

Advent Review

AND SABBATH HERALD.

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

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"A LITTLE WHILE."

BY ELIZA H. MORTON.

A few more days of clouds and gloom,
Of heart aches, bitter woe,
A few more funeral trains and knells,
A few more tears to flow,
And then the shadeless morn will dawn,
An age of sunshine bright,
When heart and voice will hail with song
The world's eternal Light.

A few more Sabbaths here below
In temples built with hands,
A few more efforts for the good
Of those in heathen lands,
And then probation will be o'er,
Our work forever done,
All earthly gatherings in the past,
Eternity begun.

A few more prayers for those we love,
That they may God revere,
A few more pleas and earnest words
To those around us here,
And then before the great white throne
We all shall trembling stand,
And some from out that mingled throng
Will be at God's right hand.

Battle Creek, Mich.

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 JOHN 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.

THE apostle John was distinguished above his brethren as "the disciple whom Jesus loved." While not in the slightest degree cowardly, weak, or vacillating in character, he possessed an amiable disposition, and a warm, loving heart, capable of the deepest and most earnest devotion. He seems to have enjoyed, in a pre-eminent sense, the friendship of Christ, and he received many tokens of the Saviour's confidence and love. He was one of the three permitted to witness Christ's glory upon the mount of transfiguration, and his agony in Gethsemane; and to the care of John our Lord confided his mother in those last hours of anguish upon the cross.

The Saviour's affection for the beloved disciple was returned with all the strength of ardent devotion. John clung to Christ as the vine clings to the stately pillar. For the Master's sake he braved the dangers of the judgment hall, and lingered about the cross; and at the tidings that Christ had risen, he hastened to the sepulcher, in his zeal outstripping even the impetuous Peter.

John's affection for his Master was not a mere human friendship, but the love of a repentant sinner, who felt that he had been redeemed by the precious blood of Christ. He esteemed it the highest honor to work and suffer in the service of his Lord. His love for Jesus led him to love all for whom Christ died. His religion was of a practical character. He reasoned that love to God would be manifested in love to his children. He was heard again and again to say, "Beloved, if God so loved us, we ought also to love one another." "We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" The apostle's life was in harmony with his teachings. The love which glowed in his heart for Christ, led him to put forth the most earnest, untiring labor for his fellow-men, especially for his brethren in the Christian church. He was a powerful preacher, fervent, and deeply in earnest, and his words carried with them a weight of conviction.

The confiding love and unselfish devotion manifested in the life and character of John, present lessons of untold value to the Christian church. Some may represent him as possessing this love independent of divine grace; but John had, by nature, serious defects of character; he was proud and ambitious, and quick to resent slight and injury.

The depth and fervor of John's affection for the Master was not the cause of Christ's love for him, but the effect of that love. John desired to become like Jesus, and under the transforming influence of the love of Christ, he became meek and lowly of heart. Self was hid in Jesus. He was closely united to the Living Vine, and thus became a partaker of the divine nature. Such will ever be the result of communion with Christ. This is true sanctification.

There may be marked defects in the character; evil temper, irritable disposition, envy, and jealousy may bear sway; yet if the man becomes a true disciple of Jesus, the power of divine grace will make him a new creature. Christ's love transforms, sanctifies him. But when persons profess to be Christians, and their religion does not make them better men and better women in all the relations of life,—living representatives of Christ in disposition and character,—they are none of his.

At one time, with several of his brethren, John engaged in a dispute as to which of their number should be accounted greatest. They did not intend their words to reach the ear of the Master; but Jesus read their hearts, and embraced the opportunity to give his disciples a lesson of humility. It was not only for the little group who listened to his words, but was to be recorded for the benefit of all his followers, to the close of time. "And he sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all."

Those who possess the spirit of Christ will have no ambition to occupy a position above their brethren. It is those who are small in their own eyes who will be accounted great in the sight of God. "And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me."

What a precious lesson is this for all the followers of Christ! Those who overlook the life-

duties lying directly in their pathway, who neglect mercy and kindness, courtesy and love, to even a little child, are neglecting Christ. John felt the force of this lesson, and profited by it.

On another occasion, his brother James and himself had seen a man casting out devils in the name of Jesus, and because he did not immediately connect himself with their company, they decided that he had no right to do this work, and consequently forbade him. In the sincerity of his heart, John related the circumstance to the Master. Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

Again, James and John came to Jesus with a request that he would honor them by permitting one to sit at his right hand and the other at his left hand in his glory. The Saviour answered, "Ye know not what ye ask." How little do many of us understand the true import of our prayers! Oh! Jesus knew the infinite price at which that glory must be purchased, when he, "for the joy that was set before him, endured the cross, despising the shame." That joy was to see souls saved by his humiliation, his agony, and the shedding of his blood.

This was the glory which Christ was to receive, and which these two disciples had requested that they might be permitted to share. Jesus asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can."

How little did they comprehend what that baptism signified! "Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

Jesus understood the motives which prompted the request, and thus reproved the pride and ambition of the two disciples: "The Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Upon one occasion, Christ sent messengers before him into a village of the Samaritans, requesting the people to prepare refreshments for himself and his disciples. But when Christ approached the town, he appeared to be passing on toward Jerusalem. This aroused the enmity of the Samaritans, and instead of sending messengers to invite and even urge him to tarry with them, they withheld the courtesies which they would have given to a common wayfarer. Jesus never urges his presence upon any, and the Samaritans lost the blessing which would have been granted them, had they solicited him to be their guest.

We may wonder at this rude and uncourteous treatment of the Majesty of Heaven; but how often are we who profess to be the followers of Christ, guilty of the same neglect. Do we urge Jesus to take up his abode in our hearts and in our homes? He is full of love, of grace, of blessing, and stands ready to bestow these gifts upon us; but, like the Samaritans, we are frequently content without them.

The disciples were aware of the purpose of

Christ to bless the Samaritans with his presence; and when they saw the coldness, jealousy, and positive disrespect shown to their Master, they were filled with surprise and indignation. James and John were especially stirred. That the Master whom they so highly revered should be thus treated, seemed to them a crime too great to be passed over without immediate punishment. These disciples said, "Lord, wilt thou that we command fire to come down from Heaven, and consume them, even as Elias did?" referring to the destruction of the Syrian captains and their companies sent out to take the prophet Elijah.

Jesus rebuked his disciples, saying, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." John and his fellow-disciples were in a school, in which Christ was teacher. Those who were ready to learn their mistakes, and anxious to improve in character, had ample opportunity. John treasured every lesson, and constantly sought to bring his character into harmony with the divine Pattern. The lessons of Christ, setting forth meekness, humility, and love as essential to growth in grace and a fitness for his work, were of the highest value to John. These lessons are addressed to us as individuals and as brethren in the church, as well as to the first disciples of Christ. There is no sanctification without the grace of humility.

An instructive lesson may be drawn from the striking contrast between the character of John and that of Judas. John was a living illustration of sanctification. On the other hand, Judas possessed a form of godliness, while his character was more Satanic than divine. He professed to be a disciple of Christ, but in words and in works denied him.

Judas had the same precious opportunities as had John to study and to imitate the Pattern. He listened to the lessons of Christ, and his character might have been transformed by divine grace. But while John was earnestly warring against his own faults, and seeking to assimilate to Christ, Judas was violating his conscience, yielding to temptation, and fastening upon himself habits of dishonesty that would transform him into the image of Satan.

These two disciples represent the Christian world. All profess to be Christ's followers; but while one class walk in humility and meekness, learning of Jesus, the other show that they are not doers of the word, but hearers only. One class are sanctified through the truth; the other know nothing of the transforming power of divine grace. The former are dying daily to self, and are overcoming sin. The latter are indulging their own lusts, and becoming the servants of Satan.

John's early life was passed in the society of the rude and uncultivated fishermen of Galilee. He did not enjoy the training of the schools; but by association with Christ, the Great Teacher, he obtained the highest education which mortal man can receive. He drank eagerly at the fountain of wisdom, and then sought to lead others to that "well of water springing up into everlasting life." The simplicity of his words, the sublime power of the truths he uttered, and the spiritual fervor that characterized his teachings, gave him access to all classes. Yet even believers were unable to fully comprehend the sacred mysteries of divine truth unfolded in his discourses. He seemed to be constantly imbued with the Holy Spirit. He sought to bring the thoughts of the people up to grasp the unseen. The wisdom with which he spoke caused his words to drop as the dew, softening and subduing the soul.

—Our Heavenly Father knows *what* we are, and *where* we are, and he can increase our strength according to our days to any assignable degree. We do not want shoes of brass and iron while we walk upon the smooth carpet; but should the road become very rough and thorny, these shoes are always at hand, and if we ask for them, we shall have them. "Faithful is He that hath promised, who also will do it."—*John Newton*.

Our Contributors.

FRIENDLY COUNSEL.

BY N. W. VINCENT.

"Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 6, 7.

SINNER, seek thy Saviour, tell him thy sin;
Lost one, trust thy Saviour, God's pardon win.
For sin Christ felt the rod;
He bore the stroke of God;
For thee he gave his blood;
Come, now, to Christ.

Backslider, come to Jesus, own all thy shame;
False one, trust thy Saviour, he's still the same.
Of peace thou art bereft;
Life's Fountain thou hast left:
The Rock for thee was cleft;
Come, drink again.

Sluggard, seek thy Saviour, sit not at ease;
Faint one, trust thy Saviour, nor Christ displease.
By Satan's wiles deceived,
Thou hast God's Spirit grieved,
And hid the light received;
Awake, arise.

Christian, keep with Jesus all the way through;
Tried one, trust thy Saviour, his precepts do.
With crown and raiment bright,
Thou'lt walk with Christ in white,
Serve him with all thy might;
Hope thou in God.

Thayer, Kansas.

EVIDENCES OF LIVING FAITH.

HONESTY, sincerity, professions, and good deeds cannot, of themselves, save us. All esteem honesty. It has been said, "An honest man is the noblest work of God." If honesty is used in reforming and converting a man, it is noble and praiseworthy. One who lies in a gutter may acknowledge that drunkenness brought him there, the lascivious may admit his carnal inclinations, and the murderer confess his guilt; but moral courage and the grace of God are required in order to overcome these evil propensities. The frankness and liberality of sailors is universally admired, and yet many times they degrade themselves below the state of manhood by their vicious habits.

It is not safe to trust entirely to honesty and sincerity. The heart is too deceitful. There must be a radical change in our nature, a conversion. We "must be born again." If we have loved the pleasures of sin, we must love the practices of virtue. Let us not imagine that our profession will help, unless our acts correspond with it; and let not the man of science think that his learning will procure him a passport to the realms of the saved. The natural, carnal heart must feel its proneness to sin.

The following are among the signs which show whether one is a Christian or not:—

1. *The Christian will love to pray, especially in secret.* He will not have a form of words, extolling the wisdom and holiness of God, and leaving his own case out entirely. He will tell the Lord how his own infirmities, weaknesses, and sins, have well-nigh overcome him. His prayers will be heard, and sooner or later he will know that he has direct communication with the throne of Heaven. A response from the mercy-seat in glory is sure to be given if the prayer is addressed to the Father through the Son. If the person has asked for what he needs, the Mediator is bound to answer the petition. If the check which you carry to the bank is current, the cashier is bound to pay the money on it. Ananias was to know that Saul of Tarsus was converted, by finding him among the followers of Christ, a *praying* man.

2. *A Christian will love to study the Bible.* The unconverted man may say that he does not find time for Bible reading, and does not enjoy it; that is natural. But when one realizes his need of the favor of God, and that the Bible tells him what course to pursue to obtain it, he will hunger and thirst for its hidden manna and its living waters, and will find time for its perusal. But some may say, I do not know how to cultivate a love for the Bible. If that were my case,

I should ask God to help me. If one effort did not bring an answer, I should try again. When Jesus strove in prayer in the garden of Gethsemane, he went three times, repeating the same words each time. If we keep on praying, God will know that we are in earnest; and if we ask in faith, we have the promise that we shall receive. If we really seek, we have the positive assurance that we shall find. If we attempt to cultivate a love for Bible study in our own strength, our efforts will be unavailing; but we can have divine help, and the grace of God to renew the heart and transform the taste.

