise the degenerate nature of those they teach above their own level. Then where is our hope but in the faithful proclamation of the third angel's message? Is it not time to cry aloud, and spare not?

#### FAITHFULNESS IN LITTLE THINGS.

BY ELD. J. BYINGTON.

"HE that is faithful in that which is least is faithful also in much." Luke 16: 10. These are the words of Jesus, who well knew what he said. The Christian that is faithful in little things will be very useful, do much good, and at last have a large treasure in Heaven. Faithfulness on the part of the wife in the little duties of the day keeps the house clean; and faithfulness on the part of the child of God in the little duties of the day,—prayer, watchfulness, searching the Scriptures, and doing something to help others,—will keep the heart clean.

In this chapter our Saviour brings to view the important subject of making a right use of this

world's goods. He says, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." Verse 9. How small are all this world's treasures when compared with the treasures of Heaven; but though so small and fleeting, they will, if rightly improved, secure us a large treasure above. Thus to be faithful in the littles, will result in great things.

In 1 John 2: 16 we read that the "lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The lust of the flesh is unsanctified appetite; the lust of the eyes, the pride of fashion, or pleasures of imagination in seeing the finery of earth; the pride of life, seeking the honor that comes from man. Were every one in our ranks to save the littles that are spent to gratify these worldly desires, and cast them into the treasury of the Lord, very soon the debts on our institutions would be paid, and perhaps we should hear a report similar to the one made to Moses, as recorded in Ex. 36: 5: "The people bring much more than enough for the service of the work which the Lord commanded to make."

Dear brethren, we have gained some victories. The Lord has done much for us as a people. There is much for us yet to do in overcoming the world. Let us examine ourselves, whether we be in the faith. 2 Cor. 13: 5.

Battle Creek, Mich., Jan. 27.

#### PROVING TOO MUCH.

BY A. SMITH.

SOME of the advocates of first-day sanctity have endeavored to prove from Gal. 4: 24; 5: 1, and other passages, that the law of ten commandments was a yoke of bondage; that it was removed from the neck of Israel at the cross; that nine-tenths of that law was re-enacted, and given to the Christian church; and that the first day of the week was made to occupy the place of the original Sabbath of the decalogue.

Thus, unwittingly perhaps, these gentlemen have proved too much; for they have only removed the yoke to cut a large piece out of its center, have driven a plug into the excision, and have placed it upon the neck of Christian Israel, in every sense as burdensome as before, but deprived of its original strength and utility, while the liberated Jew and the unreclaimed Gentile are left in the enjoyment of unrestrained freedom.

#### JAY GOULD'S ABILITIES AS A BEAR.

JAY GOULD had \$30,000,000 in money Sept. 1, 1873, and was then prepared to hammer the market down—to send a chilling fear through all the list. On the 5th of September he appeared in the exchange and began work. He first attacked gold; \$200,000,000 was sold in one day by himself and his associates. The price fell seven cents, giving Gould an enormous profit. He locked up his profits and his capital, and turned his attention to the list of stocks that had already weakened from 5 to 15 per cent, in sympathy with his daring raid on gold. Distrust became general, small holders were shaken out, timid ones sold out, and many strong operators ranged themselves on the "bear" side, under Gould's leadership. Western Union was the next object of assault. He sold 40,000 shares short, and down it went, tumbling 10 cents in one hour, clearing Gould a half a million in sixty minutes. This was on the 18th of September, and by noon Jay Cooke failed. Then came riot and ruin. On the next day the steadiest stocks dropped like lead, and the staunchest house collapsed. By three P. M. there had been a loss of \$100,000,000 in values since morning, and money was worth 5 per cent a day. Gould flitted like a vulture through the black and sickening scenes, battering mercilessly any stock that showed signs of vitality. The next day the banks suspended, and at twelve the stock exchange closed doors; and the panic had settled upon the country. It seemed impossible to lift prices. There was money enough, but no confidence. The government re-

issued \$300,000,000 of greenbacks. There were four millions of bales of cotton in the South and one thousand millions of bushels of wheat in the West, but there was no confidence and everything lagged. For over three years there was a depression in everything. Stocks would rise a bit, and then fall lower than ever, until in April, 1877, bed rock was reached. It was then estimated that the shrinkage in the leading stocks in the street amounted to \$200,000,000, and over 1,000,000,000 of railway values had gone into the hands of receivers. The lowest point was reached in May, 1877, and then began the upward movement that has perched the old stocks on such dizzy heights.

That Jay Gould has been feeling the market for another "break" for the past six months is well known. He has lost heavily in raiding stocks that still had a rise in them, but has always been shrewd enough to draw out before he was badly damaged. It was recently rumored that he had been caught by Vanderbilt in selling Northwest short, and settled by paying Vanderbilt \$1,800,000. He bides his time. He can now command \$100,000,000, where in '73 he got together only \$30,000,000. A friend of his told me the other day, that he had a cash balance in the banks of \$14,000,000. He is equipped for destruction as never man was before. With his vast system of roads, competing with almost every leading line, he can open war, cut rates, and let slip havoc—with his American Union telegraph company he has already hammered the life out of the Western Union, and can tumble it when he pleases. With his newspapers he can create apprehension. In 1873, he was almost entirely alone, and in disrepute; he now has hosts of friends and followers.

That he believes the time is ripe for havoc, can be told from the facts. Union Pacific, which he created and made valuable, is now selling 20 cents higher than it was when he sold out of it—presumably believing that it had reached its top value. Lake Shore is now selling 50 per cent higher than it was when he was selling it short; implying thereby that he thought it then too high. So of St. Paul and Northwest. He believed they were too high months ago, and boldly sold them short—and yet they are now 40 to 50 per cent higher than they were then. He will strike them soon with all his force, and then see the splinters fly.—*New York Letter, in St. Louis Republican.*

#### RETURN OF THE JEWS.

CONVERSION OF THE WORLD, AND PROBATION AFTER THE SECOND ADVENT AND FIRST RESURRECTION.

THE following extract presents ideas worthy of consideration. The writer, after referring to the great chains of consecutive prophecy of the books of Daniel and Revelation, remarks as follows:—

"While each cycle closes with the end of the age, it is a fact worthy of note that in no one of them can be found anything that relates to the return of the Jews or the conversion of the world before the second personal coming of Christ to earth. There is another fact equally important,—that there is no intimation, either in poetry or prose, of the extension of probationary time after the resurrection of the dead. If such a state is to be experienced, why did not the Holy Spirit make mention of it? Did God forget to give this part of the divine programme? If so, the revelation is incomplete."

"We conclude that if an event of such vast moment as the eternal perpetuity of Christ's priestly ministrations in the world to come, is totally left out of the divine catalogue, it is not one of the purposes of God, and consequently cannot be true. In the absence of any positive evidence that such a state of things as probation in eternity will be experienced after the coming of Christ, we think that when once the Master of the house has arisen, and shut the door, mercy will be gone forever. Now is the day of salvation. Now is the accepted time. 'Ho, every one that thirsteth, come ye to the waters.' Isa. 55: 1."—*A. W. Sibley, in World's Crisis.*

## MAN'S BROTHERHOOD.

If any man must fall for me to rise,  
Then seek I not to climb. Another's pain  
I choose not for my good. A golden chain,  
A robe of honor, is too poor a prize  
To tempt my hasty hand to do a wrong  
Unto a fellow-man. This life hath we  
Sufficient, wrought by man's Satanic foe;  
And who, that hath a heart, would dare prolong  
Or add a sorrow to a stricken soul  
That seeks some healing balm to make it whole?  
My bosom owns the brotherhood of man;  
From God and truth a renegade is he  
Who scorns a poor man in his poverty,  
Or on his fellow lays his superstitious ban.

—Thomas Mackellar.

## THE SECOND DEATH.

BY JOSEPH CLARKE.

1. "He that overcometh shall not be hurt of the second death." Rev. 2:11.
  2. "On such the second death hath no power." Rev. 20:6.
  3. "This is the second death." Rev. 20:14.
  4. "Which is the second death." Rev. 21:8.
- Our third text locates and specifies the second death. See chap. 20:9, 10, 15: "Fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." "And whosoever was not found written in the book of life was cast into the lake of fire."

What is this lake of fire? Peter says that "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. He speaks of the earth's being dissolved, verse 12; and John says that fire comes down from God out of heaven. As the earth was once an ocean of water, at the time of the deluge, 2 Peter 3:7, so at some future time it will be an ocean of fire.

Malachi says: "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Chap. 4:1. As Satan is the root, and his children are the branches, it is clear that Satan is also to be devoured and destroyed.

But, says one, there is a light punishment, if wicked men and devils are to be deprived of existence, so as not to be continued in a state of pain and mental anguish longer than to be consumed.

Let us investigate the subject briefly, and see how this is. Peter compares the final conflagration to the deluge, 2 Peter 3:5-10. Now if the deluge continued about one year, we may safely conjecture that the conflagration of the earth will also continue a considerable space of time. We may also conjecture that men will be as many weeks or days battling with the burning elements, as were the antediluvians with the floods of water, which, from the skies above and the earth beneath, burst forth in torrents and with resistless fury, carrying dismay, and destruction, and death to the stoutest and bravest hearts.

The earth, once probably a vast continent, with only a seventh part of its surface given to the waters, which no doubt were equally distributed through all its parts (see 2 Esdras 6:42-52), was rocked by tempests, and upheaved by earthquakes, until the crust of the earth fell in, and the waters which had been confined to its center came to the surface; and now, instead of six parts land, we have only one part land and three parts water. In fact, the deluge is still here to the extent that man has left to him only one-fourth of the earth's surface; and of this, not more than one-half is fit for cultivation; so that now we have only an eighth of the earth's surface which is available for the husbandman. The earth now appears, to those who sail upon the ocean, a vast body of water, with here and there a continent or an island. Is not the earth a ruin? When, therefore, the Lord overwhelms it with fire, as once he did with water, we may expect the transformation to be general and thorough, and we may expect that all who have existed upon it will perish also, except those who are fitted for citizenship in the new earth; and the

pain will as much exceed the pains of those who perished by water, as a death by fire is more painful than a death by water.

Think of the horror of that scene when the wicked, after the second resurrection, shall be gathered to the siege of the beloved city (Rev. 20:9), when instead of success, they find disaster and sudden dismay, as fire from heaven descends, and fires from beneath, which even now smoulder in the bowels of the earth, arise, and the earth is again in commotion, as when in the days of Noah. But it is not now a deluge of water, as once it was, but a deluge of fire; whirlwinds and tornadoes of fire; winds as from a furnace of fire; hailstones of fire, descending and running along upon the ground; fire bursting up from below; forests consuming in the intense heat; the waters of the ocean burning like boiling oil; the atmosphere becoming hotter and hotter, until the elements melt and fuse in one fiery flame. The sands of the desert and the fertile valleys alike become soft and yielding; the wicked sink in the fiery mass, and when each shall have endured the fearful penalty, will be seen no more. And the most bitter part of all the penalty will be the sight of the beautiful city which they came up to conquer, bearing its inmates in safety, as the ark of Noah floated with its living freight in the sight of the antediluvians who perished by the waters of the deluge.

Now, reader, can you or I endure the contemplation of such a death—not only its pains, but the loss of such a prize as is bestowed upon the inhabitants of that city which is yet to descend from Heaven? Rev. 21. Then, too, there is the loss of the beautiful new earth, which is to arise like a Phenix from the ruins of the old. As the earth cools and settles into its proper place again, then will it indeed be a noble monument of the love, and justice, and mercy of God. Satan will be no more; no more disorder or misrule; no cyclone in the trembling air; no commotion in the quaking earth; no volcano with its rivers of lava. The earth will assume its mantle of youth and beauty, and will roll its annual and daily circuits in the heavens with sister planets, as much adorned as they. Then will be eternal joy and peace.

Dear reader, you will perhaps ask, What has this to do with the second death? We reply, This city of our God and the new earth is the prize which those who perish will lose. Alas, what a loss! Can you or I afford to lose such a prize? Think of those joys which the inhabitants of Heaven will realize. This is no dream, no idle tale; believe me, my friend, the Christian has a foretaste, an assurance from the best of evidence, that these things are as much to be credited as the rising or setting of God's beautiful sun, or the movements of the planets. Do not flatter yourself that religion will at some time become popular; it never will. Decide for the truth, and live it out, and you will escape the horrors of the second death.

AWAKE, O SLEEPER!—Knowest thou not that thou art in jeopardy every hour? Dream not away thy precious moments. Eternity is just before thee. Awake, lest thou sleep the sleep of death. Shake off slumber. Up, and run the Christian race, or thou wilt lose the crown of life. Haste and prepare to meet the Lord of life and glory. The world is asleep, and soon shall be awakened by the Archangel's trumpet to weep and wail. Wouldst thou be among them? Awake, before it be forever too late to call upon thy God. Time's last moments still linger for thee. Improve them ere they pass. Before thou art aware, the work of God shall be cut short in righteousness. Suddenly shall the doom of the sleeper come. "Awake, thou that sleepest, and arise from the dead, and Christ will give you light."

BE WARM-HEARTED.—Do not let us get soured with life. It don't mend matters for us, and makes us very disagreeable to others. If we have had misfortunes, we are not alone. The world is not all sunshine to anybody. We love the fresh, light-hearted laugh of a child. Why not keep it ourselves in after years? Does groaning ease any burdens? Are we any wiser if we have covered up all the impulse and warm feeling of our natures, so that the world knows only a calm, cold exterior?

## THE PEOPLE OF GOD TESTED.

BY EVA BELL.

In all ages of the world God has tested his people, to see if they would obey him from principle.

In the garden of Eden angels instructed Adam and Eve in regard to their duty, and then left them to themselves, to see if they would stand the test of obedience. The result we know too well.

Then there was Noah. Think you that it required no exercise of faith for Noah to put all that he had into the building of that great ark upon dry land? How the wicked world around scoffed at him for his foolishness! Yet Noah believed what God had told him, and so did just as he had said.

Abraham was a servant of the Most High, a man who enjoyed much of the favor of God; and yet God would test him also. In proportion to his privileges, so was the trial of his faith, severe indeed. "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt-offering on a mountain which I will show thee of." Oh, how those words must have fallen on the heart of the anguish-stricken father! But did his faith fail him in this his hour of trial? The record goes on, "And Abraham reached forth his hand to slay his son." Ah, yes! Abraham stood the test.

Many and many a time were ancient Israel proved during their journeyings in the wilderness. God would teach them in all his laws and statutes, make them precious promises, work great miracles for them; and they would promise to obey his voice in all things; then would come the test, and the people would break their promise, and murmur against their God. Time after time he gave them an opportunity, and yet they failed; so they were obliged to wander forty years in that "great and terrible wilderness." Thus examples from the Bible might be multiplied.

Martin Luther, the Wesleys, and many other reformers,—men of whom the world was not worthy,—they were brought to the test, and that a close and severe one; yet they flinched not. The millions of martyrs who were brought to death for Christ's sake—were they not tested? And nobly did they stand the test, "faithful even unto death."

In these days of Christian enlightenment, we are not required to give up our lives for Christ's sake; yet God is testing us, as a people and as individuals, just as surely as he did those holy men of old. Our tests are not the same, and yet to endure them perhaps requires just as much moral courage; and we have every reason to believe that these tests will grow more and more severe.

God is now giving us a chance to grow strong, and prepare for the greater trials which are before us. Shall we do this by failing in the little tests which are daily brought to bear upon us? Not so; if we are not gaining in strength day by day, we shall find ourselves indeed weak in that time which is to try men's souls.

God will have workers who *have* strength, who will bear heavy burdens, endure hardships and even suffering in the cause of Christ,—he will have those who *can* stand the test; and we, if we will, may be of the number. What will we do, young friends? Rest upon our oars, dreaming of the future when we shall do some great thing for God? or shall we rouse ourselves, take up our drifting oars, and strike out for the nearest duty, thereby gaining strength for greater necessities when they shall come?

There is one test to which, willing or unwilling, we must all come,—a solemn and final one,—the test of the Judgment; and this we shall never be able to pass, unless we have learned to endure the tests now brought upon us.

Oh, that all our efforts might be characterized by an earnestness which would show that we believe these things!

## The Family Circle.

### LET IT PASS.

Be not swift to take offense;  
Let it pass!  
Anger is a foe to sense;  
Let it pass!  
Brood not darkly o'er a wrong  
That will disappear ere long;  
Rather sing this cheery song:  
Let it pass!  
Let it pass!

Strife corrodes the purest mind;  
Let it pass!  
As the unregarded wind,  
Let it pass!  
Any vulgar souls that live  
May condemn without reprieve;  
'Tis the noble who forgive.  
Let it pass!  
Let it pass!

Echo not an angry word;  
Let it pass!  
Think how often you have erred;  
Let it pass!  
Since our joys must pass away,  
Like the dew-drops on the spray,  
Wherefore should our sorrows stay?  
Let it pass!  
Let it pass!

If for good you've taken ill,  
Let it pass!  
Oh! be kind and gentle still;  
Let it pass!  
Time at last makes all things straight;  
Let us not resent, but wait,  
And our triumph shall be great;  
Let it pass!  
Let it pass!

Bid your anger to depart,  
Let it pass!  
Lay these homely words to heart,  
"Let it pass!"  
Follow not the giddy throng;  
Better to be wronged than wrong;  
Therefore sing the cheery song,  
Let it pass!  
Let it pass!

### UNSELFISH LOVE.

"Do n't tell me, Clare! the girl is simply frightful, and there is no use trying to get around it."

"But, Alma, is it right to treat her so because she is, as you say, simply frightful? Is it kind to repel her advances of friendship, and slight her so cruelly, because her face is homely and unattractive, her ways rough and awkward?"

"Kind or not, I can't help it. I declare, she is so ugly it makes my eyes fairly ache to look at her, and my flesh creep whenever she touches me. And once when she kissed me—you remember the time—so unexpectedly, I thought I could never wipe the spot off my cheek."

"Cruel!" And Ernestine Hayes' handsome, shapely lips closed tightly for a moment, with an expression half of contempt, half of pity.

These three, Alma Dearing, Clare Winston, and Ernestine Hayes, sat on the broad stone steps leading to the wide, cool piazza of the college building, watching the beautiful June sunset.

Alma Dearing's face made a glorious picture as she leaned against the gleaming colonnade, with the rich, graceful festoons of scarlet-tinted vines drooping all about her. Dark of hair and eyes, handsomely perfect as to every feature, she had all the gloss, and glow, and sparkle of some fabled Eastern goddess; and how well she, of all others, was conscious of her rich, rare beauty.

Pale and slender as a lily, with eyes like blue forget-me-nots, and a tender, sensitive face, Clare Winston formed a striking contrast.

Unlike either of the two were Ernestine Hayes' strong, clear-cut Saxon features, her handsome, shapely mouth, firm yet tender lips, her clear, cool, gray eyes, searching, yet sympathetic.

"What did you say, Ernestine?" Alma Dearing asked, as she bent her handsome head to catch the words.

"Cruel!" came again, with cutting emphasis, from Miss Hayes' shapely lips. "You are chillingly cruel. I could not talk in this way about my worst enemy, were he or she as hideous as the Hydra."

"But I do not lay claim to any of Miss Hayes' saintly qualities," replied the other, somewhat sharply; "I should like to know what you have to do with this little affair between Barbara Thorne and myself?"

"Oh! nothing, of course," in the coolest and most careless tones possible; "only I think of all virtues

pertaining to the human heart, gratitude is certainly one of the most commendable."

"Gratitude!" ejaculated Miss Dearing, quickly; "what do you mean, Ernestine?"

"Barbara Thorne may be ugly and awkward, and all that, yet she is never too frightful to be used as a cat's paw when Miss Dearing wishes to clear herself from any little scrapes with the Professor. Barbara's form may be awkward and ungainly, her hands coarse and clumsy, yet they are never too unattractive to hand Miss Dearing a glass of water, or brush away the flies, when she, Miss Dearing, is suffering from one of her nervous attacks," with just a touch of irony here, "and the rest of her schoolmates are only too glad to keep out of her presence."

The cool scorn in Ernestine Hayes' clear, contralto voice made Alma Dearing's peach-bloom cheeks flush painfully.

"Yes, Alma," Clare Winston said in her low, mellow tones, "you should never forget Barbara Thorne's devotion to you. It is the remark of the whole school. Such unselfish affection certainly deserves its share of gratitude, if nothing else."

"But I have no room for gratitude; I am not capable of appreciating Barbara Thorne's unselfish devotion, as you so romantically term it. Her display of affection is nothing to me. She is real silly to waste so much love on one who cares so little for it as I do. If I could shut my eyes for a moment, and forget what a fright she is, it might be different; but it fairly makes me shiver, just the mere thought of her having her arms around my neck, her lips against my cheek."

A quick, choking cry, half a sob, half a moan, caused each to turn instantly and glance behind them just in time to see a homely brown face, grown suddenly white with utter wretchedness, an awkward, ungainly figure, moving hastily away.

"Barbara! by all that is unlucky!" Alma Dearing exclaimed, growing suddenly confused, and with just the least shade of regret and pity showing for a moment in the depths of her handsome, haughty eyes. "Do you think she could have heard what I said?"

"Not the least doubt of it in the world, unless she has suddenly grown as deaf as a lamp-post in the last half hour, which is not at all probable." And Ernestine Hayes felt then as if she could have brought her strong, white fingers with a stinging blow straight across Miss Dearing's handsome pomgranate-bloom cheek with the greatest relish in the world.

"Well! I am sorry. Though I can't bring myself to return her affection, yet I do not wish to hurt her feelings publicly, for, of course, she has feelings as well as any of us."

"Oh! of course," very sarcastically, "though perhaps they are not so sensitive and refined as Miss Dearing's own."

"It strikes me, Ernestine, that you are exceedingly ironical to-night."

Whatever reply Miss Hayes might have intended to make, was, from a sudden impulse, suppressed, as, twining her arm with a caressing movement around Clare's slender waist, she drew her away for a walk in the garden, and left Alma to her own thoughts.

A pair of eyes, usually of a bluish gray, but now with what little color they held washed out by the great flood of tears that rolled up from them and dropped to the homely brown cheek beneath, watched with an intense, longing gaze the two going arm-in-arm down the broad, white walk, and unconsciously to them two tender, grateful caresses were wafted from the tips of rough, brown fingers.

The eyes were dry at last, but there were great circles about them, which made them more homely than ever. But suddenly, as the great clumsy fingers turned the leaves of a little volume lying on the window-sill, a tender, thrilling light sprang to their depths, which made them, for the moment, absolutely beautiful. What could it be? What was it Barbara saw shining there clear and sweet from out the depths of your inspired pages, O beautiful book?

"Behold! I show you a mystery: we shall not all sleep, but we shall all be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Oh, homely brown face, grown suddenly beautiful with the rapturous light that fell across it! Oh, great, rough hands, beautiful now, in their very meekness, folded one within the other! Oh, dull gray eyes, absolutely glorious, with the heart-fires glowing in their depths! Oh, pale, misshapen lips, beautiful with the thrilling, ardent words welling over them from the depths of a touched and submissive heart!

"Dear Christ, I shall be satisfied when I wake up with thy likeness!"

"Do you think I'll do, Clare? and will I win the

coveted title of 'Queen of Hearts'? How delightful of that prosy old Professor to think of giving us a picnic!—a picnic in June, too! Oh! isn't it grand?" And Alma Dearing, resplendent in scarlet and white, with fuchsias and geranium leaves in her hair and at her throat, turned slowly round and round before the great mantel mirror in the college parlors, to admire the beautiful picture she made.

The room was filled with a crowd of noisy, chattering girls, each pushing and jostling the other for a peep into the flattering depths of the mantel mirror. It was a large, old-fashioned glass, with a heavy oaken frame, secured to its place on the mantel by strong, slender cords.

One by one the girls had stopped to admire themselves, and then gone out on the broad, cool piazza, to await the coming of the Professor and his lady. Alma still lingered before the glass.

Suddenly Clare, who stood leaning on the piano, watching Alma, heard a sharp, snapping sound, and glancing up saw with horrified eyes that the fastenings of the mirror had given way, and it was now trembling on the verge of the mantel, ready for its downward plunge.

She tried to cry out, to warn Alma of her danger, but her tongue refused to utter a word.

But some one else had heard the cords snap, had seen the glass tremble, and ere Alma herself knew what had happened, an awkward, ungainly figure sprang with a sudden bound forward, a rough hand was placed unceremoniously against her shoulder, and she was quickly hurled to one side of the room.

Not a moment too soon! The huge glass came crashing down from its support on the mantel, and fell with a dull, heavy shiver on the oaken floor beneath.

With a shudder, Clare closed her eyes for just a moment; but when she opened them again, she saw that which made the blood grow chill in her veins! A mangled, bleeding form lay underneath the debris of splintered glass; not Alma's slender, graceful one, she knew that well enough; but another, and that other—O pitying Father!—the awkward, ungainly one that had rushed forward to save the beautiful flower-like face of its cruel friend from such a dreadful fate. "Greater love hath no man than this, that a man lay down his life for his friends."

"Will she die, Doctor?" Alma Dearing asked with white and quivering lips of the gray-haired disciple of Æsculapius, who bent with such a grave look over the crushed and bleeding form.

He shook his head slowly, and put his finger on his lips. He did not wish to give expression to his worst fears so quickly.

But as the hours wore away, and there was still but little sign of returning life, each one of them knew what the Doctor had known all along,—*Barbara would die!*

The gray eyes opened at last with a gleam of consciousness in their depths; the lips made a painful effort to articulate the words in answer to the Doctor's question:—

"Oh, no! I am not afraid to die. It is sweeter to go than to stay. Would you mind kissing me now, Alma?"

Not a moment did Alma Dearing hesitate. If she had been "as cruel as the grave," as senseless as a stone, she could not have resisted the touching pathos of Barbara's dying appeal. Warm, red lips were pressed in one long, passionate, repentant caress against cold, white ones, fast growing moist with the dew of death, and only Alma's listening ear caught the tenderly whispered words, and the last she ever uttered,—

"Dear Christ, I shall be satisfied when I awake with thy likeness."

### BEARING ONE ANOTHER'S BURDENS.

LIFE teems with unnecessary pain. For every living soul there is work to do, effort to make, sorrow to alleviate. No day in the short time allotted to us here should pass without some attempt, however feeble, to lessen the load of suffering pressing so unequally on the lives of those around us. All can do some little, and if each soul that has suffered would take a share in removing or lessening the burden of another, life would be other than it is. An old writer beautifully says: "All can give a smile." How few value a smile as they should! yet who does not know the brightness which some faces bring whenever they appear? The smile of kindly recognition, the acknowledgment of existing suffering, the free-masonry of endurance, all are conveyed by a glance, and none can tell how often the effort to be cheerful has helped a weaker sufferer to endure.—*Social Notes.*



## LOST.

THERE hangs on the wall a picture of a pure and beautiful young face. Almost directly under it sits a coarse, brutal man. The lamp-light falls on the picture, and the firelight shines on the face of the man. The picture is the portrait of the latter in his innocent boyhood; yet I can hardly recognize the features of the portrait in the face of the man, so much has he lost since his youth.

The man dreams on in a drunken reverie, while the wind of a rainy night in May complains without. My mind goes back twenty years, to the time when that picture was painted, and I count, one by one, the losses of the unhappy sleeper, while the clock ticks away the hour.

He had beauty then,—a pure blue eye, a lovely cheek, a lip that gave expression to hope-inspiring words.

The beauty is gone—lost.

He had health; that, too, has departed. He is a tremulous, gray-haired, shattered man.

Beauty and health lost.

He had confidence in every one then. Now he curses, even father, mother, wife, and son.

Beauty, health, and confidence lost!

He had honor; he was trusted.

The confidence of home, friends, and employers,—all were his. To-day, with a lying lip, he has pawned the most sacred gifts for rum.

Beauty, health, confidence, honor,—all are gone.

He had warm affections.