3. *A Christian will love the society of Christians.* If he prefers to be in the company of worldlings, he would do well to begin to examine his robe of righteousness. He certainly will find moths at work, and holes almost or entirely eaten through. He may possibly see that his garment is of the wrong kind. A robe of righteousness does not become soiled by use; but the more it is worn, the brighter it seems, and the better the texture becomes. There is no wear-out to it.

4. *The Christian will overcome sin.* Some who make a profession say, as Pharaoh and Saul said, "I have sinned;" and like them keep on in sin, doing the same things over and over; and they also keep on saying, "I have sinned." Their confession gets to be such an old story that the Lord does not hear them when they make it, or if he does, it is to have it recorded against them. They have no burden on account of their sins. Such confessions are in danger of hardening the heart, so that the individual will at last be lost. Pharaoh did not try to overcome; King Saul did not try to overcome; and salvation is only for the overcomer. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

5. *The Christian will be steadfast.* A road that leads over Mount Pisgah to-day and down by the walls of Babylon to-morrow, is not a good way for the soldier of the cross to travel. How good it is to get a day's march toward the kingdom each day! The soldier who has to go back and fight his battles over, is in great danger of defeat; for the enemy has learned his weak points. The second engagement is often the hardest. With eyes uplifted to Jesus, the Commander, the soldier can be faithful; but if he turn from the mark of the prize, success is uncertain, unbelief will come in like a flood, and he will break the ranks. God's people are noted in the Scriptures for good discipline. All subordinate officers respect the orders of their leaders; union prevails; each is found working in his place. One in such an army is able to chase a thousand, and two to put ten thousand to flight.

It is sad to see one step out of the rank and file of the army of the Lord, and prove unfaithful. It is sad to desert when the battle is almost fought. But when unbelief comes in, and we begin to imagine that we have a hard time, a little stumbling-block will turn us out of the way. So when we discover a defect in our own character, we should go to work to overcome on that point. It will be a glorious victory to overcome the last remains of sin. Pharaoh and King Saul confessed their sins, and remained in them. The murmuring Jews did the same, and were at last destroyed, their carcasses falling in the wilderness. It is a struggle, an earnest one too, to lay all upon the altar, and be separate from the world; but the reward which awaits the faithful is full of glory, and honor, and immortality, and is ten thousand times better than the riches of kings or the praise of men.

6. *If the Christian fall, he will not remain down.* What a motive for courage did Paul set before the saints when he said, "Ye have not yet resisted unto blood, striving against sin." It ought to be esteemed a privilege to suffer with Jesus, in order that we may reign with him. Our great enemy has used two ways to lead men down to ruin: one, by persecution; the other, by appetite and flattery. The Saviour was exposed to both these snares, and shall we escape? Let us, if necessary, practice self-denial and

fasting, that we may be armed for the conflict. Said the prophet, "Out of the belly of hell cried I, and thou heardest my voice." Jonah was in a low place. He had deserted his post, gone on a sea-voyage, and had been roughly used. It is probable that as the sailors cast him overboard, they said, "There goes that miserable deserter, who has brought this great tempest upon us. That is the last of him." But there was a little life left in Jonah. He cried unto the Lord, who heard him, and saved him from a terrible fate, that he might finish his mission.

7. *The Christian will give of his substance.* There is always a field of labor open to the really converted man. In the great missionary movement that was made in Galilee, when fishermen were called to leave their occupation and become fishers of men, sacrifices must have been made. Men capable of becoming successful preachers went out and obtained an experience. They must leave home and family, and spend their time in healing the sick and preaching the gospel. Their friends and relatives very naturally had the burden of the support of the families that were left behind. Time passed, and the disciples multiplied. Many of the converts were poor, and must be helped; and plans of benevolence were instituted for the support of the poor, and to meet other expenses incident to the cause. It seems that the children of God were expected to contribute to the wants of the cause each week; for Paul wrote to his Corinthian brethren: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

"It is more blessed to give than to receive." It does us good to give. We manifest the spirit of the Master, when we help some poor soul who is suffering. We spend our time. That time is worth money. And if we stay at home and are successful in gathering in this world's goods, what a delight to give of that as the Lord has prospered us! A Christian will use his hands, or his head, or his money, in the service of his Lord. He will be a new man, all consecrated to the Lord's work.

Let "every one." It seems that no one was excused among the Corinthians, and no true disciple will ever think of being excused. The one who has only a little to give, if it be given with a willing heart, often has the greatest blessing. Think of the widow with the two mites. "Verily I say unto you," says Jesus, "that this poor widow hath cast more in, than all they which have cast into the treasury." How wonderful this expression, "More in than all!" Who, on thinking of this, would wish to withhold the small offering? God has given us a free salvation. The poor can come; the rich are invited; and the weary can find rest to their souls.

SULKING CHRISTIANS.

BY MRS. VESTA J. OLSEN.

THERE must be some mistake in the expression, "sulking Christians;" for such an anomaly we have never seen. We have seen many who profess to be Christians act rather sulkily sometimes; but we cannot imagine that anything like sullenness or moroseness is in harmony with the character of our blessed Redeemer. This trait is a spot and blemish on the religious life, and will destroy the usefulness of many. As long as such persons can have their own way, and everything is sweet and pleasant, they appear well, and pass as most agreeable companions; but if they meet with adverse wind and tide, the spiritual wind is soon out of their sails, and their progress seriously retarded. If they are consulted, praised, and flattered, and members of the church do as they think things ought to be done, they go well. But if their wills are crossed, and their tender toes are trodden upon, their spirits droop, and they are ready to give up the truth and their hope of salvation because some one has done wrong and offended them.

We need more strong Christians,—more that can endure solid food, and do not need to be cared for as babes. The true Christian will be teachable and patient, even if every one does not

pursue the course he may wish taken, or think is right. He will be patient, submissive, subject to the brethren, and will cling to God and the precious truth, if his advice is not followed in every particular. There are enough weak Christians in this world,—Christians who are made weak by selfishness and lack of exercise in spiritual things. If they would think less of themselves, cease their sulking, help those who need their help, and look to God for strength and his blessing, they would soon be able to walk alone, and would be a help to the church and to those around them.

Whether the members of a family or of a church indulge in sullenness, it is alike disagreeable and sinful. We expect to be petted and praised, and if others do not appreciate our excellences, we have a fit of the blues. If we cannot do as we want to, we will not do anything; and thus we injure ourselves and those around us, and disgrace the cause of Christ.

Jesus came into the world to minister, not to be ministered unto. He waited upon others when weary and faint. He is the great Burden-bearer, to whom we can go, and find the comfort and rest we need when really weary. There are many loads heavier than the ones we are called to bear, and our own will seem lighter after lending a helping hand and bestowing ready sympathy on those who are heavy laden. Let us take up the burden nearest us, scour off the rust of selfishness, and if circumstances do not suit us, suit ourselves to circumstances, and preserve a pleasant, happy countenance and demeanor. "God help us all the cross to bear," and to be patient and cheerful under trial. We must learn to bear bravely and well, if we are ever numbered with the mighty, holy throng who will come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb.

THE GIFT OF THE HEART.

SOMETIMES the conversion of the soul to God is almost an act of violence, and attended with throes of intense feeling. It is like the transplanting of a full-grown tree torn up by the roots. President Finney notes such cases in the powerful revivals under his powerful preaching.

But the majority of the true conversions are of a more gentle and undemonstrative character. They are not attended either with acute anguish of conviction or with exuberant joy. The divine Spirit operates upon the heart somewhat as the sunshine and the shower operate upon the sown seed. A new principle springs up in the soul and grows,—"first the blade, then the ear, then the full corn in the ear." Conversion is essentially a change of heart. Sometimes it is described as a change of ownership. God comes to a wayward, disobedient man, and in a tone of authority and love says to him, "My son, give me thy heart." God addresses this short sentence, one of the weightiest ever uttered, both as a demand and an invitation. He has a right to make the demand, and his infinite love prompts the invitation.

In the human body the heart is the central vital organ. By the play of its valves, as by the play of a piston-rod, all the blood in the system is sent coursing through veins and arteries, from head to foot. Once in every four minutes each drop of blood passes through this central organ. The strokes of its piston reach 100,000 in every four-and-twenty hours. The currents driven forth at every stroke carry heat, activity, and vital force to the furthest extremity of the frame. From this wonderful bodily organ the work is transferred to the mental and spiritual nature. That inward power which drives the current of thoughts, feelings, affections, and volitions is called in the Bible the "heart." It really means the whole inward life. If God gets the heart completely, he gets the whole man. When a suitor seeks to win the heart of a pure, virtuous maiden, he feels sure that if he gains it he will gain her hand, her person, her whole self. So, when the Lord Jesus says to the sinner, Give me thy heart, he means, Give me thyself.

Character is determined by what we love best and labor for most zealously. The heart of such a man as Bierstadt is filled with pictures; of such a man as Jay Gould, with railway stocks; of such a man as Moody, with revival-work. We judge of the unseen interior by the outcome, just as we judge there is a bees' nest in a hollow tree if we see the bees coming and going from a hole in the trunk. The Bible tells us that out of a certain kind of heart proceed evil thoughts, adulteries, thefts, falsehood. A good man out of the good treasure of his heart bringeth forth good things. God does not deal with actions, but with the heart that prompts them.

When our loving Lord says to you or me, "Give me thy heart," he asks us to do three things. He asks us to know him. He asks us to love him. He asks us to obey him. While he is an utter stranger we cannot love him, and unless we love him we cannot render him any steady or cheerful obedience. As soon as we give him our hearts, his will becomes our rule of conduct, and his service becomes our highest delight. If the reader of this article feels sure that the revealed word is his rule of duty, and the service of Christ is his constant aim and his truest delight, then he has a right to count himself a Christian. If he is not conscious of any such feelings, and aims, and affections, then he is an unconverted man, whether he be a church-member or not.

There are many reasons why we should give our hearts to God. He has a right to them. To refuse them is sin,—the very essence of sin. The more disordered and depraved they are, the more reason that we should take them to him to be purified, to be set right, to be put under his control. If my watch does not keep good time, I know that it is out of order. Its works are depraved, and I do not attempt to mend it myself. I take it straightway to a watch-maker. The worse off the watch, the more need of its being repaired. The worse your heart is, my friend, the more need of taking it to the divine Saviour, who can cleanse it, and "renew a right spirit within" you. For any one to say, "I am too guilty a sinner to be regenerated" is as absurd as for a sick person to say, I am too sick to send for a doctor. To the most depraved sinner in this world which he died to redeem, Jesus says, "Come unto me; give me thy heart."

This is a positive step toward a positive religion; for, if we give Christ the heart, we give him our inward life. We agree to let him own us and rule us. This is something vastly deeper and more thorough than the mere attempt to overcome a particular temptation or to give up any sinful practice. That is a mere negative process; it is a casting out of one devil, with no certainty as to who shall take the vacant place. Christianity is vastly more than a prohibition of iniquity. It is the performance of Christ's commandments. The only remedy for Sabbath-breaking is Sabbath observance; the only remedy for covetousness is liberal giving; the only cure for drunkenness is sobriety; the only cure for unbelief is to begin to take Christ at his word, and trust him. We are utterly weary of a certain style of preaching which deals out perpetual thunders at particular sins. Such preaching makes men angry or makes them desperate. What they need is the renewing power of God upon the heart, and the active performance of right and true and holy acts which proceed from such a purified heart. To "cease to do evil" is not enough. It is infinitely more important to "learn to do well." Paul struck this vital truth when he enjoined us to "walk in the Spirit, and ye shall not fulfill the lust of the flesh." In fact, the only way to get sin out of our lives is to get sin out of our hearts, and the only effectual way to accomplish that is to admit Jesus Christ into our hearts. The efforts of the gallant Dutchmen in besieged Leyden only ended in starvation and death. They kept the Spanish out, but hunger was devouring their own lives. But when Admiral Boisot was admitted within their walls, with food and re-inforcements, Leyden was saved.

Do not say that you cannot regenerate your own hearts. God's Spirit can. He offers to do it. He pleads with you to let him do it. Co-operate with this loving and all-powerful Spirit.