His wife has left him, and taken away his child. His poor father has just left his side with a groan, and his sister is weeping in her chamber.

Beauty, health, confidence, honor, and affection—lost!

He had self-respect. The rags that now cover him so scantily, tell the story of its loss.

He had reverence for sacred things; he loved the place of divine worship, the circle of prayer, and the hymns of home. He shuns them now. The church-bell smites his heart; the hymn seems like a reproach. His love of associations is lost.

The May wind sighs as I sit with the two pictures before me, one of hopeful innocence, the other of a lost man. The clock ticks on. I ask, What must be the condition of a lost soul?—*Youth's Companion*.

## BELIEF IN ONE'S WORK.

SUCCESSFUL workers will generally be found to be those who believe the most intensely. Even in speech, the effectiveness of an utterance may often be measured by the force of the conviction that prompted it. Much more is it true of work, that its results depend largely upon the faith with which we pursue it. So of a man's moral convictions; if they are feeble, his moral life will be feeble also. If he utters a truth, it will carry the impression that he is in some doubt about it; and even the most palpable truism might be taken from his lips at a discount.

Apply the principle to a man in business. Let him believe thoroughly in his work, that it is honorable and may be made profitable, and he will be likely to pursue it more enthusiastically and earnestly; and if there are either dollars or honors in it, he will be pretty sure to gain them. A brickmaker with a firm conviction that there is a fortune in his bank of clay would be much more likely to realize it than the owner of a gold-mine who doubted the success of working it.

Only let one's convictions be strong enough to stand alone, and there need be few fears but they will make their way. Their intensity will overcome not only one's own doubts, but those of other people. They will laugh at clouds, and come bounding into port on the crest of the very wave that croakers said would whelm them.

Of course it is essential that the convictions be wholesome and rightly aimed. The hunter does not hit the bird in the air, who aims at its image in the water. Much less, if his gun be loaded with sand. Let truth be in the heart, and it will aspire upward instead of downward—provided a downward aspiration were possible. Then its beats will be blows, and every blow will drive falseness further back. The person with even a limited experience does not need to be told that weak opinions beget sickly offspring, and that all vagabond morals are born of doubt.—*The Morning Star*.

—The world never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assailant.

## Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

## WORK.

RUN, if you like, but try to keep your breath;  
Work like a man, but don't be worked to death.  
—O. W. Holmes.

## X DIFFERENT VERSIONS OF THE BIBLE.

THE new revision of the New Testament which is now going through the press in England will appear in almost exactly five hundred years from the completion of its first translation into English by John Wycliffe. The whole translation of the Scriptures came first from his hand, or under his supervision, in the last quarter of the fourteenth century, and many of the felicitous expressions of that earliest English rendering have been retained in every subsequent translation and revision to the present day. This translation was from the Latin Vulgate. Even had Wycliffe been a Greek or Hebrew scholar, it is doubtful whether he could have secured texts of the sacred originals from which to translate. He followed with severe literalism the version universally received in the Western Church, which was quoted by her fathers, and read, sung, and preached from in her services. It seems rather strange, nevertheless, to read that he was not burned at the stake and did not die in prison. The Council of Constance did, indeed, a dozen years after he was dead and buried, immortalize itself by ordering his remains to be dishonored; and the pope somehow had sufficient control over the Church of England to command the execution of the order, and the Bishop of Lincoln had the ashes dug up and thrown into a brook. This operation, however, did not abolish Wycliffe's English Bible, the precious manuscript copies of which afforded the only opportunity the English people had of reading the Scriptures in their own tongue for a period of about one hundred and forty-five years, until William Tyndale's translation of the New Testament was printed at Antwerp in 1526. He afterward, aided, no doubt, by Luther's translations into German, translated various parts of the Old Testament, and it has been said of him that he left the English Bible substantially as it now stands. He met the natural fate of those who meddled with the Scriptures, and was publicly burned in 1536, ten years after his New Testament had first seen the light.

Tyndale's work and the invention of printing together gave the making of English Bibles such an impetus that, in the course of eighty-six years, covering the period from 1525 to 1611, there appeared nearly a dozen different translations and not less than two hundred and seventy-eight different editions of the entire Bible and of the New Testament by itself. The first translation after Tyndale's was that of Miles Coverdale, which was printed at Zurich in 1535, and was the first edition of the entire Scriptures printed in English. Henry VIII. had managed to get at loggerheads with the pope, and possibly this was the reason why Coverdale dedicated his translation to the king. It was approved by the bishops and ordered to be placed in the churches, but before the order could be carried out, Henry had taken a fancy for a new queen, and Anne Boleyn's head having been cut off as a necessary part of the proceeding, Coverdale's dedicatory epistle had to be so altered as to bestow upon "the dearest, just wife, and most virtuous princess, Queen Jane," the flattering words that had at first been written for Queen Anne. In 1636 the second and third editions of Coverdale's Bible were printed at Southwark, with the statement at the foot of the title-page: "Sett forth with the Kynge's most gracious title." The most interesting thing at the present day about this translation is the fact that Coverdale's Psalter has been retained, with but slight alterations, in the Prayer-book of the Episcopal Church.

In 1537, the year after Tyndale's death, and two years after the publication of Coverdale's

translation, another folio volume appeared with this title-page: "The Byble, which is all the Holy Scripture: In which are containyd the Old and New Testament truly and purely translated into Englysh by Thomas Matthew." This "Thomas Matthew" was a name assumed by John Rogers, who had chanced in Antwerp "to fall in company with the worthy martyr of God, William Tyndale, and with Miles Coverdale;" and his work was practically nothing more than a revision of theirs. It is hardly necessary to add that Rogers in due time was burned at Smithfield. "The Great Bible," edited by Coverdale, was published in Paris in 1539 by permission of Francis I., but the Inquisition was so much stronger than the king that nearly all the copies were seized and burned. The title-page was designed by Holbein, and measured about 14 inches by 9. Taverner's Bible, published the same year, was a hasty revision of Tyndale's, and the Cranmer Bible, in 1540, was a revision of the Great Bible.

The New Testament, translated by certain English refugees, appeared at Geneva in 1557, and in 1560 the entire Bible. This "Genevan version" was really the first one from the original tongues throughout, and for fifty years, during which about one hundred and fifty editions of it were issued, it held its place as emphatically the Bible of the common people of England. Its only competitor in use at the end of the sixteenth century was the Bishop's Bible, which was first published in 1568. The last edition of it appeared in 1608, and three years later came the completed revision by King James's fifty-four learned men, which very soon took the place of all others, and has held it until it has now been judged expedient that another revision should be made by the ablest Biblical scholars in Great Britain and America.—*Inter-Ocean*.

## VOCAL FAULTS.

LOUIS C. ELSON, writing in the *Musical Herald* (of Boston) for January, severely castigates the use of the "Wail and the Wobble" in singing. In seeking the origin of the fault, he remarks: "The heavy orchestration with which the modern singer has to contend has bred in him (or her) a habit of forcing the voice beyond its natural power,—a most easily acquired fault, but one which is terribly difficult to overcome. Too much attention has been paid to the glottis, too little to the lungs. But the greatest cause of such deficiencies, at least in America, is the great haste of singers to reach the dignity of a public appearance. The half-formed or hastily taught singers of America, especially since the era of light opera has dawned, are legion. We are not forgetful of the Italian proverb, 'A good voice is nine-tenths of a vocal method;' but the remaining tenth must be added, or all will be incomplete. When a sensible person goes to an artist to study painting, he is content to study lines and curves, simple perspective, monochrome, etc.; but the vocal pupil is rarely gifted with the patience to lay the firm foundation."

—It is not true that the world is smooth. Therefore do not teach your boys that they will find it so. If you do, they will have to learn the contrary by bitter experience. Tell them frankly that the pathway of life to active men, to such as faithfully serve themselves and their kind, is rough, and rugged, and thorny. Then they will not be disappointed. But inculcate with this correct information lessons of physical and moral courage. Instruct them that he who shrinks from the encounter is a coward, while he who bravely does his duty, under all circumstances, in spite of opposition,—sometimes, it may be, in the face of denunciation and obloquy,—is a true hero. He has a sufficient reward, and of that he is always certain, in the mere consciousness of doing right. This will always buoy him up and support him in his darkest hours.

—It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—*Ruskin*

# The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 8, 1881.

JAMES WHITE, . . . . . Editor.  
J. N. ANDREWS, . . . . . Associate Editor.  
U. SMITH, . . . . . Resident Editor.

## EASTERN TOUR.

JANUARY 27, we left Battle Creek in company with Elder D. M. Canright, for New York and New England, to hold meetings at several points, and to visit New York City on business. Unexpected delays in consequence of storms, breaking up connections of trains, proves to us that the safer course to pursue in order to meet appointments would be to start on any tour at this season of the year one day sooner than in warm weather. However, we reached Rome, N. Y., in season for the morning service Sabbath, the 29th.

Several years since, the New York Conference held their annual camp-meeting at Rome, and it was our pleasure to take part in that excellent meeting. A good impression was made upon the minds of the people of this city. This prepared the way for the successful tent-meeting held here by Elder Canright and others. A church was afterward organized, and a good house of worship was built. For the first time we spoke in this house to this people, on the morning of the 29th. Here we were happy to meet Elders Cottrell, Whitney (the three brothers), Reynolds, Ballou, Brown, and Wilcox, and licensed speakers, Oviatt and Lane. In consequence of the heavy storms, trains have been delayed, and in some cases blocked up; and team roads have been almost or quite impassable, making it impossible for the brethren to come to this meeting as was anticipated. The attendance on the Sabbath was comparatively small. Elder Canright spoke in the afternoon, and we followed on the evening of the 29th, speaking to a much larger congregation. Elder B. L. Whitney informed us that the principal burden of the late meeting at Wellsville in this State, with preacher and people, was the importance of seeking God.

A spirit of tenderness, confession, and weeping before God, pervaded the services at this place on Sabbath, the 29th, and it is the general impression that real advancement was made.

"Blessed," said our Lord, "are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. With some there is an unutterable yearning of soul for Christ, and the writer is one of this class. With some of us it has been business, work, and care, giving Christ but little room in the mind and in the affections. With others it has been nearly all theory, dwelling upon the law and the prophets, the nature and destiny of man, and the messages, while destitute, to an alarming degree, of an indwelling Christ.

As a people, we find ourselves almost overwhelmed with work, care, and perplexity. Some of our precious brethren in the ministry are forced to leave the gospel work, and turn to secular business to obtain a support. In this there is a wrong somewhere. Where we have one laborer, poorly supported, we should have ten, well supported. This is a time that demands great prudence and wisdom on the part of those who have the general supervision of the cause. This is not the time to engage in risky enterprises in connection with the cause, or to extend our field of labor, when we cannot properly care for and improve the ground we occupy.

Our preachers need more encouragement. They should preach Christ more, and they should know more of Him upon whom all our hopes of success here, and of Heaven hereafter, depend. The popular churches let enlightened and educated sinners perish all around them, and send men and money to other lands to educate and convert the heathen. In this they are all

the time picking green berries at great expense of men and means, and overlooking the ripe fruit at home.

And are we not making a similar mistake in using our means and time in extending the work, and leaving our ministers in want and discouragement, and our churches to scatter? To be ever reaching out for green berries, while ripe fruit rots on our hands, does not seem wise.

Sunday, the 30th, Elder Canright spoke in the morning. At 2:30 P. M. we read the eighteenth chapter of Matthew, and briefly commented upon the lessons of warning and instruction the chapter contains. All seemed impressed with the terrible results of offending or despising one of Christ's little ones, and of cherishing an unforgiving spirit toward the erring. And no one felt it more than the writer. There are no words in all the Bible of higher importance than the words of Jesus Christ. Reader, please read this chapter and ponder it well.

We feel that we have a testimony for our people at this time, relative to the exalted character of Christ, and his willingness and power to save, and may remain East till April.

J. W.

## NO TROUBLE—I'VE BEEN THERE.

NOTWITHSTANDING the easy explanation of the difference of time east and west as related to the observance of the Sabbath, and the many expositions that have been given on this point, some people seem still disposed to try to find an objection against the Mosaic record, and especially against the Sabbath, based upon this great fact of nature. So in the *Nineteenth Century*, an article, credited to Prof. Tyndal, endeavors to invalidate the credibility of the Mosaic record because of this variation of time, and finally concludes with this reference to the observers of the Sabbath:—

"Here, then, is the expedient suggested by Dr. Wallis, F. R. S., Savilian Professor of Geometry in the University of Oxford, to quiet the minds of those in doubt regarding the Saturday observance. He recommends them to make a voyage round the world," as Sir Francis Drake did, "going out of the Atlantic Ocean westward by the Straits of Magellan to the East Indies, and then from the east, returning to the Cape of Good Hope homeward, and let them keep their Saturday Sabbath all the way. When they come home to England, they will find their Saturday to fall upon our Sunday, and they may thenceforth continue to observe their Saturday Sabbath on the same day with us."

The reader will allow us to express a little skepticism in regard to the claim that Dr. Wallis ever made this statement; for it seems impossible that any one occupying the position indicated by the titles attached to his name, would descend to such puerilities.

While the theory is clear and explicit in reference to the gain or loss of time, as we go east or west and cross the day-line, and the consequent change of time in circumnavigating the earth, many would be better satisfied with the actual experience of some one who has tested the matter by going himself around the globe.

We are permitted to give the following narrative from Bro. James Sawyer, who has sailed around the world, and can therefore speak from experience. His testimony is that there is no trouble in this matter. He says:—

"It has been my lot to sail around the world. I will state the main features of the trip in brief, as I remember them. The captain of the vessel in which I sailed, and the people of the lands we visited, kept Sunday. Professor Wallis, as above quoted, says, 'If a man who keeps Saturday sails west and comes back to where he started, having circumnavigated the globe, he will find himself keeping Sunday.' Bear this statement in mind while reading the following facts:—

"In 1850, the 17th of October, I left New London,

Conn., in the ship *Merrimack*, Capt. George Destin. We sailed across the Atlantic southeasterly, rounding the Cape of Good Hope; thus continuing east, sighted Van Diemen's Land, when four months out. Thence coming into the Pacific, we went northerly to the coast of Siberia, and there kept Sunday as it came to us.

"Having filled our vessel, we started on our homeward-bound passage, coming southeasterly until we came to the Sandwich Islands, where we tarried twenty-six days. Here we attended religious services in Kakooa, Hawaii, on the Sunday of our reckoning. Thence we sailed southerly and rounded Cape Horn, thence northerly until we arrived at New London, the place of our departure; and there, as my memory serves me, the people were found observing the Sunday of our reckoning. According to the Professor's reckoning, we should have been keeping Monday, while the people of New London kept Sunday.

"Where is the trouble? Let us suppose a man to start from San Francisco and go east to Boston, having a good time-piece in his pocket. At dinner time, if dinner comes at noon, will he go by his watch or by the meridian? If he goes by his watch, California time, he will be apt to be rather late for his dinner. He will find his time-piece does not correspond with the time at Boston. Boston time corresponds with its meridian of longitude. Where is the man who would say that the Boston noon-time was not correct time? Where is the man who would say that the traveler had gained one-twelfth of a day, or two hours on another day? Nowhere. The man in Boston keeps the day as it comes to Boston, and so if he continues to go east, he keeps the day as it comes to him where he may be. Navigators govern time by keeping it according to the place where they are. It must be that the learned Professor reckoned time by a watch."

Bro. Sawyer might have continued a little further, and spoken of the change of time as the day-line is crossed, which is well understood by navigators, and which is a complete solution of the difficulty, or rather shows that there is no difficulty. The day-line is theoretically 180° either east or west of Greenwich, though practically, the line passing through Behring's Straits north and south is located considerably west of that meridian; but there is not the least difficulty in regard to this question of a definite day on a round world, either as it affects the Sabbath question or any other.

## THE CIRCULATION OF THE REVIEW.

In a recent article we expressed our solemn convictions in relation to the importance of the circulation of our excellent church paper. If we knew how to make these convictions felt more deeply, how gladly would we do it! All our people need the REVIEW. To those who do not take it, we are unable to appeal through its columns, and they are the very ones we wish we could reach. We can only do so through the help of our brethren in the ministry, our tract-society workers, and our brethren and sisters generally. We urge them to help in this important work of extending the circulation of our good paper, till every one of our people have it.

We should go about this work systematically. Every church should be thoroughly canvassed. The secretaries of tract societies in every State have lists of the subscribers to our periodicals in their own States, or should have. Every director can obtain the names of those in his district who are taking them. Every minister can do so in the churches he visits, or in his field of labor. Every church elder can do the same for his church, on application to the State secretary. Having the names of those who are taking them, it can easily be told who are not taking them in all the list of their acquaintance. And most of these persons will know every one who is a Sabbath-keeper within these limits. All our ministers laboring in churches ought to be provided with lists of subscribers to our



periodicals in their own field of labor. These should be carefully kept in their own hands for their own use, and not allowed to fall into the possession of designing persons, or those who wish us evil.

We sincerely hope our brethren will heed the remarks of Bro. Haskell in last REVIEW, and earnestly enter upon the work of canvassing every Sabbath-keeper who does not have the paper. If any do not feel the importance of taking it, it is all the more necessary that we should help them to see the matter rightly. If too poor, we should assist them, if they are worthy. Let us work heartily for our good paper, and increase its circulation by thousands.

GEO. I. BUTLER.

### THE LITTLE THINGS.—No. 1.

SOLOMON said, "Take us the foxes, the little foxes, that spoil the vines." Cant. 2:15. It was not the large animals, such as the lion, the bear, or the tiger, of which he complained as doing the mischief. No; it was the little, tiny foxes which ruined the tender vines. And I have frequently noticed in our day that it is often the smallest animals which do the most harm. It is the little pigs that defy the best fence, the small chickens that steal into the garden, the tiny red ant that gets into the sugar bowl.

A careful examination will show that it is not so much against the larger and grosser sins and faults that most people have to contend, as against what are regarded as little sins, minor faults, and evil habits indulged only in private or among their own households. It is sins of this kind which destroy the peace of more hearts, blight the happiness of more homes, and will finally shut more souls out of Heaven, than such large crimes as murder, stealing, lying, and the like.

We are apt to regard little things as of so small account as to pass them over too lightly. But it is the little things which make up the large ones. It is the seconds which compose the minutes, hours, days, and years of time. It is the pennies which make up the dollars. Many a man squanders enough for a good fortune, and remains a poor man all his life, by simply placing too light a value upon the small sums which slip from his fingers so easily.

So it is of our actions. Great deeds can occur but seldom in any man's life; it is of the little acts,—the daily-recurring routine of life,—that his real character is made. Here the true feelings of the heart come to the surface constantly. What a person is in the petty occurrences of home life and daily business, shows his character. Love of praise or popularity may lead a man to give large sums of money for benevolent objects; love of argument may lead him to contend earnestly for the truth; and mere love of a theory or a party may lead him to strictly obey a form of doctrine; he may do all this, and be a bad man at heart, unfit for Heaven. But to be constantly pleasant to his wife, kind to his children, courteous to his hired help, accommodating to his neighbors, just in his business, and charitable toward his enemies,—to do all these requires a good heart, kept by the fear of God.

"Little drops of water,  
Little grains of sand,  
Make the mighty ocean,  
And the pleasant land.

"Little deeds of kindness,  
Little words of love,  
Make this earth an Eden  
Like the Heaven above."

These lines are as true as they are beautiful. Would that they could be burned into every heart till they would never be forgotten. It is the little courtesies of life, the little deeds of kindness, the little words of love, the little acts of self-denial, which mark the Christian gentleman or lady, and make home a little Heaven upon earth. It is the absence of these little things which makes us disagreeable to all around, throws a gloom over whole households, and will finally shut more souls out of Heaven than any other cause. Jesus says, "He that is faithful in that which

is least is faithful also in much; and he that is unjust in the least is unjust also in much." Luke 16:10.

While we are looking after the great matters of the law, may the Lord help us not to overlook these little matters.

D. M. CANRIGHT.

Rome, N. Y., Jan. 30.

## The Commentary.

Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams.—M'Cheyne.

### SCRIPTURE QUESTIONS.

#### 72.—MOSES AND THE MOUNT.

In Ex. 24:9 it is written: "Then went up Moses," etc. To what time does the word "then" refer? after the events mentioned in verses 3-8, or before? S. S. S.

Ans. If we take the narrative of Ex. 24 to be a record of consecutive events (and we see no reason why it should not be so taken), verse 9 refers to a time subsequent to the time when the events of verses 1-8 transpired; and verse 12 would refer to a time still later. It seems, therefore, to be a clearly established fact that neither Moses nor the children of Israel had a tabulated copy of the ten commandments, when the book and people were sprinkled with blood, and the first covenant was ratified. The ten commandments were not dedicated as any part of the first covenant.

#### 73.—EZEKIEL 9.

What is the meaning of Eze. 9? G. D. L.

Ans. Eze. 9 seems to portray unmistakably the close of probation. The mark set upon the foreheads of the men that sigh and cry for the abominations done in the land, answers admirably to the seal which is placed in the foreheads of the servants of God, under the sealing work of Rev. 7, which sealing message is the same as the third message of Rev. 14, the last message to be proclaimed before the coming of Christ, and which leaves a people with the Father's name (chap. 14:1), or the seal of God, or Ezekiel's mark, in their foreheads. The men with the slaughter weapons are the angels with the seven last plagues, who first destroy the men that are not marked, or who have rejected the message, when the work of our Mediator, in the temple, or sanctuary, in Heaven, has come to an end. Rev. 15:8.

#### ISAIAH 54:1.

THIS text is explained by Paul in Gal. 4:22-31. He refers to this very chapter, and then quotes: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. [This free woman is mistress of the house, and the bondwoman is subject to her]. But he who was of the bondwoman was born after the flesh [according to nature]; but he of the free woman was by promise [requiring a miracle]. Which things are an allegory [or figure]; for these are the two covenants; the one from the Mount Sinai, which gendereth [or bringeth forth] to bondage, which is Agar. [Agar was a servant, and of course her children would be.] For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children [the children of the old covenant by being circumcised]. But Jerusalem which is above is free, which is the mother of us all." And her children are free, as Sarai's were, because she is mistress of the house. As those who were circumcised in the flesh were children of the old Jerusalem, so those who are circumcised in heart (by being converted and keeping the commandments), are the children of the New Jerusalem. She has the right to close her gates upon all till they are proved, and show that they have the law written in their hearts. Then they become subjects of the new covenant, and her children. Happy condition! "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Gal. 4:27: "For it is written, Rejoice, thou barren,

that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband." Paul applies this to the New Jerusalem. How can it be said that she is barren, desolate, and then has more children than old Jerusalem? The New Jerusalem was expecting her children when man was created; and if Adam had not transgressed God's law, but had retained it in his heart, the New Jerusalem would have been his home, and all, as fast as they were proved, would have been free to enter there. But man transgressed, and now she cannot admit them into her joys.

"And the Lord said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." The New Jerusalem must wait until her children shall be converted, and develop a holy and righteous character. And this will not be determined until the Judgment, or until the work of Christ shall be finished. So she will remain in expectation (or desolate), without her children, for six thousand years. Her children are being begotten through the gospel, by the ministers of the new covenant. Compare 2 Cor. 3:6 with 1 Cor. 4:15. And when their names shall all be securely recorded as permanent members of the new covenant, by the test of the Judgment, then she will claim her children, and send her husband for them.

Here the children of promise have been persecuted by the children of the old covenant, as Isaac was mocked by Agar's child; and they have been sleeping, "waiting for the adoption, to wit, the redemption of our body." In the general resurrection, all will be born at once. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out [or bring forth] her dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:19, 20. See also Job 14:13; Apoc., 2 Esdras 2:31. Then the people of God will come home, and share their glorious, eternal rest. If Sarai had not been childless, then Agar would not have been given to Abraham; and if the New Jerusalem had not been childless, then there would not have been an old Jerusalem. The old covenant is only a temporary arrangement, while the new covenant has been a permanent affair, and embraces eternity in its results. The old covenant is one of works (do and live), while the new covenant is one of grace (look and live). "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." The old covenant did not embrace a resurrection of the dead; the new covenant embraces the resurrection. The old did not embrace eternal life; the new embraces eternal life and immortality. So while the New Jerusalem is desolate, and her children are persecuted, tempted, tried, and going into the grave, she is afflicted and tossed. The new covenant covers the entire extent of probation. Abel, Enoch, Noah, Moses, David, and Isaiah, all had to depend on the new covenant for their hope. See Deut. 10:16; 30:6. So the New Jerusalem has been desolate ever since it was prepared for the righteous. And when the righteous are all secured, then her children will be brought home, and she will have more children than the old Jerusalem.

T. M. STEWARD.

—Sin being the transgression of the law, the law must have existed before sin entered the world; therefore it is possible for the law to remain after sin has ceased.

—Our characters are determined more by what we love than what we know.

## JUST AS NEAR.

Beside the palmy well,  
Where shimmers of warm sunlight fell  
Upon a woman stained with sin,  
He spoke sweet words of graciousness,—  
Sweet heavenly words to soothe and bless,  
To wash away the guilt within,  
And give eternal peace of mind;  
To-day our Christ is just as near,  
And just as kind.

One whose sad, longing eyes,  
Sealed to the splendor of the skies,  
Sealed to the brilliant flowers of earth,  
The trees, whose murmuring song he heard,  
The graceful form of beast or bird,  
Had wept in darkness from his birth,  
Found the thick curtains drawn away  
By Jesus' hand; and on his night  
Dawned the bright day.

One whose closed ears had heard  
No tender, sympathizing word,  
Because no tones had yet been found  
Heavenly enough to pass the gate  
Of unvibrating chords, with great  
Joy heard the music of that sound,—  
The Ephphatha of his blest voice;  
And thus all sounds could enter in,  
And there rejoice.

Behold the flushed, pained face,  
Her tossings for one quiet place!  
This mighty fever through and through  
Has scorched her slender frame; yet He,  
Soon as his eye had drooped to see,  
Distilled his speech like evening dew;  
And, as the blazing heats of day  
Fly when the night distills her drops,  
It fled away.

Yea, one whose low-laid head  
Four days had rested with the dead,  
Waked at the sound of Jesus' tears.  
Powerful to break death's strongest band,  
To loose the captive from the hand  
Of the corruptible long years,  
They were, to free from death and fear;  
And now, to-day, he is as kind,  
And just as near.

And when the angry waves  
Threatened them all with silent graves,  
He rose from out his still, sweet sleep,  
And when the dashing billows heard  
The gladness rippling through his word,  
They lay down calm in the great deep.  
All storms his sweet tones hear,  
For now, to-day, he is as kind,  
And just as near.

Come, then, and tell your grief!  
He still holds treasures of relief;  
A touch divine for your sickness,  
Courage to bear each hidden dread,  
The oil of gladness for your head.  
His very heart is tenderness.  
Come, seek, and ye shall find!  
Because, to-day, he is as near,  
And just as kind.

—Selected.

## Progress of the Cause.

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

## MAINE.

Clinton.—Jan. 22, I spoke here on the tithing system, and the principle was indorsed by all present. If the brethren and sisters here are faithful in living out the truth, we believe others will join their ranks, and help them in the work. J. B. GOODRICH.

## MASSACHUSETTS.

Haverhill, Jan. 30.—The brethren and sisters in this city still rejoice in the light of present truth, and in the increasing evidence that the Lord is leading his people and preparing them for translation. We enjoy the presence and blessing of the Lord in our meetings, and his good providence and mercy are still with us, and have been manifested in an increase of our number the present year. DANIEL D. HAINES.

## IOWA.

Shelby Co.—We had meetings in Elkhorn, Altamont, and Bowman's grove, according to appointments. These meetings were well attended. Difficulties were adjusted, and the members are all in harmony. Four willing souls were baptized, and five united with the church.

Serious difficulty with my lungs has unfitted me for labor at present, and I am at the Sanitarium. J. G. MATTESON.