Pray for his help. No farmer contends that he can control such forces of nature (or providence) as sunshine and rain; but he can and does co-operate with these forces, by plowing and sowing in due season. You cannot control God; but you can let him control you, and that is all he asks. What a glorious beginning it would be for the new year to give Jesus Christ your heart. That would signify a new heart. That would signify a peaceful, happy heart. Jesus will make heavy loads light, and breathe into you a joy to which you have been a stranger. Jesus will lift your life up out of the mire, out of the bondage of Satan, into the higher atmosphere of holiness and the liberty of a child of God. Lose not a moment. This opening year may be your last. Christ admitted means Heaven. Christ rejected means hell! Now is the *accepted* time. You have no certainty that in another world God will say, "Give me thy heart."—*Theodore L. Cuyler, D. D.*

EARTH AND HEAVEN.

BY MRS. M. S. AVERY.

Sorrow's dark cloud above our path
Hangs like a curtain drear;
Our heart's best treasures droop in death,
And leave us mourning here.

The cherished flowers we tend with care
Wither, and pass away;
And all that's beautiful and fair
Is marked with sure decay.

Here, sin bears rule on every hand,
And bloodshed, vice, and crime,
Of every shape, and grade, and brand,
Usurp this hapless clime.

Here, noxious poisons, rank with death,
Are teeming all around;
And thorns and thistles everywhere
Do mar and curse the ground.

Here, serpents hiss, and reptiles glide
O'er valley, hill, and glen,
And slimy monsters coil and hide
Among the haunts of men.

Here, wolves and lions roam for food,
And furious beasts of prey
Tear, and devour, and feast on blood,
Their hunger to allay.

Here, man against his brother man
Wages unholy strife,
And famine, pestilence, and pain
Cut short his mortal life.

Here, thunders roll, and storms arise,
And lightnings flash around;
Dark, angry clouds oft fill the skies,
And earthquakes rend the ground.

The fierce tornado's mighty breath
Hurls terror through the air,
Destruction, devastation, death,
And ruin everywhere.

* * * * *

Salem's fair city, yonder see,—
Its gates stand open wide,—
Life's crystal stream—the healing tree
Of life on either side.

Melodious strains from angel tongues
Are wafted on the air;
Loud anthems echo through those plains,
From heavenly harpers rare.

Yes; over there I haste to go,
To leave these scenes of strife.
Farewell, dark world of death and woe!
I'd share eternal life.

There, Jesus waits, to bid me come;
A crown of light I see;
By faith I view my heavenly home,
With treasures rich and free.

Then let me go where pleasures wait
Fore'er at God's right hand,
Be welcomed through the pearly gate,
And with the ransomed stand.

THE MORNING COMETH.

BY ELD. R. F. COTTRELL.

DARKNESS covers the earth, and gross darkness the people; and it seems as if the darkness was growing denser and denser still. Iniquity abounds, and the love of many is growing cold. The world and the professed church present a dark picture for our contemplation; but they are only filling up the outline given before in

prophecy. Satan is permitted to bring his power to bear against the truth, and against those who hold it. But there is a limit to his power. When God gave his servant Job into his hands, it was with this reserve: "But save his life." And so it is at present. The lives of the servants of God are not given into the power of Satan. The Lord has a work for them to do, and though the enemy may be permitted to afflict, he cannot take away their lives,—they will live to accomplish their work.

Amid the moral darkness of the world, we have seen by faith in God's word that the morning is coming, the Lord is about to come and save his people. There are true-hearted Christians who are trying to penetrate the darkness, and get a glimpse of the morning light. They begin to see unmistakable signs of the coming morning. The watchman saith, "The morning cometh, and also the night." The Lord is coming to save his people and destroy his enemies. It will be morning to the former, and night to the latter. The Lord is represented by the prophet as saying upon this occasion, "The day of vengeance is in my heart, the year of my redeemed is come."

The Lord is on the side of his people whom he is preparing for the advent. He is delivering his servants that have been oppressed by the devil. The morn is breaking. The latter rain is coming. The powers of darkness cannot long prevail to hold in check the final work of the Lord. The Lord will work for the deliverance of all those who are living up to the light given. Let us heed all the teachings of the Lord, cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. Then the beaming light of the coming morning will shine upon us in all its splendor, and our pathway will be as the shining light, which shineth more and more, even to the perfect day.

Could we realize how willing the Lord is to help us in the way of well-doing, we would take courage to labor on in this good cause of the Lord; and we would not displease him by distrusting his faithfulness and love. He is waiting to be gracious. He desires to bless us. Let us prepare ourselves to receive his blessing. Let us cleanse the temple, that he may come in and dwell with us. He is faithful that has promised, who also will do it.

A RACE FOR A CROWN.

BY ELD. WM. COVERT.

THE subject of rewards to the successful competitors in a certain race, occupies a very large space in an old work that I have lately read. It would seem that the prize which is at the end of the race is so desirable that when it is properly appreciated it has an influence over the hopeful competitor that is stronger than the fear of torture or death. This prize is a beautiful crown. The book goes on to state that the adversary of this enterprise has also prepared the appearance of a crown,—a mirage,—which has never been overtaken by any one, and yet it is frequently kept before the dazzled eye of the beholder until he concludes it is the pearl of great price. Posted up on every side are flaming hand-bills telling of happiness to be obtained by honor, fame, or riches. The honor, the fame, and the riches, have been gained by a few; but the happiness has not been found, and thus these flattering promises are found to be all vanity.

But there is a real crown waiting at the end of the first-mentioned path. It encourages the striver forward; and so desirable does this crown appear, that one man on this race-path once cried out to all of his companions to lay aside every weight, and "run with patience the race set before them." They were then running over a very rough part of the road, and those weights could be of no use to them, even if they could carry them to the end of the race. But this man saw that they were already getting impatient while running with such heavy weights over the thorny race-path. Many were turning aside to rest. Many more were noticed a little farther down the road switching off on side-tracks which

never connected with the main line again, but led them into a very broad road which had the appearance of being much smoother than the narrow way they had just left. This smoothness was on account of the constant travel upon it. After they had connected with this route, they still seemed to think that the crown at the end of the other road would be obtained by them; but the weights they were carrying seemed of great value to them now, and they were quite anxious to possess more of them.

As they were about turning away from the thorny road, the Master of that way called out, "Hold fast that thou hast, that no man take thy crown." Those who had laid down their weights understood that he wished them to hold on to their faith in the prize at the end of the race; but those who held their weights were puzzled, and held to them the tighter.

When those who kept straight forward saw what had happened, and understood what the Master said, they valued their expected prize more highly than ever. They also understood that if their companions who had now joined the careless throng in the broad way, had remained in the straight road to the end of their journey, they would have had many stars in their crowns; for many stars, like precious jewels, were now noticed in the possession of the Master. It seemed that there was a starry crown directly before the brother who was once in the narrow way; but now, as he left the path, the Master said, "From him shall be taken even that which he seemeth to have." Then it was understood that the crown which seemed to be certainly waiting for him at the end of the race, would be withheld from him, and given to the one who came into the path where he left it, and occupied the place in the way that he should have occupied.

Those still in the race-path could yet plead with those who left it, asking them to retrace their steps and obtain the crown. A few who had been robbed of their weights returned; but many were so interested in these hindrances that nothing could induce them to come back. Many in the narrow way were weeping on account of those who had deserted the path. They remembered how they had enjoyed talking together about their expected prize, and how these men had often called the attention of others to their hope of obtaining a starry crown, and had, in this manner, induced them to enter the race-path.

The faithful travelers soon discovered that the broad road ended in darkness, and that those who reached its final termination were last heard from in "outer darkness," where was "weeping, and wailing, and gnashing of teeth." Said one of the travelers, in speaking of the broad way, "The way of the wicked is as darkness; they know not at what they stumble." But of the other path he testified, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Those who continued faithful in the narrow way to their journey's end were last heard from with shouts and everlasting joy. Sorrow and sadness had fled away. They had possession of the starry crown, and a robe of dazzling brightness, and a victor's palm. They were in a very healthy country, and had access to the "fountain of youth," and an inexhaustible mine of imperishable riches was at their disposal.

POWER WITH MEN.

THE stranger asked Jacob, "What is thy name?" and he said, Jacob. And he said, Thy name shall be no more Jacob [that is, supplanter], but Israel, [that is, prince]; for as a prince hast thou power with God and with men, and hast prevailed." With God and with men; our only guarantee that we shall have power with men is that we first learn to have power with God. Nature always seeks to supplant others by human devices; this principle lies at the root of all emulation, strife, and other works of the flesh; it is quite another thing to overcome men because we have first prevailed with God. Then there is no credit to us, and, instead of wounding them, they are

awed by the presence of God in us. Jacob was ready to meet Esau when he had prevailed with God; he would meet him now in another character. Most of our failures, if not all, with those who dwell in our homes, arise from our meeting them rather in the character of Jacob than of Israel; as supplanters, who gain in our self-esteem or in the eyes of others by every advance we make them. When, however, we meet them as God's princes, who live in his presence, there is nothing personal in our words and manners; we prevail.—*Mrs. M. Baxter.*

GOOD TESTIMONY.

BY ELD. E. VAN DEUSEN.

THE following extracts on the subject of the Sabbath are quite in contrast with the utterances of some modern teachers, as are also the acknowledgments, from persons equally prominent, relative to the lack of divine law to sustain first-day observance. As these utterances are in accordance with the Scriptures, and come from observers of the first day, they are valuable testimonies, "sledge hammers" in behalf of the truth.

THE INSTITUTION OF THE SABBATH: TESTIMONY OF EMINENT AUTHORS.

In 1875, the *New York Witness*, in reporting one of Dr. Cuyler's sermons, said: "The Sabbath, he said, is the oldest of all our institutions, older than civil governments. . . . It was ordained at the culmination of creation. . . . At Sinai this institution was secured by direct enactment. Objectors say this was merely a local law, of only local and temporary force. What an absurdity! Was the prohibition against stealing of only local application, or that against killing, or adultery? Then the foundations of all society are resting on a basis of exploded ideas."

"The second great institution, established also in Paradise, for the race, was that of the Sabbath."—*Edwards, Sabbath Manual*, p. 8.

Says Francis Wayland, D. D., Professor of Moral Philosophy in Brown University: "It [the Sabbath] was given to our first parents, that is, to the whole human race. . . . I know of no reason which can be assigned why this precept should be detached from all the rest, and considered as ceremonial."

"At the close of his work, God instituted the Sabbath."—*John Marsh, Ecclesiastical History*, p. 27.

"Of seasons of worship, the first was the Sabbath. This was instituted at the close of creation, and was doubtless observed by the pious, both before and after the flood." Gen. 29:27; 4:3; Ex. 16:22-30.—*Ib.*, p. 59.

"This was the first of all the religious festivals, and so denominated, as being divinely ordained at the beginning of the world, to be observed as a holy rest every seventh day, in commemoration of God's resting from his finished work of creation." Gen. 2:1-3.—*Sears' Bible Dictionary*, p. 453.

"This day was appointed to be perpetually observed by our first parents and by all their posterity."—*Ib.*, p. 453.

"The seventh day was hallowed at the close of creation."—*Watson's Dictionary*, p. 829.

"The Sabbath was appointed at the creation of the world."—*Ib.*

"When God finished creation he instituted the Sabbath."—*Dr. Clarke*. "The religious observance of the Sabbath was the first statute or command of God to men."—*Ib.*

NO DIVINE LAW FOR SUNDAY.

"Still, however, it must be owned that these passages are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observation of it."—*Encyclopedia Britannica*.

"It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."—*Meth- odist Theological Compendium*, p. 103.

"Now there is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the

Jews, to the first day of the week."—*Bible Dictionary* (Richard Watson).

"But to commemorate the resurrection of Christ by the religious observance of any day, we have no express command in all the Scriptures. And again, there is not 'a particle of Scripture law.'"—*Robert Hall, D. D.*

"The observance of the Lord's day is founded not on any commandment of God."—*Confession of Swiss Church*. "Can we find the text in the Bible, enjoining the observance of this day?—No!"—*Prof. Burgess*. "No precept for it is found in the New Testament."—*Rev. Barnes*.

"It must be admitted, too, that no statute can be altered or repealed by any power inferior to that which enacted it. . . . You may search from Genesis to Revelation for a command or injunction to this effect [first-day observance], but you will search in vain."—*Townsend Herald*.

"WHAT IS SIN?"

BY A. SMITH.

I AM informed by a neighbor who is a Methodist in good standing, that, while attending a camp-meeting held by that denomination at Grand Rapids, Mich., last summer, he was present at a Sunday-school held in connection with the meeting, and in the general review, heard the following question and answers:—

Ques. "What is sin?"

Ans. "Chewing tobacco, smoking, drinking whisky," etc.

It is said that the ministers present allowed the innovation to pass uncorrected.

For a Biblical answer, see 1 John 3:4.

AN INFIDEL'S INVESTIGATION OF THE MORAL LAW.

A CERTAIN lawyer of eminence and talent had spent many years in open infidelity, without ever having studied the Bible which he ridiculed. At last, terrified at the approach of mortal disease, he sat down to try rigidly and not partially the powers of a well-disciplined mind. A neighboring elder was much interested in the investigation, called occasionally, and one evening found him very much engrossed in thought. The infidel began by saying he had been reading the moral law.

"Well, and what do you think of it?" asked the elder.

"I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over superstitious people, and on Mount Sinai he played off some sort of fireworks to the great amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural."

"But what do you think now?" interposed the elder.

"I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better, and, sir, I cannot. It is perfect. The first commandment directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, preserver, and supreme benefactor, we ought to treat him, and no other, as such. The second forbids idolatry. The third forbids profanity. The fourth fixes a time for religious worship. If there be a God, he ought surely to be worshiped. It is suitable that there should be an outward homage significant of our inward regard. If God be worshiped, it is proper that some time should be set apart for that purpose, when all may worship him harmoniously, without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbors are then classified by the moral law. They are divided into offenses against life, chastity, property, and character. And," said he, applying a legal

idea with acuteness, "I noticed that the greatest offense is expressly forbidden. For instance, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now, the greater offense must include the lesser of the same kind. Murder must include any injury to life; adultery, every injury to purity, and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbors. I have been thinking, Where did Moses get this law? I have read history. The Egyptians and adjacent nations were idolaters; so were the Greeks and Romans; and the best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given us a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so much above his age as to have devised it himself. I am satisfied where he obtained it. It came down from Heaven. I am convinced of the religion of the Bible."—*Selected.*

NEARING HOME.

BY MRS. S. M. SWAN.

THE beautiful sentiment expressed in the following quotation, is so well calculated to cheer the heart of the weary pilgrim, worn with the cares and burdens of this life, that I think some tried and tempted one may find comfort in it. Could we always look upon our trials as hastening us homeward, we could even "glory in tribulations," knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," while we look not at the darkness around us, but by faith look away to that beautiful home which our dear Saviour has gone to prepare for those who love him and keep his commandments.

"Not long since, in crossing the Atlantic, a tremendous storm caused great terror to the passengers of a ship bound for New York. A Christian gentleman and his wife, occupying a state-room, kept awake by the roaring winds and surging billows, thus conversed about the perils of the stormy deep:—

"The wife, trembling with fear, said, 'Oh, how the sea rages! We must surely be in great peril! Hear the wind—how tremendous! What a fearful storm!'

"The husband calmly replied, 'We must be nearing port. DON'T BE AFRAID OF THE WINDS THAT ARE HURRYING US HOME.'

"Blessed thought, when spiritually applied. Yes, it is true; the buffetings of life's storms, the fierce winds of adversity, the furious blasts of sorrow, are hastening many a weary voyager over life's rough sea to the heavenly port.

"We need not fear, though the tempest increase in violence, and dangers seem to multiply as we draw near the end of our journey; our skillful Pilot knows how to bring us safely into port. His name is Jesus! 'The winds and the sea obey him,' and 'he is mighty to save.' 'This God is our God forever, and he will be our guide even unto death.'"

—During the late convention in Louisville, Ky., a minister of long standing and ability waxed warm in his address to young men, warning them against the sins of the age. In his remarks he said, "Young brethren, I tell you, the devil is in the pulpit." The audience smiled. The minister no doubt told the truth, though it might not be charity to think that way of the pulpit he was then filling.

—"Do you really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect. Coleridge, to whom the question was put, reflected: "My friend, I have no doubt whatever that the story is true. I have been spoken to in the same manner myself." The man of the inquiring mind retired for meditation.

The Family Circle.

THE BIBLE.

Thy word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely nosegay there.

Thy word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths,
For every searcher there.

Thy word is like the starry host;
A thousand rays of light
Are seen, to guide the traveler,
And make his pathway bright.

Thy word is like a glorious choir,
And loud its anthems ring;
Though many tongues and parts unite,
It is one song they sing.

Thy word is like an armory,
Where soldiers may repair,
And find, for life's long battle-day,
All needful weapons there.

Oh, may I love thy precious word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine!

THE SCRIPTURE QUILT.

"In one of the boxes sent to us by the Sanitary Commission," writes a Christian worker in a Southern army hospital, "was a patch-work quilt of unusual softness and lightness. When we opened it, we found a note pinned to it. It read as follows:—

"I have made this Scripture quilt for one of the hospital beds, for I thought that while it would be a comfort to the poor body, it might speak a word of good to the precious soul; the words are so beautiful and blessed, and full of balm and healing! May it be blessed to the dear boys in the army, among whom I have a son."

"It was made of square blocks of calico and white cotton intermingled, and on every white block was written a verse from the Bible or a couplet from one of our best hymns. On the central block, in letters so large as to catch the careless eye, was that faithful saying, in which is our hope and strength, 'Christ Jesus came into the world to save sinners'; and below it the prayer of all prayers, 'God be merciful to me a sinner.' The head border, which would be nearest to the sick man's eye, and oftenest read, had the sweetest texts of promise, and love, and comfort. Among them I read, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish.' 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' 'Ho, every one that thirsteth, come ye to the waters!' 'I sought the Lord, and he heard me, and delivered me from all my fears.' 'Oh,' we said, 'oh that all our beds had such quilts! God will surely speak through these texts to the sick and wounded men! They will read them when they will read nothing else. Who knows how much good they will do!'

"It was not long before a man sick with pneumonia was brought in, and we put our new quilt on his bed. He noticed nothing at first, he was too sick; but when he grew better, I saw him intent on the texts. 'Handy to have 'em here!' he said, pointing to them as I stood near him. 'You know how to value them, then,' I said. 'I do,' he answered, with heartiness. After that I saw many studying the quilt—almost all who lay beneath it. One poor fellow, who had tossed in pain and feverishness for several days, caught sight of the words, 'And I will give you rest.' He beckoned to me, and said, 'Rest! where can I get it? Rest for body and mind, both! I am half mad,—sick, as you see,—but sicker, as no one can see. Tell me how to get rest!' 'Did you never hear of the way?—never hear of Jesus?' 'Tell me again.' I told him the story of the cross. 'Died for my sins?' he asked. 'Yes, yours. He saw you in your sins and pitied you, loved you, died to save you from sin and give you rest; to make you happy.' 'I have never been happy—never. I have been too wicked. And he really died for me? I never felt it before. It never seemed to me a real thing.' 'I hope you will come to feel it the most real thing. Have you seen the lines—

"None but Jesus, none but Jesus,
Can do helpless sinners good'?"

"It's true. I know it is none but Jesus! I've tried everything else."

"I'll go to Jesus, though my sins
Have like a mountain rose,"

I repeated. 'I can't go. I feel that I can't do anything. I am here a very wretched man; and that is all.' 'Just leave yourself to God, then,—

"Here, Lord, I give myself away,
'Tis all that I can do."

That's all you have to do.' 'Is that verse here?' I showed it to him on the quilt. 'I'll keep it before me. Oh for rest! a little rest!' he groaned again. Not long after, he found it,—found peace in believing, and left his hospital bed, happier than he had ever been before.

"An Irishman lay under the Scripture quilt. One day when nearly well, he was looking at it. 'Is that radin?' he asked, putting his finger on the text. 'Yes.' 'Sure, and what does it say?' I read, 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' 'Ye might rade that,' he said, pointing to another text. 'I love them that love me, and they that seek me early shall find me.' 'It is the Lord who says this,' I added after the text. 'Sure, it's good to a lone-some pareson to hear what you rade.' 'So it is. There is no book like the Bible in dark and trying hours.'

"At last came the boy who had the best right to the comfort of our Scripture quilt,—the son, of whom the good woman who made it spoke in the note attached. It was a strange circumstance that he should have come to lie beneath it, but so it was. He had lain there nearly senseless for more than a week, when I saw him kiss the patch-work. I thought he might be wandering, or if not, had found a text of hope or consolation that seemed to suit his need, and marked with my eye the place he had kissed, to see what it was. It was no text, but a calico block, the pattern a little crimson leaf on a dark ground. He kept looking at it, with tears in his eyes, and I was almost sure his mind was wandering. Nay, he was never more in his right mind, and his thoughts were at home with his mother. A bit of the gown he had so often seen her wear had carried him back to her. He kissed it again. I approached him. He looked up, and smiled through his tears.

"Do you know where this quilt came from?" he asked. 'Some good woman sent it to us through the Sanitary Commission.' 'You don't know her name, nor where it came from?' 'No, but I saved a note that was pinned to the quilt.' 'Would you be willing to let me see it some time when it is convenient?' 'Oh, yes. I'll get it now.' I got it for him; his hand trembled, and his lips grew white as he opened it and saw the writing. 'Please read it to me quite slowly,' he said, returning it. I read it. 'It is from my mother; shall you keep it?' 'Yes,' I answered, 'I value it very much, and also the quilt.' He put his hands over his eyes. I thought he wished to be alone, and left him. As I stood by his bed the next day, I was wondering if he had not seen his mother's texts, as well as the bit of her gown. He had, and pointed one out to me. It was, 'Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.' 'I am no more worthy,' he whispered. I put my finger on the next white block, and read aloud, 'When he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.' As I looked up, I saw there were tears upon his cheeks, and his lips were tremulous. He covered his eyes, and I left him. A few days after, when he had grown much stronger, he held up to me the text I had shown him. 'I was a great way off,' he said, 'but He has met me and had compassion on me.' 'You feel the Saviour's love?' 'It fills me with peace. What love! What a Saviour!' 'Shall I not write to your mother and tell her that her son, who was dead, is alive again; was lost, and is found?' 'Will it not be too much trouble?' 'Oh, no, a pleasure instead.' I wrote the blessed tidings, making the mother's heart rejoice. And now our Scripture quilt was even dearer and more sacred than before."

HOW IT WAS BLOTTED OUT.

For many years I had been a follower of strange gods, and a lover of this world and its vanities. I was self-righteous, and thought I had religion enough of my own that was better than the Bible. I did not believe in the devil or hell. I believed that as God had created man, he was bound to save him. I

knew that I did not serve him, did not know him, did not obey him. Prayer was forgotten, public worship neglected; and worldly morality was the tree which brought forth its own deceptive fruit.

But when I shared parental responsibility, and our boy was growing up, our love for him made us anxious about his welfare and future career. His mind turned over the little he had learned about God; his nightly prayers had been taught by us from habit and superstition more than from any conscientious feelings. His questions often puzzled me, and the sweet and earnest manner in which he inquired of his poor sinful father to know more about his Heavenly Father, and that "happy land, far, far away," of which his nurse had taught him, proved to me that God had given me a great blessing in the child.

A greater distrust in myself, and a greater sense of my inability to assure my boy of the truth contained in the simple little prayers that I had learned from my mother, with my brothers and sisters, gradually began to come over me, and made me oftener reflect. Still, I never went to church; had not even a Bible in the house. What was I to teach my boy,—Christ and him crucified, or the doctrines I had tried to believe?

One of his little friends died, then another, then his uncle. All these deaths made an impression on the boy. He rebelled against it; wanted to know "why God had done it?" It was hard that God should just go and take his friends; he wished he would not do it. I, of course, had to explain the best I could. One evening he was lying on the bed partly undressed, myself and my wife being seated by the fire. She had been telling me that Tom had not been a good boy that day; she had been telling what he had been doing, and had reproved him for it. All was quiet, when suddenly he broke out in a loud crying and sobbing, which surprised us. I went to him, and asked him what was the matter.

"I don't want it there, father; I don't want it there," said the child.

"What, my child, what is it?"

"Why, father, I don't want the angels to write down in God's Book all the bad things I have done to-day. I don't want it there; I wish it could be wiped out;" and his distress increased. 'What could I do? I did not believe, but yet I had been taught the way. I had to console him, so I said,—

"Well, you need not cry; you can have it all wiped out in a minute if you want."