## MINNESOTA.

Medford.—Was with the church at Medford at their quarterly meeting, Jan. 1, 2. Bro. Ells preached on the Sabbath. Some outsiders were present. The social meetings were good, and at the ordinance meeting the night after the Sabbath, the Spirit of the Lord seemed to come specially near. The business passed off pleasantly. Sunday evening a temperance club was organized, nearly all the members of the church joining. HARRISON GRANT.

## PROVINCE OF QUEBEC.

Compton.—I am now holding interesting meetings in this township. Bro. and Sister Hool and family have been the only permanent commandment-keepers here for more than a score of years. Pray for the success of the cause here.

The little church at Stanbridge Ridge is remembered by us. May these dear friends hold the fort, and be a blessing to others. D. T. BOURDEAU.

## WEST VIRGINIA.

Charleston, Jan. 26.—I have just come to this place from my home in Virginia. Have distributed some papers,—REVIEWS, Signs, and Instructors,—and have been invited to preach near here. I intend to comply with this request as soon as my other duties will permit. Shall do what I can to aid in procuring subscribers for the REVIEW and Good Health. Will the brethren remember me in their prayers? Aided by the blessed Master, I hope to do something for my fellow-men, by pointing them to the commandments of God and the faith of Jesus.

Until further notice, my address will be Shambling's Mills, Roane Co., W. Va. J. R. S. MOWREY.

## WISCONSIN.

Clark Co.—I have just closed a short series of meetings about half way between Maple Works and Loyal, in this county. As nearly as I can learn, six have decided to obey the truth. I expect to enter a new field soon. \*H. W. DECKER.

Albany and Monroe.—Jan. 14-17, I was with the church at Albany. The present church was organized last May, out of the remnant of the original church, with a few additional members brought out by Eld. Jordon. I had not visited them since their organization, and was glad to find all holding on, though some appeared to be under discouragement. The weather during our meetings was unfavorable, and all could not attend. A degree of the blessing of God attended these meetings. Bro. Wm. Atkinson was chosen and ordained elder. The faithfulness of this company in supporting the cause and our periodicals according to their ability deserves commendation.

Jan. 19, we began meetings in Monroe, with short notice, and small attendance the first evening. Bro. Olsen came the next day. The attendance was good, and the interest increased during the meetings, which continued till Sunday evening, the 23d. This church has been a principal one in Wisconsin since the early days of the cause. Of late it has met many losses and discouragements. But there are some devoted workers there, and God is blessing their efforts. Three substantial ones have lately taken hold of the truth there, and others are interested. An active V. M. society is sustained, whose labor is producing some very interesting results. There also seems to be a willingness here to support the cause in its various branches. Our meetings were made very good by the presence of the Spirit of God. We are glad to report a spirit of union with the work of the Lord and with one another in this church. G. C. TENNEY.

## NORTH CAROLINA.

Watauga Co., Jan. 24.—I visited the Dutch Creek settlement last Friday and Sabbath. The friends here are firm in the Sabbath truth, and are growing in knowledge of the faith. I preached three times, and baptized two. Two more have commenced to keep the Sabbath, and I hear of still others who are about deciding to do so. The leaven of truth is slowly working here.

Bro. Kime and myself intend to start for Wikes County, Feb. 3. The weather has been very rough and blustering here this winter, so that we could not do as much as we wished in the cause of the Master. We want to be in harmony with Seventh-day Adventists in this glorious work, and to do what we can for its advancement. Remember us in your prayers. L. P. HODGES.

## ALABAMA.

Bladen Springs.—I met with Church No. 1 of this place, Jan. 16, 17. Their quarterly meeting was held at this time, as it had been delayed. The meeting was one of more than common interest. The Spirit of God helped to press the word home to consciences, breaking down wills, and humbling hearts. The ordinances were celebrated, and on this occasion there was a marked manifestation of the Holy Spirit, in which all present rejoiced. The business was transacted harmoniously. All paid their pledges for the past year, and renewed for the present year. All things considered, this was the best meeting I have attended at Bladen Springs for some time.

A few days later, Bro. C. O. Taylor arrived. All welcome him back to labor once more in word and doctrine. I expect to leave to-morrow for Washington County and Mississippi. J. M. ELLIOTT.

## OHIO.

East Norwalk.—I held meetings here Sabbath and first-day, Jan. 15, 16. The best of attention was given. Two or three are deciding on the truth. It is encouraging to find so many who are willing to hear and investigate. It seems to be a good time to work, and scatter the papers and tracts. My heart has been made glad by the zeal and trusting faith manifested by the brethren whom I have visited. All subscribed for papers, many bought books, and nearly all have family worship, the whole family taking part. They seem to realize the importance of the work in which they are engaged, and of doing what they can to help those who are called to preach the gospel. Many times when I have been tired and discouraged, words of cheer from the dear brethren have given me strength, and to-day I feel to thank God, and take courage in the work. I am grateful that my lot has been cast among the people of God, and I now consecrate all that I have and am to his service. I am willing to forego the honors of this world, that I may have a place in that kingdom which the blessed Jesus is soon to establish.

Let me say to the friends in Battle Creek, that I realize the importance of increasing the circulation of our periodicals, and am doing what I can in this branch of the service. May the Lord direct my steps. WM. BEEBE.

## TENNESSEE.

Springville, Henry Co.—Leaving Battle Creek Dec. 23, I came to this place, where I remained two weeks. There is a church here of about ten members. The truth was brought to them by the way of Texas, and this is not the first time that I have found springing up in the South seeds of truth that came from that State. We held all the meetings that time and strength would allow. The friends were much encouraged, and were very grateful for the labor put forth. There was some interest among those not of our faith. Two were taken under the watchcare of the church, waiting baptism. Three signed the teetotal pledge, and four joined the tract and missionary society.

This is a good missionary field. Thousands all around have never heard the truth pertaining to this age, and I can say the same of all Tennessee. There are several churches in the State, and some isolated Sabbath-keepers. Much good could be done, if all would work. They are very much in want of some one to take the general oversight, as the president of the Conference and tract society is laboring in another State. Who will enter this wide harvest-field, and lead forward? I think there may be individuals in the State who are qualified for the work. I plead for the South.

Any blacksmith desiring a business place at Bladen Springs, Ala., will please correspond with me at that place. C. O. TAYLOR.

## KENTUCKY.

Litchfield and Custer.—Since my last report, I have spent one week laboring for the Sabbath-keepers near Litchfield, Grayson Co. I found them still addicted to injurious practices. I tried to set before them their practical duties, especially in reference to the tithing system, and to impress on them the importance of the Testimonies to the Church. They were all satisfied that we have the truth on these points, but it seemed hard for them to give up all for Christ.

The rest of the time to date I have spent with Sabbath-keepers at Custer, Breckenridge Co. There

is material here for a good church. They heartily indorse every point of our faith. They are waiting baptism, preparatory to church organization, and this will be attended to sometime in April. A Sabbath-school was organized, and the tithing system adopted. All have quit the use of coffee, pork, and tobacco. I spent five days here in debate with a Baptist minister on the Sabbath, the first day, and the nature of man. He challenged me while I was holding a meeting. The debate resulted in a victory for the truth. To God be all the praise.

I am now at home, where I expect to remain about two weeks. S. OSBORN.

Shepherdsville, Ky., Jan. 27.

**Custer.**—The debate at this place between Eld. Osborn and Eld. J. R. Cundiff, a Baptist minister, closed last Sabbath, Jan. 22, with a decided victory in favor of the truth. Four propositions were discussed. The first was about as follows: "The Scriptures teach that the seventh-day Sabbath was instituted at creation, was incorporated into the decalogue at Sinai, and is binding upon all men in all time." Eld. Osborn affirmed. The second was, "The Scriptures teach that the first day of the week has been the Sabbath since the resurrection of Christ." Eld. Cundiff affirmed. The third proposition asserted that, according to the teachings of the Scriptures, man has an immortal soul. This Eld. Cundiff affirmed. The fourth proposition,—the Scriptures teach the final destruction of the wicked,—was affirmed by Eld. Osborn.

Eld. Osborn proved the first proposition. He established the perpetuity of the law of God, besides introducing many texts bearing directly upon the Sabbath. But Eld. Cundiff could bring no Scripture proof to sustain the second proposition. He labored hard to impress on the minds of the people the propriety of keeping the first day holy to the Lord, because Christ rose on that day, and smart men have come to the conclusion that it is the Sabbath, or "Lord's day;" but he finally abandoned his whole argument by asserting that no one could tell on what day Christ arose.

On the fourth proposition Eld. Osborn repelled his opponent with the sword of the Spirit, and sustained all his statements by pointed Scripture quotations; while the opposer of the truth dug ditches, and fell into them.

Throughout the discussion, Eld. Osborn manifested a Christian spirit.

Surely the Lord is working for his people in Kentucky. Let us "stand like the brave," never doubting his willingness to help. Brethren, pray for the cause in the South. WILL H. GARRETTE.

### NEBRASKA.

**Lyndon, Richmond, Alma, and Red Cloud.**—I visited a company of Sabbath-keepers in Clay County, some of whom were converted to the Sabbath truth under the labors of A. C. Long, but are getting tired of having no system. I remained with them Sabbath and Sunday. They were pleased with the word spoken, and requested me to deliver a course of lectures there.

I came to Lyndon, Furnas Co., Jan. 6. A tract-society meeting was held that evening, and a very good report of labor was brought in. The sum of \$14.63 had been taken in during the quarter. I spoke twice, the ordinances were celebrated, and the election of officers was attended to. The outside interest was encouraging; some results of the tract-society labor can be seen here. The brethren are of good courage.

I attended the district quarterly meeting at Richmond, Jan. 9. An excellent opportunity was afforded me for visiting the friends at their homes, and I found them firm in the truth.

Came to Alma, Harlan Co., the 14th inst. Here I met Bro. Harris. We had a good meeting on the Sabbath, and the brethren felt that the service was a timely help. There is some outside interest here.

Two years ago, I held meetings near Red Cloud, Webster Co. The interest here is still good. I obtained two subscribers for our periodicals, and one renewal.

I am now at Ida, Republic Co., Kan., ready to commence meetings as soon as the weather will permit. Jan. 23. H. A. JENKENS.

### MICHIGAN.

**Labor among the Churches.**—From camp-meeting time until Christmas, my health was so poor that I was only able to labor on Sabbaths and Sundays, among churches near home. I visited the church at

Allendale twice, and replied to a man who spoke against us on the subject of the Sabbath and the condition of the dead. I have heard a great many men attack our positions, but never one who expressed so much bitterness and misrepresented us so grossly as he did. We enjoyed excellent meetings with the churches at Wright, Ravenna, Blendon, and Shelby. At the latter place, the brethren cleared themselves of debts contracted when the *Voice of Truth* was published, and took hold of the T. and M. work with renewed courage.

Since Christmas, I have been laboring in the southern part of the State. Have spent two Sabbaths and Sundays at Jefferson, also two weeks at Ransom Center. At both these places we enjoyed meetings long to be remembered. The church at Jefferson united with the church at Ransom in their T. and M. business meeting, and together raised nearly \$130 for the T. and M. fund, besides subscribing for our periodicals by scores. Many joined the T. and M. society. An excellent outside interest was manifested in these meetings, and I think these places good fields for future labor. Both churches seemed greatly strengthened.

I am now with the church at Fairfield, expecting to visit the church at Hillsdale next week.

We have never been of better courage in God than now. The Lord be praised. E. B. LANE.

## Our Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16: 7.

### DOUBTLESS.

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

Go forth, thou weeping sower,  
Sow precious seed each day;  
Fear not, nor be discouraged;  
Still work, and trust, and pray.  
Though signs of coming harvest  
Seem long to be delayed,  
Remember the word "doubtless,"  
And never be dismayed.

Think'st thou the ground so stony  
The germ will surely die?  
Thou knowest not how 'tis cherished  
By Him who dwells on high.  
Some little seed thou droppest  
Will find a genial soil;  
Some germs will "doubtless" flourish  
To crown thy faithful toil.

Toil on, then, Christian worker,  
For "doubtless" is the word—  
The glorious word of promise,  
From thy unchanging Lord!  
Yes, "doubtless"—blest assurance—  
"Thy labor's not in vain;"  
Thou'lt "come again rejoicing,"  
With "sheaves" of ripened grain.  
—Mrs. Mary D. James, in *Christian Advocate*.

### THE TWO PHASES.

BY ELD. S. N. HASKELL.

FAITH and works are two essential elements in the Christian religion. A theoretical belief in any truth without the Spirit of God in the heart, would leave the soul as barren as the hills of Gilboa. To expect to be saved at the second advent of our Lord in the clouds of heaven, without a heart-experience in the warmth and tenderness of the love of Christ, is only to prepare for a terrible disappointment. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

It is evident, also, that men may possess works, so that they may even give their goods to feed the poor, and their bodies to be burned, and yet lack that vitalizing element which causes the life to exhale the sweet fragrance of the spirit of the divine Redeemer.

The charge which infidels make against the Christian religion is that it is too narrow, too much shut up to one's self. If we were to judge of it wholly by many of the professed followers of Christ, this charge would be too fully sustained. The fault, however, is not in the religion, but with its professed friends. Was Christ narrow or exclusive when he left the ninety and nine unfallen worlds and came to this planet, which had severed its connection with the continent of Heaven by sin? Were these traits of character manifested in his life of obscurity, and in his suffering and death on the cross, by which he was to lift up the fallen race? Instead of honor, in this

life he received shame and reproach, but he did not fail or become discouraged. With his expiring breath he breathed a prayer for his bitterest foes: "Father, forgive them, for they know not what they do." Not a murmur escaped his lips. A pure, unselfish life, and an ignominious death on the cross, were his; and for whom was all this? A world lost in sin and iniquity. The influence of his life, death, and teachings, was to be felt throughout the world in bringing many sons unto glory, he being the captain of their salvation, made perfect through suffering.

The life of the Christian, in his every-day work, will present two phases. First, he will exemplify in retirement, where there is no eye to behold, no ear to hear, the principles which actuated the divine Master. Integrity and uprightness will keep him, for the fear of God is before him. Faithfulness will mark his course under all circumstances. Second, his life will be devoted to blessing others. Like Philip, who sought Nathanael to tell him that they had "found Him, of whom Moses in the law, and the prophets, did write," the true follower of Christ will seek in some way to enlighten those around him.

The love of Christ can no more be confined to the interests of those who possess it than can the sun refuse to shine upon the evil. That person who is not constrained from the love of Christ to labor for the salvation of others, has a spurious religion, and the men and women who accept such a religion are deceived. With those who are truly converted to God, the important question will be, "How can I best let my light shine?" And it will be the study of their lives, "How can I so relate myself to the work of God that the cause of Christ will be advanced by my connection with it?" With a longing desire for usefulness in God's service, much prayerful thought, and a burdened soul for others, they will form acquaintances with the hope of bringing the truth before minds. This is the true missionary spirit; and could this matter be looked upon in its true light, the amount accomplished in the missionary work would be increased twenty-fold.

We are living in the most important age since the fall of man. Moral worth is being weighed in the balances of God's sanctuary, and our motives and acts tested by the principles underlying the love of Christ,—principles which led our adorable Redeemer to shed his precious blood for the sins of a lost world. Shall we lessen our efforts in the missionary work, during 1881, and thus cease to cultivate this spirit? or shall we go a little farther, do a little more than in any previous year? The experience of the past should encourage us to adopt the sentiment of the hymn,—

"Awake, my soul, stretch every nerve,  
And press with vigor on;  
A heavenly race demands thy zeal,  
And an immortal crown."

### THE SIGNS OF THE TIMES.

BY ELD. S. N. HASKELL.

It is now six years since the *Signs of the Times* commenced its mission as a pioneer sheet. It has carried rays of light and joy to thousands of hearts. Many of our brethren and sisters have made special efforts to send this paper to those who have never before heard of the truths which it advocates. This labor has not been in vain, but not until the great day of reckoning, when every man shall be rewarded according to his work, will the result fully appear. Vigilant missionary societies have been organized, thousands of papers have been remailed, and in a few instances no visible fruit has been seen by those who have performed the labor. This, to some, has been a source of discouragement, but it should not thus affect any. Must not the seed first be sown? And is not this sowing of the seed the work which God has allotted to us? "Herein is that saying true, one soweth and another reapeth." We have the promise, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." These sheaves will be brought in at the time of reckoning, when the Lord makes up his jewels. Could our eyes be opened, and we see the angels co-operating with those who are thus laboring in the fear of God to spread a knowledge of the truth, every V. M. society and individual having had any experience in this work, would wish to do more this present year than ever before. Not only does it enable those engaging in it to co-operate with the angels of God in carrying out the design of the third angel's message, but it gives them a precious experience in laboring for others.

There are many individuals, and small companies of Sabbath-keepers, living where lectures have been given,



or where for some other reason it seems impossible to further interest those in their immediate vicinity in the truth. Shall such cease their missionary effort? By no means. By taking several copies of our pioneer sheet, and remailing them, they can reach those who will be interested in present truth. There are many companies of S. D. Adventists who have hitherto done nothing in this branch of the work, who should engage in it. If the youth and children were educated to work in this manner, it would give them an experience in the things of God which would be of priceless value to them. It would shield them from a thousand snares which Satan has spread for their feet. It would so discipline their minds that they would have no taste for the trashy literature of the present day. Many parents mourn because they see so little desire on the part of their children to engage in the work of God. Let the missionary spirit of self-denying labor be a living element in any family, and it will carry with it a heavenly influence.

Shall we not expect that a larger number of *Signs* will be taken in 1881 than ever before? Every company of S. D. Adventists should have a club of ten or more copies. It is our only pioneer sheet, and is printed for our missionary societies to use in their missionary labor. The Spirit of God has borne witness to its efficiency in this work. Scores of souls are to-day rejoicing in the light through this instrumentality alone. Will not our ministers and T. and M. officers, especially interest themselves, as heretofore, in this branch of the work? The *Signs* should be taken everywhere as a missionary paper, for the missionary work, but it should not supplant the *Review* in a single instance. Our time for labor is short. Soon from the great white throne will be heard, "It is done." Then will these golden opportunities be forever past, and the record forever closed.

THE MORAVIAN MISSION TO GREENLAND.

(Concluded.)

WE have now passed over the early history of missionary operations in Greenland, and reached a point when they were prosperous to quite an extent. The missionaries had now gained access to the people, to accomplish which, they had labored long and earnestly, and quite a number had truly become Christians. These converts, partaking of the ardent, self-denying spirit of their instructors, rendered valuable aid to the mission. Not only were they interested for their countrymen, but their sympathies extended to others in distress.

Upon learning of the destruction of a Moravian settlement in North America, where most of the missionaries had been murdered, they were affected to tears, and at once raised a little contribution among themselves for their American brethren. "I," exclaimed one, "have a fine reindeer skin, which I will give." "I," said a second, "have a new pair of reindeer boots, which I will cheerfully contribute;" "and I," added a third, "will send them a seal, that they may have something both to eat and to burn." The intrinsic value of these gifts, which was faithfully transmitted by the missionaries according to the wish of the simple-hearted and benevolent donors, was small; but the motives which prompted the act, in converted barbarians, were priceless.

The missionaries, however, continued to be visited, at intervals, and, in common with the natives, by contagious diseases, famines, terrific storms, etc., owing doubtless to the severity of the climate, and the unhealthful habits of the people. In 1782, so fearful was the contagion which raged, that in some places the persons in health were not sufficient to care for the sick or bury the dead. At New Herrnhut, between April and August, one hundred and twenty-five died. Whole families were left destitute by the death of the parents. In 1807, the war between Great Britain and Denmark for a time cut off their supplies from Europe, so that they were in great want of food.

As the work progressed, the number of missionaries was increased, other settlements were formed, and converts were constantly added to the number of believers. The congregation at some of their stations reached nearly seven hundred. In 1821, a translation of the New Testament was effected. A hymn-book and other smaller works had previously been prepared.

In passing to and from Europe, the missionaries were often exposed to great danger, in consequence of fearful storms, and the masses of floating ice which abounded in those northern seas. Several wonderful escapes are recorded. The missionary Rudolph, after having devoted twenty-six years of his life in laboring for Christ in Greenland, attempted to return, with

his wife, to Europe. Encountering a terrific storm, which drove the ship upon a body of ice, it became disabled and immediately went down. By means of boats those on board escaped to an adjacent field of ice, and from there to a rough, barren island of rock. Here, drenched with rain and the water which poured down upon them from the rocks above, in company with the sailors, and without tent or covering, they laid their weary bodies down to rest, in what was little better than a pool of water. The next day the captain and sailors escaped to land on the ice, but the missionary and his wife were too much reduced for an exertion of this kind. Day after day they watched and waited, hoping that some boat might rescue them from their painful and perilous condition. Committing themselves to God, they were sustained by his grace, and felt wholly reconciled to his will. At length as they were apparently sinking into the embrace of death, having been seven days exposed to the cold and wet, without food, Mrs. Rudolph discovered some Greenlanders, as they were making preparation to return home, having been rowing about the rock all day. The next day they were taken from the island, and in a short time arrived at the missionary station from which they sailed. Other like instances might be given.

There can be no doubt respecting the motives which led these men to forsake the comforts and blessings of home to labor in such a country as Greenland, and among such a people as are its inhabitants. Aside from the hope of rescuing some of them from heathen darkness, there could be to the missionaries no pleasing feature or prospect connected with it. From the commencement to the close there were hardships, dangers, discouragements, and discomfort, with very little of a different character to relieve the tedious monotony of wearing labor.

Among others worthy of mention in this connection is the venerable missionary Beck. While in his eightieth year, he, with others, observed the day which completed his fiftieth year of missionary labor in Greenland, as one of thanksgiving, in view of the success that had crowned his labors. In previously speaking of the occasion, he says, "I would celebrate it in stillness and private meditation, in humility and a conscious sense of my unworthiness, and in praising my merciful Lord and Master, who has shown such favor to an unprofitable servant." Respecting the company of believers, he expressed great joy that to him had been given the privilege of speaking to many of them "a word in season" while they were wild heathen. His parents were also missionaries, his father having labored in Greenland forty-three years.

How brightly burned the love of God in the hearts of these men, and in the morning of the resurrection with what exceeding, indescribable joy will they greet those whom they were instrumental in rescuing from heathenism and eternal ruin! But perhaps some will say, "They held to many errors, they did not have the light which we have; how is it that you extol them so highly?" From the fact that they gave evidence of having cherished the light they had, and of possessing that genuine Christian love and simplicity which marks the true followers of Christ. This is the true standard, the one by which God weighs character. "Let him that thinketh he standeth take heed lest he fall."

But if a people possessing so little light and knowledge could sacrifice so much and labor so ardently, what should be expected of a people upon whom God has bestowed far greater blessings, and favored with almost infinitely greater privileges? If the former could go to the remote and almost uninhabitable regions of the earth, to carry the light they had, what kind of missionary efforts should the latter make? and what will be their condemnation if, in the Judgment, it appears that they neglected to make sacrifices and engage in missionary labor in their own country and around their own firesides!

M. L. H.

SHIP-WORK IN ENGLAND.

FROM a private letter from Bro. Ings, we take the liberty of extracting the following very encouraging and interesting account of missionary work on ship-board in the harbor at Southampton, England:—

We are sending out our publications all over this kingdom, and are getting some very favorable responses. Hundreds are convinced of the truthfulness of our positions. Thus the seeds are sown, and we must leave it to God's good time to give the increase. It takes longer for the seed of truth to germinate here than in America; therefore we must possess patience.

The ship-work is quite encouraging, and has been from the commencement. I meet with but little opposition, and, in fact, God seems to open up the way

to get the truth scattered. Officers of boats going to distant countries spare no pains to do anything for us, by circulating the truth wherever they go. Last week an officer took a bundle of *Les Signes* to leave at the island of Port au Prince, where the French language is spoken. Another took pains to place our publications in the light-houses on the Red Sea. They place packages on board ships long from home, and at the different stations on their route. I find many readers among the foreign element, such as Swedes, Danes, Russians, Hollanders, etc., who are very much interested. To these I sell publications on nearly every ship I visit, and am treated very cordially indeed.

Last week I boarded an English steamer trading considerably at the ports on the Black Sea. The captain was a congenial man, and I believe a Christian. I sold him "Thoughts on Daniel," "Thoughts on the Revelation," "Nature and Destiny of Man," "Age to Come," and "Facts for the Times." He said, "I believe the Lord sent you here, for these are just the books I wanted." I also talked with his mate, who was imbibing infidel principles, for the simple reason that he could not harmonize the teachings of men who claimed to be true exponents of the Bible; but when he saw how beautiful and harmonious the Bible is as interpreted by us as a people, he saw consistency in the word of God, and informed me that he should take more pleasure in perusing it hereafter. He purchased some of our works, and we mutually enjoyed an hour's conversation.

I am invited to call the second time on many of the ships I visit, and I thus ascertain the interest manifested in reading. I am often invited either to smoke, drink, or eat on board, but of course I decline such dainties. I still visit the German ships bound for New York, although there are not as many passengers this winter as there were last summer. I sell a few copies of the *Stimme* and some German tracts. I often find good subjects. Thus the seeds of truth are scattered to all parts of my adopted country.

At first I had a hard time in getting on these steamers, but my continual presence has given me favor, so that now I think many of the officers would miss me if I did not go. I am about as well known at the docks as I used to be at the *Review* Office. I can pass in and out of the docks, without being annoyed to exhibit the contents of my *black bag*, as they call it here; and on Sundays, although the gates are closed except to those having business with those inside, they are opened to me without a question, but often with the request for some of our reading matter.

We are looking and longing for that one thousand copies of the *Signs*. Are they coming? We should joyfully dispose of them. It is hard to work without material. We are all willing to work early and late, if our good brethren will send them along.

OHIO TRACT SOCIETY.

THE meeting of this society was called to order by the President of the Conference, Eld. H. A. St. John. As the tract society had no President, it was voted that Bro. O. F. Guilford act as President *pro tem*. Eld. H. A. St. John offered the opening prayer, asking God's richest blessing upon the labors put forth in Ohio.

The annual report was read, also the report for the quarter just ended, which is as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	52	36	1	30	11	33	28	11045	610	16	40 78
2	71	36		36	28	35	20	5440	441	12	68 37
3	48	30		75	57	20	55	8498	790	40	90 10
4	95	41	3	232	137	30	28	13980	1034	63	60 75
5	19	49		142	51	64	64	22144	1098	93	85 96
6	43	9	5	130	51	30	68	3022	190		65 18
	328	201	9	645	335	148	263	64729	4163	224	411 14

NOTE.—Cash received on donation and for membership, \$78.91; sales, \$125.26; periodicals, \$196.97.

The following preamble and resolutions were read, and unanimously adopted:—

Whereas, The Constitution of the Ohio Tract Society requires that the officers of this society shall be a President, Vice-president, State Secretary, who shall also act as Treasurer, and a Board of Directors; and,

Whereas, By some oversight our last annual meeting failed to elect a Vice-President and the President-elect has resigned his position, thus leaving us without a head; therefore,

Resolved, That this meeting elect a Vice-president, who will be expected to take at once the full responsi-

bilities of the presidency of our society for the remainder of the Conference year.

*Resolved*, That Eld. E. H. Gates be elected to fill this responsible place.

The following resolution was also adopted:—

*Resolved*, That the foregoing preamble and resolutions be sent to the REVIEW for publication.

Very interesting and encouraging remarks were made on the subject of V. M. societies. It was shown that the largest share of missionary work was done by these societies, and all were advised to organize them.

Eld. R. A. Underwood then spoke of the important work the *Signs of the Times* is doing. His remarks were listened to with deep interest, and all felt that the labor put forth in this direction is not in vain.

Adjourned *sine die*.

E. H. GATES, *Pres.*

IDA SHARPE, *Sec.*

### SUPPORT OF THE T. AND M. CAUSE IN WISCONSIN.

BY ELDO. G. C. TENNEY.