"How, father, how?"

"Why, get down on your knees, and ask God, for Christ's sake, to wipe it out, and he will do it."

I did not have to speak twice. He jumped out of bed, saying, "Father, won't you come and help me?"

Now came the trial. The boy's distress was so great, and he pleaded so earnestly, that the big man who had never bowed down before God in spirit and in truth, got down on his knees alongside of that dear boy, and asked God to wipe away his sins; and perhaps, though my lips did not speak it, my heart included my own sins too. We then rose, and he lay down in his bed again. In a few moments more he said,—

"Father, are you sure it is all wiped out?"

Oh, how the acknowledgment grated through my unbelieving heart, as the words came to my mouth,— "Why, yes, my son; the Bible says that if you ask God, from your heart, for Christ's sake, to do it, and if you are really sorry for what you have done, it shall be all blotted out."

A smile of pleasure passed over his face, as he quietly asked,—

"What did the angel blot it out with? With a sponge?"

Again was my whole soul stirred within me, as I answered,—

"No, but with the precious blood of Christ. The blood of Christ cleanseth from all sin."

The fountains had at last burst forth. They could not be checked, and my cold heart was melted within me. I felt like a poor guilty sinner, and, turning away, said,—

"My dear wife, we must first find God, if we want to show him to our children. We cannot show them the way unless we know it ourselves."

And in the silent hour of the night I bent in prayer over that dear boy, and prayed, "Lord, I believe, help thou mine unbelief!" My wife, too, united with me, and we prayed jointly for ourselves and our child. And God heard our prayers, and received us, as he always does those who seek him with a whole heart.—*The Parish Helper.*

MIDDLE-AGED WOMEN.

EVERY age has its peculiar and appropriate interests. The little girl dances along with her doll, the school-girl is occupied with her lessons, and the young lady lives in a beautiful world of her own. Hers is the picturesque time of life. At home she is ornamental as well as useful, and the eyes of father and mother rest upon her complacently, as she passes through the house like a sunbeam. After awhile, she is sought and won, and then there opens to her another kingdom. There is the tranquil period of early married life. After awhile come the little ones, and the mother's heart and hands are full. As a friend wrote to us yesterday, "Although all the pathways of earth have been so long traversed, they are as new to each one that enters, as though none had passed that way before. There is but One who knows what joys, what hopes, what fears will be found therein." The years during which a mother is occupied in training and caring for her children, are very busy years indeed, filled with earnest work, and especially touched with responsibility. But one by one they pass by, and there comes a sunny autumn morning when the lady, peeping into her mirror, sees the silver hairs among the brown, notices the paler color where the rose-bloom used to be, and realizes that she, young as she yet feels, is a middle-aged woman. And surely that was Harry Archer who passed so blithely past the window just now, and it was to Elsie that he tipped his hat so gallantly, and it is Elsie, little Elsie a wee while ago, whose blossom-tinted face is blushing with such sweet confusion, as she bends over her dainty work.

What does a middle-aged woman possess to compensate her for the youth that she has lost, for the burden and heat which she has borne and must still bear, and for the effort and energy she has so far put into life,—her capital in the home partnership, and her investment against the comparative inaction of old age?

Well, she has gained, for one thing, a very rich experience. She can read character as she once could not. She has grown more tolerant of those who differ with her, more patient with the erring, and more sorrowful for the unsuccessful. She has learned to restrain the too hasty word, and to check the too critical thought. She will not allow prejudice to influence her, nor will she throw away precious privileges as though they were worthless.

For another thing, she has learned to live in the lives of others. Her boy in business or at college makes her his confidential friend. He tells her of his troubles and his joys. He asks and accepts her advice. Her daughters share their pleasures with her, as though she were their elder sister as well as their mother. Young people sun themselves in the light of her smiles, and feel assured that they are on the right road, if she grant them her approval.

It is she who necessarily takes the lead in charitable and missionary work. She goes to the various hospitals and Homes. She cuts out garments, and listens to sad stories, and provides for orphaned children, and helps the helpless and the discouraged. She cheers the pastor's heart by giving him efficient aid, and she packs the barrels and boxes which carry the church's benefactions to outposts on the frontier and the islands of the sea. If she be middle-aged and unmarried, and therefore somewhat at leisure, she is a tower of strength to a great many people, who would find their enterprises standing still and their hands tied, but for her ability and self-reliance.

Just as in nature each season has its own delightful charm, so in life no one period monopolizes all the beauty. Spring has the sweetness of promise, summer the richness of vitality and overflowing abundance, autumn has the glow and the glory of fulfillment. The woman who has had her spring and summer should come to her autumn thankfully, gladly, and perhaps exultantly. She has had her share of trouble and tears. She misses many who once walked with her on life's way. But the tears and the trouble have made her eyes clearer and her heart gentler, and she knows better than she could without them have known how to sympathize with souls in need. Home is drawing nearer, and she has not lost those who have gone to rest.—*Christian at Work.*

A GOOD WORD FOR ROMPING GIRLS.

MOST women have a dread of them. Mothers would rather their little daughters were called anything else than romps. They say to them, "Be very quiet now, my dears; don't run or jump, and be little ladies." As if a healthy child could be still; as if it could take time to walk, or step over what came in its way; as if it could fold its hands in its lap, when its little heart is so brimful of tickle. It is absurd

and wrong, because it is unnatural. Children, girls as well as boys, need exercise; indeed, they must have it, to be kept in a healthy condition. They need it to expand their chests, strengthen their muscles, tone their nerves, develop themselves generally.

And this exercise must be out-of-doors, too. It is not enough to have calisthenics in the nursery or parlor. They need to be out in the sunshine, out in the wind, out in the grass, out in the woods, out-of-doors somewhere, if it be no bigger than the common or park. Suppose they do tan their pretty faces. Better be brown as a berry, and have the pulse quick and strong, than white as a lily, and complain of cold feet and headache. Suppose they do tear their clothes; suppose they do wear out their shoes; it don't try a mother's patience and strength half as much to wash and mend, as it does to watch night after night a querulous sick child; and it don't drain a father's pocket-book half as quick to buy shoes as it does to pay doctors' bills.

Indeed, we don't believe there is a prettier picture in all the wide world than that of a little girl balancing herself on the topmost rail of an old zigzag fence, her bonnet on one arm and a basket of black-berries on the other, her curls streaming out in the wind or rippling over her flushed cheeks, her apron half torn from her waist and dangling to her feet, her fingers stained with the berries she has picked, and her lips with those she has eaten. Mother, mother, don't scold that little creature when she comes and puts her basket on the table, and looks ruefully at the rent in the new gingham apron, and at the little bare toes sticking out through the last pair of shoes. Wash off her hot face and soiled hands, and give her a bowl of cool milk and light bread, and when she has eaten her fill and got rested, make her sit down beside you and tell what she has seen, off in those meadows and woods.

Her heart will be full of beautiful things,—the sound of the wind, the fall of the leaves, the music of the wild birds and the laugh of wild flowers, the rippling of streams and the color of pebbles, the shade of the clouds and the hue of the sunbeams. All these will have woven their spell over her innocent thoughts, and made her a poet in feeling, if not in expression.

No, mothers, don't nurse up your little girls like house-plants. If you would have them healthy in body and gentle in temper, free from nervous affections, fidgets, and blues; if you would fit them for life,—its joys, its cares, and its trials,—let them have a good romp every day while they are growing. It is nature's own specific, and if taken in season, is warranted to cure ails of the girl and the woman.—*Brooklyn Monthly.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

SABBATH-SCHOOLS IN WINTER.

WE are now "over the hill-top" of the winter, and these bright February days are beginning to make us feel as if Spring were really on her way. Already, in imagination, we can hear the chirping of the robins and catch the breath of the May-flowers; still there will probably be, for most of us, some weeks more of cold and snow before "the time of the singing of the bird is come, and the voice of the turtle is heard in our land." At least, there will be plenty of time for the application of the following good advice from an exchange.

"The winter months are that part of the year when our Sabbath-schools are smallest, especially in the country, where the people are scattered, and cold, snowy weather keeps many younger scholars at home.

"This is the time when superintendents and teachers become discouraged, if ever they do. Now, while some of the younger members of the school are kept at home by the cold and bad traveling, the older scholars and members of the Bible-classes should make greater effort to be always present, and thus encourage those who have the school in charge, and keep up the interest of all. Often a member of a class will be missed by the whole school, and if it be known that that member is away without any good reason, the interest of those in the class is diminished; for, as every one added to the school increases the interest, so every one leaving the school lessens the interest correspondingly.

"A teacher's absence will discourage the class, and often affect the prosperity of the whole school; especially if his absence is frequent. No teacher should allow himself to be absent without giving a reason, so that

the class may not conclude it was for the want of interest that the teacher was not present. Much depends at all times upon the punctuality of the teachers, as to whether or not the classes are kept full; but especially is this so during winter. A greater effort should be made at this season of the year, both by the teachers and scholars, than at any other time; and if the school can be kept from declining in interest during the cold weather, there is hope that when the spring returns, the number of scholars may be increased, and a greater prosperity realized."

The question is frequently asked: "What can be done to keep up the interest of our Sabbath-school, especially during the winter season? It is almost impossible to secure a regular attendance, except perhaps for a little while in the summer, and those who do come are disheartened by the absence of the others. How shall we secure a permanent interest?"

That this is a question more easily asked than answered, will be admitted by every Sabbath-school worker. Just what should be done to awaken the desired interest is not so easily decided. There is undoubtedly much done that would better not be done, while, on the other hand, much is left undone which would make the Sabbath-school a desirable place to both children and adults.

Here it is that great wisdom is required by those who have the interest of the work at heart. Quoting again from the above, "How far children and young people can be entertained without defeating the real good to be obtained from the Sabbath-school, is a practical question which parents and teachers would do well to consider. Certainly great care should be exercised in introducing anything to attract attention and please, for the purpose of retaining or increasing the number of scholars. Whether it be books for the library, presents, public exercises, or other things to encourage the younger portion of the school, they should be such as will not leave a false or bad impression upon the mind, or detract from a love of the word of God."

Some one writes of a lack of interest in their school, resulting of course in poor lessons, and asks us to send samples of cards, or rewards, hoping by this means to secure better lessons. In reply, we are obliged to say, "We cannot recommend them." Although the plan might work very well for a time, soon the presents, whatever they are, will become an old story, and something new must be furnished; and so on, until the task will become as difficult as that of satisfying a pampered appetite. And it will be strange, if after all has been done, you are not farther than at the first, from awakening any permanent interest. It seems more reasonable that the effort should be to secure help to make the lesson itself interesting, and thus awaken an interest which will, by its very nature, increase with the mastery of every lesson.

We hope our Sabbath-schools will, during the present winter, lose none of their interest; but that both teachers and scholars will make every consistent effort to hold that already gained, and to make an advance, if not by an increase of numbers, at least in devotion to the study of the word of God.

Battle Creek, Mich.

E. B.

OHIO SABBATH-SCHOOL ASSOCIATION.

THE State quarterly meeting of this Association was held at Bowling Green, Ohio, Jan. 16, 1881. Meeting opened with singing and prayer. The minutes of the previous meeting were read, also the report for the quarter just ended. Remarks were made, comparing the reports for the two quarters.

Eld. H. A. St. John spoke on the subject of teachers' meetings. Although he had had no experience in these meetings, yet from what he had seen and heard, he would recommend all schools to adopt them. All the directors present spoke on the same subject, and the remarks made were very encouraging.

The President spoke of the importance of using maps in the Sabbath-schools, as the lessons may thus be made very plain.

The meeting was interesting, and the Spirit of God was manifested among us.

Adjourned *sine die*.

E. H. GATES, Pres.

IDA SHARPE, Sec.

—It does n't take a very smart person to find fault; but to suggest the proper course to be pursued requires a person with sanctified judgment, aided by the Spirit of God.

—Such as every one is inwardly, so he judgeth outwardly.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 15, 1881.

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

OUR PUBLISHING HOUSES.

THE subject of the proper management of our houses of publication, and their relation to the other branches of the work, is one of great importance. Our first duty as a people, who take an interest in all our institutions, is to see that our publishing houses are fully sustained. These rank in importance and influence, as other families do: Battle Creek Office, aged thirty-one years; Oakland Office, aged seven years; Bale Office, aged four years; and the Christiana Office, aged two years. The spiritual interests of the periodicals published at the several offices are of first importance. But the financial success of our houses of publication is important, that the work be not crippled.

The Tract Society has done a great work, and if success is to attend this organization in the future as in the past, our publishing houses must not be embarrassed. The Tract Society must not control our houses of publication, and weaken them. When the Tract Society works to build up our publishing houses, it labors to build up itself. Its prosperity depends upon the prosperity of our publishing houses. The same is true of the Sabbath-school and Temperance organizations. That policy is not wise on the part of the managers of these societies, which has taken from the REVIEW Office its proper and legitimate business of the retail trade of books and supplies by mail. It was the success of these institutions in their infancy. Through the columns of the REVIEW appeals were made which brought them into existence. These children should treat their mother tenderly and deal with her very liberally, that she may be able to bless them still more and more.

The retail business, properly managed and worked up to what it should be, would afford an income sufficient to properly support all the editors who toil beneath the roofs of our good buildings at Battle Creek. But this has been gradually worked out of our hands, and by this and other means in the policy that has been pursued, our oldest publishing house, as well as the younger ones, has become embarrassed. Brethren who hold important positions as editors of our papers in other languages are resigning, because we can pay them but \$9 per week when they should have \$12. The brother who drives the team, and has the responsibilities of business at the post, express, and freight offices, has faithfully and correctly worked for the period of two years for only \$6 per week. Another brother, who holds his diploma from the International Business College at Boston, performed the duties of clerk and packer at the REVIEW Office two years for \$6 per week, and the third year for \$7 per week. He should have had \$12 per week. He has an offer of \$14 per week elsewhere.

We should have the best talent that can be found, at our offices of publication. And in order to obtain and hold such talent, suitable inducements must be held out. But the pressure that has been brought to bear upon this Office, in various ways, has increased our embarrassments each year, and as a result, we are losing some of our best talent. In the days of the prosperity of the REVIEW Office, we dealt directly with our preachers, and our retail trade through the mail brought a revenue sufficient to pay the secretary and all the clerks in the business department.

We appeal to the Tract Societies, to our preachers, and to all the friends of the cause, in behalf of the REVIEW Office. We wish here to first state a few important facts which show the standing of the S. D. A. Publishing Association.

1. The value of all the property of the Association,

including real estate, personal, and the value of its lists of subscribers and copyrights, is not less than \$180,000.

2. The Association owes not less than \$65,000.

3. This leaves after debts are paid, \$115,000.

4. The entire sum given in stock and donations is \$35,000.

5. This showing proves the faithfulness and sacrifices of those who have toiled at the REVIEW Office for limited pay. For each dollar taken in stock, or donated to the Association, we can show three dollars.

6. The publishing houses of other young and small denominations are never self-sustaining, and large sums are raised annually by their patrons and friends, to make up the deficiency. But this Office, notwithstanding the unreasonable drafts upon it, can show three dollars for one raised by its patrons and friends.

But it is a shame that our oldest publishing house should pay interest on \$65,000. This interest money, amounting to about \$4,000 annually, is needed to do justice to the faithful men and women who toil early and late, by being properly divided among them in raising their wages to living rates.

We now appeal to the officers of the Tract Society and all our ministers to put forth efforts to give the REVIEW, *Instructor*, and papers in other languages, a wider circulation, and not to cease their efforts till these precious periodicals double their subscription lists.

We appeal to the several branches of the Tract Society to pay the \$12,000 due from them to the Association. And we appeal to our ministers and people to deal directly with the Office, and to give it the benefits of the retail business.

We appeal to those of our brethren who have taken no stock in the S. D. A. P. Association, located at Battle Creek, Michigan, to now come forward to our help. You are a large class compared with the devoted and self-sacrificing ones who took stock liberally at an early date in our history, before calls were made for other institutions. Not one-fifth of our brethren and sisters, who are able to take shares, \$10.00 each, all the way from one to twenty, have taken as much as one share. There are no reasons why stock to the amount of the entire debt, \$65,000, should not be taken during the year 1881. And we appeal to all the friends of the cause for donations for the REVIEW, *Instructor*, and the journals in Danish, Swedish, and German. The Danish paper is behind nearly \$3,000, and the Swedish paper is behind about the same amount. Now for a strong pull all together, and our debt can be lifted during the coming year, while changes shall be going on as to the relation of our publishing houses to the several Societies. These Societies must all work to the point of building up our publishing houses, so that they may be able to deal liberally with them as Societies. But if these Societies plan to be liberal with individual members at the expense of our houses of publication, certain ruin is inevitable.

The rapid increase of business at the REVIEW Office has demanded an annual outlay of means for buildings and machinery, amounting to twice the sum made in the business. And thus the debt has increased. Had the prices of our publications been bearing upward, and the retail business not been taken out of our hands, enough would have been made to meet this annual outlay. But with the experience of the past, and the facts of the present condition of things before us, those who manage the Societies will work to the point of building up our publishing houses. With their sympathy and united efforts, and the co-operation of our numerous patrons and friends, we shall be able to pay our debts, and also to do justice to those who devote their talents and lives to the publishing work.

J. W.

—Try self-denial. It is harsh at the beginning, easy in the middle, and most sweet at the end.

THE CIRCULATION OF THE REVIEW.

THE subject of the more extensive circulation of the ADVENT REVIEW AND SABBATH HERALD, is an important one. And we are gratified that this matter is being quite fully discussed by the members of the General Conference Committee through our columns. The positions taken are, that while the *Signs of the Times* should be adapted to the wants of the people as a pioneer sheet, the REVIEW, as our church paper, is more practical, and better adapted to the spiritual interests of our people everywhere. And the fact is cited, as proof of the importance of placing the REVIEW in the hands of all our people, that those who do not read our church paper are wanting in practical instruction and spiritual life.

If the contrast of the practical importance of the two papers be not overdrawn, these questions naturally arise: Should the *Signs of the Times* take the place of the REVIEW in a single instance? Should not those of our people who do not read either the REVIEW or the *Signs* be induced to subscribe for the REVIEW? And should all our people on the Pacific coast who read the *Signs*, take the REVIEW also? It has been suggested that the REVIEW be clubbed with the *Signs* to all our brethren on the Pacific slope at a discount. But this cannot be done at the present size of the REVIEW. This Office lost \$2,000 in 1880 by increasing the size of the REVIEW. Should the REVIEW be reduced to twelve pages, the size of the *Signs*, we could furnish it to the brethren on the Pacific coast at one-fourth discount. And unless the Tract Societies and the friends of the REVIEW come to our help, and double the circulation of the REVIEW during the next three months, it will be reduced to twelve pages, instead of sixteen as it is now issued.

But it is too much to expect that all our brethren on the Pacific coast will take our church paper. In this event, a great spiritual loss will be sustained by very many of our beloved brethren and sisters who read only our pioneer sheet, adapted to the tastes and prejudices of the outside world. This statement is made on the authority of the General Conference Committee. We suggest that plans be laid, to take effect in early autumn, to make the *Signs of the Times* a thorough church paper, and that a pioneer sheet be issued at Battle Creek, made up largely from the REVIEW, *Instructor*, and *Good Health*. It can be issued from the Office at Battle Creek much cheaper than from Oakland. The paper is made in Michigan for both offices. We are now laboring under the embarrassment of shipping paper to Oakland at great expense, to be printed there at increase of cost over Battle Creek, to be sent back to us in the mail bags, bearing the title, *The Signs of the Times*. This seems unwise.

Then when both the *Signs* and the REVIEW are our church organs, let them both enjoy a free circulation in all the field, according to their merits, our brethren being proper judges in the case. Competition resulting in efforts on the part of the conductors of both papers, might result in improvements of both, which would be worthy of a sharp contest.

J. W.

A GOOD CHANGE.

"DR. TODD (Congregational) and his church in New Haven are reported in the newspapers as having ceased to insist in their views of Scripture teaching on the doctrine of everlasting punishment, but as still holding that the Lord will come to judge the world in righteousness. If this is so, Dr. Todd and his church have gone over to the Universalists; for the Universalism of to-day is simply anti-everlastingism.—*Michigan Christian Herald*, Feb 10, 1881.

Not at all, brother! There is much "anti-everlastingism" that is not Universalism. The Bible is full of it; and Christendom is filling up quite encouragingly with it. Because a wicked man is not to burn to all eternity in conscious suffering in a lake of fire, it does not follow that he must be saved. For, the soul not being by nature immortal, the Gordian knot does not need to be cut, but is easily untied; and the view that

the wicked may cease to be, and every vestige of death, hell, Satan, sin, and suffering be thus wiped out of the universe, is destined to triumph. And it deserves to triumph; for it gives us better views of the character of God, and vindicates the justice of his dealings with his creatures.

Such texts as Ps. 37:10, 20; Mal. 4:1; Matt. 3:12; Rom. 6:23; Gal. 6:8; 2 Thess. 1:9; 2 Peter 3:7; Rev. 20:9, 14; and a host of others, teach very strongly "anti-everlastingism," but they just as effectually cut off Universalism.

We are glad of the change which Dr. Todd and his Congregational church have made; for the "everlastingism" of the old school of theology is the very hot-bed of skepticism and Universalism.

JUST AS PETER SAID.

THE following paragraph is taken from the *Central Christian Advocate* of Jan. 26, 1881. We have a suggestion to make to the reader concerning it, after he has given it a perusal:—

"There is reason to believe that a considerable number of persons here and there are not without serious apprehensions that the world may come to its end this year. Between the pretended prophecies of a half-mythical Mother Shipton, the random speculations of certain writers on the prophecies, the circulation of still more untrustworthy astronomical predictions, and the activity of various classes of Second Adventists, some persons seem to see something in the way of cumulative argument or presumption which deserves consideration. There is not, so far as we can see, a single intelligent sign of the speedy destruction or disarrangement of the present material condition of the earth; nor, in our judgment, is there any satisfactory foundation for the opinion that the second coming of Christ will take place in this century. We place no confidence whatever in the many contradictory expositions of the prophecies now afloat. Christian literature is full of such speculations, and one by one they have been proven of no value; and the same record, in all probability, will be made of the expositions now put forward. We doubt whether it is possible to excite the public mind again in this country, as in 1843, under the preaching and predictions of the Adventist Miller. No good came of it then, and we cannot hope for any benefit to be derived from the present revival of such speculations now."

We said we had a suggestion to make concerning this paragraph; but it seems hardly necessary to make it. It is simply this: Would it be possible to find a plainer fulfillment of the words of Peter when he points out a class in the last days who will ask, "Where is the promise of His coming?" than is furnished in the foregoing?

There is, unfortunately, too good reason for much that the *Advocate* says. We give no credence to the Mother-Shipton forgery, nor do we place any confidence in the perihelion speculations, nor any time-setting theory. But yet there are many distinct and clearly defined prophecies, now largely confirmed by history, unmistakably describing the present, and throwing light on the threatening future, the interpretation of which is neither random nor speculative, but which can be reduced almost to the positiveness of a demonstration. But for any one who is a reader of the Bible, and who observes with any degree of care the current events of the day, to say that "there is not, so far as we can see, a single intelligent sign" of the coming of Christ, denotes a condition of spiritual vision which seems to us little short of marvelous.

Happy he who can hold himself from being influenced by the glamour of the opposition based on the speculations and fanatical actions of some who claim to be Adventists (and which are calculated to excite prejudice, and bring discredit on all intelligent study of the prophecies), and can thus maintain a position in which he can judge between fact and fancy, the true and the false, and, proving all things, can hold fast that which is good, and so prepare for the things that are soon coming upon the earth.

THE LITTLE THINGS.—No. 2.

We sometimes say that words are cheap, and do not amount to much. In some cases this may be so; but generally it is not true. On the whole, a man's words do tell what the man is,—what his real character is, what his heart is. Moreover, our words, even the careless and thoughtless ones, are constantly making impressions upon those around us, either throwing sunlight, peace, and gladness upon their pathway, or a cloud, with pain and sadness. It is a sad mistake to consider our words as of trifling account. A little inquiry would soon reveal the fact that our families and associates regard our words and the manner in which they are uttered, with the deepest interest; for by these they learn either of our care and love for them, or of our selfishness, indifference, and unkindness. Especially is this true of the little, hasty, unguarded expressions which are constantly dropping from our lips; for these, more than any others, reveal the true feelings of the heart. The hardest battle to be fought, the one continual struggle of life, is to control that little member, the tongue. The man who does this is pronounced by the Lord a perfect man. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. If this, then, is the test of the perfect man, ought we not to be more careful about these little things?