THE Wisconsin Tract Society has been in operation about seven years. During this time the expenses of the State office have not been apportioned to the districts, but have been accumulating, until they aggregate several hundred dollars. These expenses consist in the items of postage, freight, exchange, pay of the secretary, etc., including quite an amount of missionary work done by the State office. They are general expenses, and pertain to no district in particular, but are necessary, and should be paid as they are incurred, from a fund which is constantly being maintained for that purpose.

But our society has no such income since the "one-third" system has been adopted by the few who ever entered upon it, and the expenses have been paid out of money which should have gone to the offices of publication. The result is that the State society is in debt to the REVIEW AND HERALD, and the districts are not individually responsible for this debt, only as they are members of the State society. Thus it may be seen that it is not just to charge our present indebtedness upon delinquent districts; but it is a matter in which all have an interest.

We have reached a time when it becomes necessary to pay these expenses, and relieve our society from embarrassment and pay the publishers their just dues. It is also necessary to make provision for future work. How this can best be done was considered at our last annual meeting, and the following plan was devised and adopted: Each friend of the cause is requested to pledge the payment of a weekly contribution of such a sum as he can consistently devote to the tract and missionary cause. These pledges are to be paid quarterly to the librarian, as a donation to the local society. After paying local and district expenses, the remainder of the fund is forwarded to the State treasury, and placed to the credit of the society and district from which it is sent. By this plan it is hoped that two objects will be gained; viz., the support of tract-society work by the State society, and the raising of a fund from which our indebtedness may be paid. Both these objects should certainly interest every lover of the cause. In the future, the work of the State society and the general expenses will be carefully apportioned by the board of officers to the districts, and the portion of each district will be charged to its account. This system is now being presented throughout the Conference, and as far as we learn, is meeting with much approbation. It is estimated that the payment of a sum averaging five cents a week by each one will be sufficient to meet the necessities of the case.

It is earnestly hoped that all will be interested in this movement, and that our tract society will be placed in the condition it should be in, in order to carry forward the work of God successfully.

### DIST. NO. 3, VERMONT T. AND M. SOCIETY.

THE members of the society in this district are few in number, and quite a proportion of these are so far advanced in years that much active labor cannot be expected of them, while others have not the financial ability to do as they fain would. Some of these dear brethren and sisters have cheerfully given of their means in the past, and if they cannot now do in alms as did Cornelius, they may be "devout," they may "fear God," and pray unto him "always." Brethren and sisters, hope in God, and let us do what we can to serve others. Three small clubs of the *Signs* are taken in this district. May souls to whom these papers may be sent be benefited from reading them.

As the director of this district has left the State, I would hereby appoint his father, Bro. G. N. Powell, to act in his place, and I would suggest that Sister

Lizzie A. Stone act as district secretary. The address of Bro. Powell and of Sister Stone is Eden Mills, Vt. A. S. HUTCHINS, *Pres.*

### TEXAS TRACT SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	57	25	1	11	86	40	14	6156	147	51	54 21
2	97	37	10	26	151	43	22	8807	951	1	87 85
3	29	8		9	14	12	2	2765	101		14 11
Total	153	70	11	46	251	95	18	17788	1199	52	156 17

NOTE.—The local societies at Sherman, Savoy, and Terrell failed to report.

KITTIE McKISICK, *Sec.*

### KENTUCKY TRACT SOCIETY.

REPORT OF LABOR.

No. of members,	31
" " reports returned,	8
" " missionary visits,	24
" " pages tracts and pamphlets distributed,	7832
" " periodicals distributed,	235
" " Annals	8
Received on donations,	\$ 3.89
" " sales,	14.11
" " periodicals,	10.15
Total,	\$28.15

BETTIE COOMBS, *Sec.*

### NEBRASKA TRACT SOCIETY.

REPORT OF LABOR.

No. of members,	195
" " reports returned,	104
" " members added,	5
" " missionary visits,	203
" " letters written,	234
" " Signs taken in clubs,	102
" " subscribers obtained for periodicals,	76
" " pages tracts and pamphlets distributed,	38,615
" " periodicals distributed,	3,756
" " Annals	20
Received on tracts and periodicals,	\$230.64
" " other funds,	142 50

MRS. C. L. BOYD, *Sec.*

### ILLINOIS TRACT SOCIETY.

REPORT OF LABOR FOR THE QUARTER ENDING DEC. 31, 1880.

No. of missionary visits,	601
" " letters written,	798
" " subscribers obtained,	79
" " pages tracts and pamphlets distributed,	50,351
" " periodicals distributed,	3,565
" " Annals	117

FINANCIAL REPORT.

Received on donations and membership,	\$ 53.85
" " sales,	60.65
" " periodicals,	152.30
Total,	\$266.80

LIZZIE S. CAMPBELL, *Sec.*

ATTENTION T. AND M. WORKERS!—If you wish the names and addresses of readers for the *Signs*, and will promise to mail the papers regularly, you will please write me at once. This is a new field, and no missionary work has been done here. I would like two hundred or more copies of the *Signs* sent into Dist. No. 13, to prepare the way for the preaching of the word. To those who have received names from me, and have failed to mail the *Signs*, I will say, I shall depend upon you no longer, but shall send the names to others, unless I hear from you at once.

J. H. DURLAND.

Forest City, Winnebago Co., Iowa.

### MAINE TRACT SOCIETY.

THE general quarterly meeting of this society was held at Somerset Mills, Jan. 15, 16. It was thinly attended on account of bad roads; but Cornville, Burnham, Hartland, Dresden, and Aroostook County were represented. Our meetings were good, and the Spirit of God seemed to be with us. In our business meeting, matters pertaining to the interest of the T. and M. work in this State were discussed, nearly all taking part. We very much regret that all our brethren in the State could not have been present. Had they been, we trust a better understanding of the wants of

the cause, and of the necessity of united action in the T. and M. work, would have been obtained. We invite them to send in their free-will offerings to support this branch of the work. We know that it has the approval of God; for precious souls are now rejoicing in the truth, in this State, as the result of sending out our tracts and periodicals. May God help us to realize more fully the necessity of a long pull, a strong pull, and a pull all together, in this glorious work of the third angel's message, which will bear off the victory when Jesus comes.

J. B. GOODRICH.

### WEEDY CHRISTIANS.

A MAN planted a garden last spring in hope of its summer products. His neighbors did the same. They had equal opportunities for success. The one, after putting in his seed, gave it but little attention, and ere long the weeds had made more progress than the plants he had brought from the nursery. There were weeds in the beds, weeds in the walks, weeds everywhere. The other man watched his plot with care, and, cutting up the weeds as fast as they appeared, kept his beds neat and handsome. Over all his premises there was an evidence of thrift, and he had a right to expect a good crop, and ample returns for his labor. It is but natural that there should be a difference of judgment in the two men as to the value of gardening. The one says it is poor business. It involves a world of trouble. After all the labor one may give it, it yields nothing but weeds. The other is delighted. He walks among his vegetables, and, watching their growth, and gathering them for his table, reflects upon the enjoyment and profit that are to be derived from a little outlay of time and labor in so simple a way as that of working in the soil. And as it is with these men, so it is with hundreds in the church. Some of them begin a Christian life, forgetting all its duties and industries, and the weeds grow over and about them till the good seed is covered out of sight; and then, instead of confessing their fault and setting about a reformation, they declare religion is not hopeful to them, and brings only pain instead of blessing. Others of them pray and labor, and, adapting themselves to their condition, as they who are to serve the Lord in earnestness and with vigor, they experience the joy of their situation, and are always ready to tell how good a thing it is to serve the Lord. The complaining, bemoaning Christians, who find nothing in their connection with the church but unhappiness and dreariness, are of the class who forget the duty of Christian culture, and let sins and faults and weaknesses take possession of their lives.—*Selected.*

### JOYFULNESS AND USEFULNESS.

ABOVE all things, see to it that your souls are happy in the Lord. Other cares may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, It is of supreme, paramount importance that you should seek above all things to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion, I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God himself. But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all-sufficient, soul-satisfying portion of him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, This happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, he makes himself known to our souls. Remember, it is not a God of our own thoughts or our own imaginations that we need to be acquainted with, but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own precious word.—*George Muller.*

—The faith that only reaches to the head will never sanctify, any more than painted fire will burn, or the sight of water cleanse. It may do good to others, as the knowledge of Noah's carpenters was useful to him, while they perished in the flood.

## TRUST GOD.

THE summer trees are gaunt and bare,  
The summer sky is clouded;  
The whirling snow is in the air,  
The summer earth is shrouded.  
And the birds? oh! are they not afraid?  
Will they freeze upon the bough?  
God sheltered them in the summer shade—  
He'll not forsake them now.

The summer fruits, a golden spoil,  
Were gathered long ago;  
The seeds lie sleeping in the soil  
Or buried 'neath the snow.  
And the birds? who will their table set?  
Who, who their mouths will fill?  
They have a Friend who'll ne'er forget,  
And he will feed them still.

Poor, trembling heart! thy sorest needs  
Be sure thy God can see;  
Who, while the hungry birds he feeds,  
A storehouse keeps for thee.  
He says,—though dark thy winter's day,  
And troubles round thee throng,—  
"Art thou not better far than they?"  
Then trust him, and be strong.

—What pleases only for a moment, whether poetry, or oratory, or policy, will die with the moment. What looks beyond the moment, will live beyond the moment. What speaks to the intelligent few, will at last make a conquest of the unintelligent many; what speaks only to the unintelligent many, will never reach the intelligent few, and will soon be forgotten by the unintelligent many also.—*Dean Stanley.*

## Notes of News.

—Small-pox is spreading in New York.  
—An assay office is to be established at St. Louis.  
—Schooba, Ala., has been partially destroyed by fire; loss, \$35,000.  
—During the month of January, the public debt was decreased \$7,382,167.  
—In Montana thousands of sheep have died in consequence of the severe cold.  
—Eight men were recently killed at Bradford, Pa., by an explosion of nitro-glycerine.  
—The First Baptist Church of Cambridgeport, Mass., worth \$100,000, has been burned.  
—The colliers in eighty mines in North Staffordshire, England, demand an increase of wages.  
—The river and harbor bill, before the House of Representatives, appropriates over \$10,000,000.  
—This year Kentucky furnishes governors for five States and Territories, besides its own governor.  
—There is a bill before the New York Legislature authorizing the formation of a cremation association.  
—Thomas Carlyle, the English historian, poet, and philosopher, has just died at the age of eighty-five years.  
—During the month of January, the United States mints coined \$9,592,230, of which \$2,300,000 was in silver dollars.  
—Thirteen lives were lost recently by the foundering at sea of a British steamer bound from Balboa to Middlesboro.  
—A store and tenement house burned recently in Union, Conn., and a lady and her two children perished in the flames.  
—Bismarck has announced that a serious beginning must be made toward combating social democracy by remedial measures.  
—The new refunding bill makes the bonds redeemable in five and payable in twenty years, and places the rate of interest at 3½ per cent.  
—The Roman Catholic clergy of Boston have adopted an address expressing sympathy with the people of Ireland and with the Land League.  
—A fire in Grand Rapids, Mich., considerably damaged Ledyard block; and a woman occupying rooms in the third story was suffocated.  
—An earthquake shock lasting thirty minutes was recently felt in Ulster and Clinton counties, N. Y., and some portions of Pennsylvania.  
—The village of Plymouth, N. C., has been destroyed by fire. Thirty-three buildings and four hundred bales of cotton were burned. Loss, \$127,000.  
—It sounds like a tale of the Dark Ages to read that a farmer living near Hanover, Ont., has been arrested for murdering his wife by driving horses over her.  
—The Christian Queen of Madagascar has liberated 50,000 slaves at one stroke. They were allowed land, and one of them was raised to the dignity of a crown officer.  
—Christianity is making rapid progress in Japan. The oldest Protestant church in the empire was organized eight years ago, and there are now sixty-seven of them.  
—In April Gortschakoff, the Russian Chancellor, will have completed his twenty-fifth year of service in that

capacity, and it is understood that he intends to resign at that time.

—The government detectives believe they are on the track of a numerous and daring gang of counterfeiters, whose headquarters are in Henry Co., Ind. Four of them have been captured.

—The slave trade of Africa is still enormous. The Egyptian government favors it, and so does Raof Pasha, who was left to carry on the work of its suppression, which was begun by Colonel Gordon.

—The Pacific Coast, from British Columbia to the southern portion of California, has been visited by the heaviest rainstorm that has been experienced in that region since 1861. Immense damage has been done.

—There is a bill before the House of Representatives to prevent food adulterations; another to compensate railway mail clerks for injuries received while on duty; and another to limit the rates charged by telegraph companies.

—A severe battle at Leydenburg, South Africa, has resulted in the defeat of the British. The Boers have possession of the town. The Boers of the Orange States will help those in Transvaal by sending them horses and cattle.

—A Berlin dispatch states that William, son of the hereditary Prince Leopold of Hohenzollern, who was recently chosen heir to the Roumanian throne, was forcibly abducted by three men, and taken across the Rhine. He subsequently escaped.

—The mail bags on the stage between San Antonio and El Paso, about fifteen miles from Boerne, Texas, were recently robbed of several valuable packages. The robbers, who were masked, are thought to be the same who plundered the coach on the Laredo and Eagle Pass line.

—There is a report from New Mexico that Colonel Potter, of the United States Geological Survey, was murdered by three Mexicans while on duty in the field. He has been missing since October. One of the murderers has been hanged for horse-stealing, and another is believed to be under arrest.

—The fight between the Russians and Turcomans at Geok Tepe was attended with fearful loss on the part of the Turcomans. Four thousand dead bodies were found within the trenches. The rout of the Turcomans was complete, and General Skobelev says that they are now offering submission to Russia.

—A terrible accident occurred in Butler Co., Ky., on the night of Jan. 28. The house of Mr. Emery, an old and respected citizen of that county, was destroyed by fire, and Mr. Emery and six of his children perished in the flames. Mrs. Emery and the oldest daughter escaped, but it is believed they cannot survive the shock.