I have thought that there was danger on the part of many of us of being deceived with the idea that our characters are measured by some great sacrifice, such as embracing unpopular truths, or making large donations to the cause now and then. While these are important and highly commendable, still they may be done from a spirit of independence, from love of praise, or from love of a theory of truth without any real love to God or to our fellow-men. We must go back of all these and look at the little acts, the private life, and the unguarded exhibitions of self, to correctly determine what is our own or another's real character. By this test we must stand or fall in the Judgment, for this is the rule by which God judges men. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

It is a Christian duty to be courteous in our words and manners toward all with whom we have to do, whether they be our own families, hired help, brethren in the church, or the outside world. So important to Christian character is this courtesy that the Lord has given a direct command on the subject. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

Unfortunately, some well-meaning persons have imbibed the notion that to cultivate courtesy, politeness, and affable manners is equivalent to affectation, foppery, hollow formality, and even hypocrisy. Hence they pride themselves upon their blunt, rough, and unpolished ways. They really seem to imagine that there is virtue in such manners,—that they are truer men and better Christians for it! But a worse mistake could hardly be made; for the example and teaching of Him who was "meek and lowly," and all the instructions of the Bible upon the subject, point the other way. "Be courteous" is repeated in a thousand different ways all through the holy oracles.

Nothing tends more to soften a person's own spirit, to sweeten his disposition, and cure him of selfishness, than the habitual practice of politeness and Christian courtesy toward his fellows, especially those inferior to him and those dependent upon him. Let a person try it, and he will find that it requires constant self-restraint and self-sacrifice, frequent checkings of impatience, of sharp words, and of fault-finding toward others. But this is just what it is to be converted,—to put off the old man and put on the new.

And it is these restraints of self in little matters as well as great, practicing little acts of kindness, and using words of love and tenderness toward our families and friends, which win their affection and make

them prize our society. Such conduct smooths the otherwise rough pathway of life, sweetens many a bitter cup, and makes home a little Heaven upon earth.

Business men generally know the value of courtesy, and make the most of it to gain trade for themselves. They meet customers with a smile, and a bow, and a hearty shake of the hand, with inquiry after health, family, etc. They caress the children, and flatter the parents. What is all this for?—To gain their goodwill and confidence, and thereby secure their trade.

Society places a premium upon gentle manners, and sternly sets its disapprobation upon rude, uncourteous conduct. The moment a person leaves his own home, he remembers this fact, and puts himself upon his best behaviour. He has a smile and a pleasant word for all, takes pleasure in assisting others, and will put himself to great inconvenience to accommodate them, without a word of complaint. Doing this, he makes friends, and is esteemed a gentleman. But, alas! how often is it the case that these same persons, when they enter their own homes, leave all their gentleness, urbanity, smiles, and self-sacrificing spirit at the door. They meet the family with a frown, with complaint and fault-finding, with sharp words and peevishness. They have no idea of giving up their preferences to accommodate other members of the family, and if compelled to do it, they yield with a bad grace. They feel at liberty to be unsocial and morose, if not really cross.

What a sad mistake it is for any one to pursue such a course. It is both folly and sin. While it destroys the peace of the whole household, it plants thorns for his own bed. Whose friendship, whose esteem, whose love, is of more value than that of a man's own wife, and children, and servants? And if courteous conduct is so valuable in gaining the esteem and retaining the affection of others, why is it not as valuable at home?

A good house well furnished and tidily kept, good health, and money at interest, are not the only requisites for a happy home. I have often seen all these, and still found a little hell upon earth. It is the absence of little courteous acts among the different members of the family that makes these unpleasant homes.

D. M. CANRIGHT.

"DO YOU BELIEVE IN CONVERSION?"

We should never meet with the above question, did not somebody assert that we do not believe in conversion. And nothing could be more absurd than the thought that the people who profess faith in the last message of the gospel, a message which holds forth "the commandments of God and the faith of Jesus" in their purity and entirety, and, as a consequence, urge the people to a higher standard of holiness and a more perfect consecration to God than is attained by professors in general, should disbelieve the emphatic declaration of Jesus, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

While we, in view of Christ's coming at hand, continually exhort the people, in the language of an apostle, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," it is wicked, as well as extremely silly, to say that we do not teach repentance and conversion. It is bearing false witness. And yet sometimes we are gravely told that we would do better to leave off preaching our peculiar views of Bible truth, and labor for the conversion of souls by preaching faith and repentance. The fact is, we preach more repentance than they want; that men should repent of their Sabbath-breaking, as well as of every other sin against the entire decalogue. Believe in conversion?—Yes; and true conversion is something more than merely an emotional change, a stirring of the religious faculties or sentiments. It is a change that affects the life and character, makes one honest in deal, and causes him to show his love to God by keeping his commandments. 1 John 5:3.

R. F. COTTRELL.

BURDENS AND BLESSINGS.

BY M. J. BAHLER.

LIFE's petty trials, under which
We fret, and moan, and falter,
Are only jets of flame beneath
God's purifying altar;
And if these touches of the flame
So make us weep and quiver,
How shall we stand the fiercer heat
Needed the dross to sever?

We gladly take a burden which
Brings honor to the bearer,
But faint when unobserved our toil,
With no kind friend as sharer.
Could others know how dark our way,
What burdens we are bearing,
Oh, then we'd toil with lighter heart,
Sweet Christian graces wearing!

Oh, shame on thee, deluded heart!
In silence do thy duty;
Be it to only feed weak lambs,
Yet in it there is beauty;
Yea, e'en home cares, so mean and small
To thy weak human vision,
When borne with smiles instead of frowns
Are burdens borne for Heaven.

Remember this, poor trembling heart,
A blessing rich is lurking
All through the tangled web of life,
If 'tis not lost by shirking;
And burdens which make life seem drear,
If borne with love and patience,
Are fraught with blessings rich and rare,
As flowers are fraught with fragrance.

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.

NEBRASKA.

Columbus, Feb. 2, 1881.—The last eight days have been spent in discussing the Sabbath question, with a United Presbyterian minister at this place. The Lord has vindicated his truth. The brethren are strengthened. A Sabbath-school is organized, and Sabbath meetings established. A. J. CUDNEY.

Stromsburg.—The meetings at this place were well attended, and there was considerable outside interest. The brethren are all firm in the truth. A special, and I trust somewhat effectual effort, was made to get them to engage more heartily in the work of the Lord. *We must work.*

Last Sabbath and first-day I spent with the friends near Silver Creek, who have lately received the truth. I shall look for a good church both here and near Columbus, where Bro. Cudney is now laboring.

Press on, dear friends, toward the mark of the prize.
Fremont, Feb. 4. CHAS. L. BOYD.

WISCONSIN.

Plover, Feb. 3.—Jan. 9, I commenced meetings at Doudville, a way-side station in a lumbering country, four miles north of Grand Rapids, Wood Co. Delivered nineteen discourses. Met with much opposition from the managers of the lumbering business. The average attendance was only about twenty, as the community was mostly Catholic. Sold \$6.80 worth of books. Obtained two subscribers for the REVIEW. Three families embraced the truth; this will tend to strengthen the company at Grand Rapids. Pray for them, for they will meet with much opposition.

J. J. SMITH.

OHIO.

Jamestown, Jan. 31.—We began meetings Jan. 22 in the Methodist meeting-house about three miles and a half from the village of Jamestown. Thus far the interest has been good, the house being well filled every night. Quite a number come five and six miles. All give excellent attention. Only one Sabbath-keeper lives in the place. Have sold about \$4.00 worth of books already. We desire fruit of our labor, and ask that prayer may be offered in our behalf.

O. F. GUILFORD.
E. H. GATES.

Camden.—January 25 and 26 I was with the Camden church, where Elds. Rupert and Mann are holding an interesting meeting, which they will report. I spoke once. We hope ere long to see the Camden church standing in the light and engaging in the work of the third message.

Litchfield.—Sabbath and first-day, Jan. 29, 30, I was with the Litchfield church. This little company have had a severe trial of late, in the disgraceful apostasy of one of their number. But the remainder stand firm, and seem to be growing in love, union, and usefulness. We organized a tract society and a V. M. society, and a club of Signs was taken. Our meetings with them were interesting and profitable.

H. A. ST. JOHN.

INDIANA.

Lakeville, Feb. 11.—The interest here is the greatest I have ever known. The majority of church-going people in this town and vicinity attend the preaching, also many who previous to my coming attended no religious meetings. I presented the claims of the seventh day as being the Sabbath of the new covenant, for the first time in my experience, and almost the entire community has expressed approbation. Our first Sabbath meeting was attended by over one hundred and twenty persons. I hope, however, that this large number may prove to be not simply hearers and approvers of the truth, but also doers. Have organized a choir of over twenty, who dispense sweet music every evening. This adds to the interest of our meetings.

A. W. BARTLETT.

IOWA.

Greenwood.—I commenced meetings one mile south of Greenwood post-office, Jan. 7. The interest was poor.

Held a few meetings in a school-house about two miles distant, and have visited from house to house. Five have decided to keep all the commandments of God, and two who were using tobacco and coffee have signed the teetotal pledge. Sold about \$5.00 worth of reading matter, and obtained five subscribers for the Signs, and twelve for Good Health. These friends living within nine miles of Des Moines intend to go to the camp-meeting in June. I expect to return soon and hold meetings near them.

We ask the prayers of God's people, that many may be led to the fold of Christ.

J. S. HART.

Feb. 9.

MICHIGAN.

Newark, Gratiot Co., Jan. 31.—Have now held about forty meetings here. The interest and congregations are good. Six have taken a firm stand for the truth. Others are interested. We have held meetings the two last Sabbaths, and these meetings have given us courage to continue our labors here. The Lord has come very near to us by his Spirit.

Have spoken four times on the subject of temperance, and the result has been good. None of those who have embraced the truth use tobacco, and most of them have given up tea and pork. The importance of the temperance work cannot be overestimated. The Lord shows his approval of this branch of the work.

The Lord has greatly blessed while laboring for others.

L. A. KELLOGG.

Grand Junction, Feb. 8.—I closed meetings here Jan. 24, and have since been holding meetings at Columbia, one mile east of the Junction. Sixteen are now keeping the Sabbath, and twelve of them have signed the covenant. We have had four Sabbath meetings, with a fair attendance. Last Sabbath over thirty were out, and a goodly number bore witness to the truth, and manifested a strong desire to obey God and keep his commandments. May God bless these brethren, and lead them on to perfect victory over sin. Others are deeply interested, and we hope they will ere long obey the truth. Six have subscribed for the REVIEW for four months. The people here are mostly poor, and have but little means to spare. I hope to get some subscribers for Good Health.

I am of good courage in the Lord. There are many calls for labor in this section. I earnestly desire the prayers of God's people for myself and the work here.

R. C. HORTON.

MISSOURI.

Appleton City, Feb. 8.—With a view to organizing a church, I held meetings in Appleton City. Eleven signed the covenant to keep all the commandments of God and the faith of Jesus. We expected others, but as they live at a distance, and the weather was very cold, they did not come. We celebrated the ordinances, and felt in our hearts that the Lord comes divinely near to his humble followers.

Jan. 20, I started for Lawrence County, to assist Bro. Woodruff, but a hard storm prevented me from get-

ting through in time. Visited the Avilla church, which I found keeping up their Sabbath-school and Sabbath meetings, although they have had no preaching for nearly two years. I gave eight discourses, setting forth practical duties. The outside attendance was very good. Considerable interest was manifested. I re-organized the church, and left them encouraged to press onward.

I next visited three families of S. D. Adventists in Dade County, and preached six times. Two will obey the truth. Others are almost persuaded. I expect to return there in a few days. Most of our brethren in South-west Missouri are pledging to the T. and M. fund, and some are beginning to pay. This is as it should be. Courage, brethren. We hope to have a better financial standing in the near future.