—During the year 1880, Father O'Connor, of the independent Catholic Church, received into his church in New York City over three hundred persons who professed conversion from the Roman Catholic Church. Eighty of these were ex-priests, and ten had been monks or students in Roman Catholic colleges or monasteries. The Independent Catholic church in Newark, N. J., is also doing a good work.

—The London Religious Tract Society has circulated more than 27,500,000 books and tracts, in one hundred and thirty languages. Its expenses are \$16,200 per week; but its receipts from sales are so large that besides devoting all the money it receives from donations and collections to grants of its publications, it was able last year to expend in gifts of books \$75,000 of the profits arising from sales.

—The Commissioner of Agriculture fully believes that tea can be cultivated in the United States. He has secured a site for the government tea farm on the Ashley River, thirty miles from Charleston, S. C., and the seed, that of the English breakfast tea, will be planted in a few weeks. The Commissioner is very confident that portions of Florida and South Carolina are as well adapted to tea-culture as any soil in the East.

—The conference of ambassadors has met at Constantinople to consider the Turko-Grecian question. Turkey has sent 27,000 troops to the Gulf of Volo to be ready, if necessary, to check any movement of the Greek forces on the frontier. She is using her entire revenue in military preparations, and no money will be used for other purposes, not even for the payment of salaries, until the last of March.

—It is stated that the religious services conducted at Frogmore in the presence of the royal family, not long since, differed widely from any prescribed in the Prayer Book. This leads some lover of consistency to say, "I cannot help asking why, if the Dean of Windsor is still at large, Mr. Dale and Mr. Enright are still in prison. Each has tried, and successfully, to edify his congregation. Why, then, this difference in the administration of 'the law'? or is there, after all our tall talk, one 'law' for the rich, and another for the poor?"

—The iron hand of Bismarck has again made itself felt in Germany, in a further reduction of constitutional liberty. The chancellor's bill to establish biennial budgets and quadrennial parliaments has just been passed by the Federal Council. The ostensible purpose is to reduce the expense and bother of so many sessions of Parliament. The real purpose is to concentrate the government in the hands of the emperor. This last step follows naturally the restriction of the right of speech in Parliament, and tends to the abolition of the Federal Council entirely, unless the German people assert their constitutional rights by revolution.

—At a Congregational ministers' meeting recently

held in Chicago, the decline in attendance upon Protestant churches throughout the country, with its causes and remedy, was earnestly discussed. It was thought that Sunday papers, increased reading matter of a really excellent kind, the influence of materialism, costly churches, and the tendency to separation between the more and less fortunate classes, might each have an influence in producing this evil; while the remedy was found in efforts to remove these causes, in greater fidelity on the part of ministers, and in the expression of Christian sympathy on the part of the rich toward the poor.

—In the House of Commons, the bill for the protection of life and property in Ireland had its first reading Wednesday morning, Feb. 2, after a continuous session of forty-one hours. The Home-rule members obstructed the reading of the bill as long as possible, and it was introduced at last by the speaker's ruling that further debate was prohibited. There was great excitement, and the Home-rule members left in a body before the bill was read. The next day thirty of them were suspended for obstructing the proceedings of the House. Parnell moved that Gladstone be no longer heard, and was himself expelled. Davitt was arrested, and is now serving out the term in the penitentiary which was interrupted by his ticket of leave. There is great excitement throughout England and Ireland, and every precaution is taken to guard against an outbreak.

—The Rev. Alan Brodrick, Vicar of Broughton Gifford, says: "In all sober sadness, has not the time arrived when, both for the church and the state, a wise and tender measure of disestablishment is desirable, and should be sought by the church in the interests of Christianity? I am one of those unhappy men who thought that, in justice to the large body of Romanists and Protestant Dissenters in Ireland, the ancient Catholic and Reformed Church of Ireland should be disestablished. What has been the result? She was started on her path of freedom tenderly and generously. In ten years she has added £1,600,000 to her capital, and her spiritual life has sprung up from a bed of Calvinism and nepotism! The question of disestablishment, with us, is also a question of justice to non-Conformists and to ourselves. For the existence of one hundred and fifty sects, our church is certainly responsible before her great Head."

## Obituary Notices.

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

PETTIS.—Died near Kasota, Minn., Jan. 2, 1881, Louis, son of Bro. Wm. and Sister Lydia Pettis, aged 1 year and 3 months. Remarks by the writer, from Jer. 31: 16.

F. W. MORSE.

DAVIS.—Died of paralysis, in Stokes, Logan Co., Ohio, Elwin Delorley, eldest son of David C. and Lydia A. Davis, aged 4 years, 5 months, and 11 days. He sleeps in Jesus.

V. H.

CHAMPLIN.—Died at his home on Block Island, R. I., Dec. 1, 1880, my dear husband, Peleg C. Champlin, in the eightieth year of his age. He had been very feeble for five years, and suffered much from a complication of diseases, but with great patience. He embraced the advent doctrine in 1843. The cause of truth was dear to him, and he was willing to assist in its advancement. He ever endeavored to maintain a consistent life, and his end was calm and peaceful. The funeral services were conducted by Eld. George H. Wheeler. Text, Ps. 1: 3.

LUCY P. CHAMPLIN.

PERRIN.—Died in Birmingham, Mich., Jan. 11, 1881, Albert S. Perrin, aged 33 years. Bro. Perrin first heard the truth from Eld. C. O. Taylor, in the State of New York, but owing to unfavorable circumstances, he did not attempt to obey it until after he came to Michigan to live, about four years ago. Since that time he has endeavored to faithfully represent the truth in his life before the world, and has so far succeeded as to elicit the unanimous testimony from the church and community that he was a good man. He leaves a wife and one child to mourn his loss. The church will miss him much. Funeral discourse from Matt. 6: 33.

J. O. CORLISS.

TOSH.—Died in Ransom, Hillsdale Co., Mich., Catherine Tosh, aged 61 years, 5 months, and 23 days. Sister Tosh was a zealous, ardent Christian, and lover of the truths held by S. D. Adventists. She was a faithful worker in the church and Sabbath-school, and leaves a good example for others to imitate. Her sickness was severe, yet she bore it with great fortitude, exhorting her family and friends to meet her in Heaven. She leaves two daughters, several grandchildren, and a large circle of friends, to mourn her loss. We believe she sleeps in Jesus. Words of comfort by the writer, to a large audience, from Rev. 14: 13.

E. B. LANE.

CHAPIN.—Died in Poy Sippi, Wis., Sept. 20, 1880, George F. Chapin, aged 5 years, 1 month, and 25 days; Sept. 26, Ada A. Chapin, aged 12 years, 2 months, and 9 days; also, on the same day, Claudius Chapin, aged 2 years, 3 months, and 12 days; Oct. 4, E. J. Chapin, aged 9 years, 11 months, and 7 days. Thus within two weeks four of our dear children were cut down by death, falling victims to that terrible scourge, diphtheria. Two of them were members of the Sabbath-school, and are missed from their accustomed places; but we miss them all in our family circle. With our two remaining children we mourn the loss we have sustained, but we sorrow not as those who have no hope. Bro. Cady kindly officiated at the funerals, and spoke words of comfort to mourners and friends.

A. AND S. E. CHAPIN.



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## The Review and Herald.

Battle Creek, Mich., Tuesday, February 8, 1881.

An interesting report of the work in England, from Bro. Loughborough, has come to hand, but too late for insertion in this number.

It has been decided not to publish business notices, as heretofore, under the Publishers' Department. This will explain, to those who have sent in such notices of late, why they do not appear.

Another telling chapter on the subject of sanctification appears this week from Sister White. We commend it to all who are afflicted with the spiritual conceit which has of late years unjustly assumed this title.

Do not fail to read Eld. Butler's article on "Financial Prosperity and Paying Debts," and in connection with it the article on "Jay Gould's Abilities as a Bear." The financial vultures have tenfold the power to do mischief now that they have had in years past, and they will use it, and precipitate the whole country into a panic and financial ruin, whenever it will favor their own covetous ends. Be warned in time, and look out for breakers ahead.

The necessary additions made to the machinery of the several departments of our office from time to time, to provide for the increase of business, have for some time imposed too heavy a tax upon the twenty horse-power engine procured some years ago. It was decided by the Trustees last December to procure an engine of larger size. This has accordingly been done, and the engine is now set up and in running order. It is an engine of the Wm. Wright make, Newburgh, N. Y., of elegant design, beautiful workmanship, and seventy-five horse-power. Being provided with an improved automatic cut-off, it does its present work with less steam than was required by the smaller, overtaxed engine. It walks off with the thirty-seven different machines depending upon it for motion, with the ease of a giant, and calmly invites whatever additions we may wish to make for some time to come.

### TO MY BRETHREN IN OHIO.

WHILE it is clearly my duty to again, for a time, take the solemn and important responsibilities of president of the Ohio Conference, I do feel to earnestly beg your hearty co-operation in the following particulars:—

1. I beseech you to pray for us. Effectual and fervent prayer will avail much. Let old and young pray for me, for my brethren in the ministry, and for the success of the good cause of the Lord in Ohio.

2. Let all of our brethren and sisters pay tithes. Bring all the tithes into the storehouse. Let every one have his own treasure box, and upon every first-day of the week lay by himself at home as God has prospered him. At the end of each quarter, empty this box into the church treasury, or if you are among the lonely ones, send it to the State treasurer. Let your prayers and your tithes go up before the Lord as a memorial, and I am confident you will see and feel his rich blessing upon the cause in Ohio.

3. Let all read the REVIEW. None can afford to do without this precious paper. Let every church clerk report to me the name and post-office of every Sabbath-keeper in his church who has not the REVIEW. We must see that all have this paper, or they will lose their interest in the cause, in Ohio and elsewhere.

H. A. ST. JOHN.

### "NO JUDGE OF SUCH MATTERS."

SOME there were in olden times who took the right view of the duties and prerogatives of the civil magis-

trate, recognizing the true distinction between church and state. Such a one was Gallio of Corinth. The Jews had brought Paul before his tribunal, saying, "This fellow persuadeth men to worship God contrary to the law." But Gallio seemed to understand that as a civil judge it was not for him to decide how men should worship God. Said he, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it; for I will be no judge in such matters."

Human laws are for the protection of men in the exercise of their natural rights. They are to restrain men from wrongs and injuries against others. But it is not for men to legislate for God, and to determine how he shall be worshiped; nor for judges to enforce the dogmas of the church. As long as a person does not infringe upon the rights of others, he is at liberty to judge for himself of his duty toward God.

R. F. COTTRELL.

### THE REVIEW IN OHIO.

WE propose, as far as possible, to introduce the REVIEW to every Seventh-day Adventist in Ohio. And in order to accomplish this, we ask the help of all who read this valuable paper, and know its worth. That it is important, I think will be admitted by all who love the third angel's message.

All need it for the instruction it contains on subjects connected with present truth, for its admonitions, for its warnings, and for the encouragement it gives in relation to the progress of the cause.

We invite all who prize the weekly visits of our REVIEW to aid in this work in the following manner:—

1. Report to your church clerk the name and address of all S. D. Adventists you may know who do not read the REVIEW; if any choose, they may report directly to me.

2. Let every church clerk assist in the work, and forward all such names, with addresses, to me, at his earliest convenience.

My permanent address is Clyde, Sandusky Co., Ohio.  
H. A. ST. JOHN.

### NOTICE TO V. M. SOCIETIES IN OHIO.

I DESIRE the name and post-office of the secretary of each V. M. society in Ohio. Will you be true to your name, and respond at once?

H. A. ST. JOHN.

Clyde, Sandusky Co., Ohio.

### NOT OF US.

I AM requested by the church at Richmond, Neb., from which one O. Day has been disfellowshipped, to say that he is not of us. Abroad he represents himself as a S. D. Adventist, thus bringing a reproach upon the cause of our holy faith: at home, his course is unchristian and unkind.

He now claims to have a call to preach. To do this, it is necessary for him to go where he is unknown. We would not do him the slightest injustice; but wish to say to S. D. Adventists and others, wherever he may go, "He is not of us." CHAS. L. BOYD.

### THE LAST FOOT.

Here is a sop for the pseudo-scientists, from the *Evangelical Messenger*:—

A little girl made a discovery the other day. She ran to her mother in great glee, assuring her that she had found out where they made horses; she had seen "a man in a shop just finishing one of them, for he was nailing on the last foot!" This is a capital illustration of the reasoning of some modern men of "science, falsely so called." These wise men hear of an old bone, or potsherd, or smooth stone, that somebody found somewhere, and straightway they come to the conclusion that they have discovered where the first man was made—away back in the work-shop of the pre-Adamite ages—and, of course, that proves

the Bible wrong and the wise men of science right! Whenever a man gets wiser than the Bible, he is sure to see somebody "nailing on the last foot" of his own conceit, and then he will go forth on the back of his newly shod hobby, riding pell-mell over sense and reason and science. It would be more sensible and more devout for the man of science to interview and investigate the horse, instead of drawing hasty conclusions from the "last foot." We shall hold to the old theory of our old Bible about horses and men, while Darwin and his imitators try to learn what we knew long ago.

## Appointments.

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

PROVIDENCE permitting, I will meet the church at York Creek, Neb., Feb. 19, 20; with that at Blair, Feb. 26, 27. CHAS. L. BOYD.

THERE will be preaching in the church at Lovington, Ill., Sabbath and Sunday, Feb. 19, 20, at the usual hours. I hope to see all the members of the church at this meeting. C. H. BLISS.

BULL CITY, Osborn Co., Kan., Feb. 18-28. Churches in that part of the State who need labor will please address me there. J. H. COOK.

## Publishers' Department.

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I TAKE this opportunity to thank the unknown friend who sent me the two copies of the REVIEW AND HERALD a few weeks since. V. HULL.

The address of Eld. J. G. Matteson is now Sanitarium, Battle Creek, Mich. His appointments for Iowa, Dakota, and Minnesota are withdrawn.

The ministers of Nebraska are requested to at once send their reports of labor for the quarter ending Jan. 1, 1881, to the State secretary, Chas. P. Haskell, Beaver City, Furnas Co., Neb. The churches that have failed to report are also requested to report to him immediately, that full statistics may be furnished to the General Conference secretary without delay.

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