J. G. WOOD.

MAINE.

Aroostook Co.—Last summer I labored with Bro. J. S. Hersum in this county, in the town of Limestone. Some embraced the truth. When I visited them last September, I found them doing well, and others had joined them. Oct. 17, I baptized three.

After holding a few meetings at Maysville, where I baptized two Dec. 26, I visited the brethren in Blaine, Bridgewater, Linneus, and Oakfield. Here some that had become discouraged resolved anew to obey the truth. May the Lord help them to be faithful. I have also visited Washburn and other places. The Lord has blessed.

I have sold several copies of Life Sketches, Spirit of Prophecy, etc. These books should be read by every family. I left Life Sketches with a brother that had been a little prejudiced by false reports about Bro. and Sr. White; and when I returned to his house, he said, "Bro. Webber, I have read that book through three times, and my family are now reading it. I had to stop and weep as I read. It has the true spirit. I want that book. It is just such reading as I want in my family." A physician and his wife, members of the M. E. Church, after reading Sr. White's writings, said that if she ever came within fifty miles of them to preach, they should go and hear her. I know these writings are efficient in removing prejudice and opening the way for the truth. The people are anxious for Bro. and Sr. White to come to Maine, their native State, to labor.

R. S. WEBBER.

MINNESOTA.

Cokato, Wright Co., Feb. 3.—I have labored two weeks in Stockholm, about six miles south of Cokato. There is a large settlement of Swedes here. The interest has been good so far. The Lord has blessed, and many acknowledge what has been spoken to be the truth. Last Sunday afternoon a Baptist minister preached an opposition discourse. He manifested a spirit altogether unlike that of Jesus; even his own members admit this. I reviewed him in the evening before a good audience, and God gave freedom to defend the truth. I am still visiting the people, and holding meetings whenever the weather and roads are so that we can get together. The Baptist minister I spoke of in my last report, who embraced present truth, went out to preach among his former friends, but they shut the school-house against him.

It is a year to-day since I came to Minnesota. The Lord has greatly blessed my feeble efforts. The following is a summary report of my labor, according to my diary: Families visited, 319; sermons preached, 347; persons baptized, 19; members taken into the church, 21; members taken into the tract society, 36; signers obtained for the teetotal pledge, 52. Have organized one church and eight Sabbath-schools, and written many letters and postal cards in behalf of the truth.

Will the children of God pray for me that I may have grace to labor faithfully during the coming year, if it is the will of the Lord that I shall live?

L. JOHNSON.

KANSAS.

Newton.—I feel it my duty to acknowledge the goodness of God in the meetings held here. The bitterness and persecution on the part of the churches have been of the most approved character. While treating me very politely on the streets, they have secretly labored to arouse even the rabble to open opposition. Every church in the place began protracted meetings as soon as they saw the people becoming awakened, hoping to draw them from the truth. Having no success, they at last abandoned this plan, and by stirring up "fellows of the baser sort," assaulted the house, throwing a large stone through the window, which struck me while speaking. By the

blessing of God alone, I was saved a most serious injury. (I inclose a clipping from the paper published here, containing the editor's notice of the affair.)

God has given liberty in presenting the word, and his Holy Spirit has moved some, I trust, to obey from the heart that form of doctrine that was delivered unto us. Eleven are keeping the Sabbath of the Lord, and we confidently trust several more will follow. Bro. Jared Mallernee, who has been six years in the truth, will lead them.

There is an excellent interest, and meetings ought not to stop; but I can no longer defray the expenses. The friends have contributed nobly for the expense of the hall, and Bro. Mallernee has furnished lights and fuel. I feel sure that if meetings could be continued here for the next three or six months, and some one could visit from house to house, a very large church could be built up here. Is it not true that we do not spend time enough in our meetings, usually, for the people to obtain the confidence in us and the truth which will incline them to make so marked a change? May we not learn a lesson in this respect from the experience of other churches? Paul was at one point six months, at others two and three years.

We still need the prayers of God's people. Oh, may God pour out his Spirit here in rich measure!

G. H. ROGERS.

The following is the note from the paper to which Bro. Rogers alludes:—

"By request we last week refrained from mentioning a case of vandalism which occurred during the time of holding an evening meeting on the south side. About nine o'clock in the evening, while Mr. Rogers was speaking, a stone was hurled through the window in the rear of the hall, before which the speaker was standing, striking him with considerable force upon the right shoulder-blade, from the effects of which he has been quite seriously inconvenienced since. It was an outrage of so contemptible a character that we are ashamed to be obliged to confess that it occurred in our city. This is supposed to be a free country, and one in which all religious views are tolerated, and so long as a man departs himself quietly and gentlemanly, he should be free from assault on account of difference in opinion. We hope the sneak may be detected and punished."

Our Tract Societies.

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

THE MASTER.

Waiting for Him in the darkness,
Watching for Him in the light;
Listening to catch His orders
In the very midst of the fight;
Seeing his slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song;

Dwelling beneath His shadow
In the burden and heat of the day;
Looking for His appearing
As the hours wear fast away;
Shining, to give Him glory;
Working, to praise His name;
Bearing with Him the suffering,
Bearing for Him the shame.

Art thou afraid to trust Him,
Seeming so far away?
Wherefore, then, not keep closer—
Close as He says we may?
Why, then, not walk beside Him,
Holding His blessed hand,
Patiently walking onward
All through the weary land?

—British Evangelist.

THE MORAVIAN MISSION TO THE WEST INDIES.

WHILE Count Zinzendorf was attending the coronation of Christian VI., in 1731, at Copenhagen, his attendants became acquainted with a negro named Anthony, who stated that he had a sister in St. Thomas, and that she, with many of her hapless companions in slavery, earnestly desired to be instructed in the way of salvation. This statement was afterward repeated at Herrnhut; and although it was now added that the negroes could obtain no opportunity of attending to the truths of the gospel unless their teachers were united with them in their daily and laborious avocation, two young men immediately formed the resolution of going to these poor untutored creatures, declaring their willingness to even sell themselves as slaves should such a

step prove necessary to the accomplishment of their purpose.

Most of the congregation regarded this proposal as merely the result of youthful zeal, and therefore more than twelve months elapsed before it received any particular attention. At length, however, it was decided that the matter should be determined by lot,—the usual method among the Moravians for deciding doubtful questions. By this means, sanction was given to the missionary projects of these young men, and one of them, Leonard Dober, selected to proceed to St. Thomas. In company with one of the brethren, named Nitschman, who was merely to accompany him on his voyage, and then return, he left Herrnhut in August, 1732.

During their journey, and on their arrival at Copenhagen, these missionaries received little encouragement. The Countess of Stolberg encouraged them to go forward, observing that He in whose cause they were engaged was worthy that his servants should not only sacrifice their comforts, but their lives for his sake. The remainder of their friends whom they met, assured them that their scheme was enthusiastic, if not impracticable. Some asserted that no vessel would carry them to the island of St. Thomas; others, admitting the possibility of their reaching the place, contended that they would not be allowed to preach to the slaves. Even the negro Anthony, having been brought under other influences, retracted all his former statements respecting his sister and her unhappy companions. Regardless, however, of all the arguments which were used to dissuade them from pursuing the course which they had chosen, and unmoved by all the difficulties with which they were surrounded, Dober and his companion resolved to follow their own convictions of duty; casting all their care upon Him in whose cause they were laboring. This unshaken steadfastness secured them friends among persons of distinction. One of these, without their knowledge, wrote to a well-disposed planter in St. Thomas, who, in consequence of this, upon their arrival kindly took them into his house.

They arrived at their destination in December, 1732, after a voyage of ten weeks. They first sought out Anthony's sister, and were greatly encouraged to see that she, with many other negroes, listened to the words of truth with gladness, evincing the most anxious desire for religious instruction. During the first four months, Nitschman remained in St. Thomas, and as he was a carpenter by trade, he was able, through the kindness of the planter, to support himself and companion, but at the close of this period it was necessary for him to return to Europe. After his departure, Dober was left without any means of subsistence, as, unable to procure the proper quality of clay, it was impossible for him to pursue his occupation as potter. Dark and cheerless as were his prospects, the promise, "Bread shall be given him, and his water shall be sure," sustained him. In a few weeks he obtained the position of tutor to the governor's son, but as the duties of this situation left him but little time for visiting and instructing the slaves, he soon relinquished it, and afterward lived in great poverty, earning, by watching on the plantations, and otherwise, a scanty subsistence. While thus struggling with poverty, his labors were rendered doubly difficult by a rebellion among the negroes, which continued six months, and was marked with a series of horrid atrocities which spread terror and consternation, not only through this island, but those adjacent to it. In addition to this, famine and contagious diseases swept over the country, carrying off many of its inhabitants.

But this devoted missionary was not thus to be left alone to sink under the difficulties which surrounded him. With the design of forming a new mission on the island of St. Croix, and aiding in the work on St. Thomas, a party of eighteen, fourteen men and four women, were then on their way from Europe. Soon after their arrival, Dober was re-called to act as elder in the congregation at Herrnhut.

(To be continued.)

CHRIST'S GLORY.

UNTIL he comes, he is the rejected one. His coming is to end the day of his long rejection, and to introduce the day of his acceptance; the day when he shall be owned by Israel and by the world, as he is now by his saints; the day when he shall be owned on earth, as now he is owned in Heaven. As the great Judge of all, his glory is yet to come; as the King of kings and Lord of lords, his glory is yet to come; as the last Adam, his glory is yet to come; as the head of the church, his glory is yet to come; as Israel's monarch, his glory is yet to come; as Anti-christ's destroyer and Satan's dethroner, his glory is yet to come.—H. Bonar, D. D.

THE WORK IN ENGLAND.

THE month which has elapsed since my last report has been a busy one with us in this mission.

We have received some encouragement, in that we learn that others are interested to read the periodicals we are posting to them. Some are accepting the truths taught in these papers. We are expecting every day the first parcel of the larger amount of papers, and we hope, as the area of our labors shall by this means become broader, we shall see still greater interest.

Bro. Ings still meets with much encouragement in his work on the ships, and occasionally finds those already interested who have received the *Signs of the Times* from American vessels. We suppose these must have been placed on them in some of the American ports. The people on ships frequently exchange papers when they meet other ships. By the various means employed, our papers are having a wide circulation, and the reading of them raises an inquiry for "more of those papers."

The quarterly meeting of the National Tract and Missionary Society of Great Britain was held on the evening of Jan. 16. The report of the labor of the society for the quarter ending Jan. 1, 1881, was as follows:—

No. of members,	26
" that reported,	19
" of families visited,	2,058
" " letters written,	761
" " received,	133
" " subscribers obtained for periodicals,	16
" " ships visited,	106
" " pages of tracts loaned,	57,967
" " " given away,	11,057
" " pages sold,	5,646
Total No. of pages of tracts circulated,	74,670
No. of periodicals sent by post,	4,740
" sold,	264
" given otherwise,	356
Total No. of periodicals distributed,	5,360
Cash received on sales,	\$42.94

The last ten days have been the most snowy and blustering known in this part of the world for many years. The *Southampton Weekly Independent* of Jan. 23, says of it: "From all parts of the country there are reports of the damage done by the gales of Monday night and Tuesday, of the obstruction to traffic by road and rail caused by the heavy snow-storm and snow-drifts, and the continued severity of the frosts; and all agree in classing it as the most violent storm which has been experienced for many years, and it was attended with great destruction of property and loss of life. Supplementing snowed up trains in all directions and almost the entire stoppage of locomotion on land, consequent on the heavy snow-drifts, we have news of the most serious losses at sea; and on Tuesday a high tide in the Thames flooded, in addition to many other places, the low-lying neighborhoods between Blackfriars and Westminster bridges, leading to most heart-rending scenes, many of the houses and buildings between Ground street and Waterloo being flooded with five and one half feet of water.

"Trains in Devonshire were snowed in, and all postal communication by road was stopped in Somersetshire, and while in the Bristol Channel a heavy gale was experienced, on the Clyde there was a terrible storm, and many vessels are reported lost. . . . In the mouth of the Severn, as in the Thames, the masses of ice brought down by the stream helped the gale in causing immense havoc among shipping and house property. Twenty vessels are reported ashore, and likely to become total wrecks, near Cardiff. From the southern and eastern coast similar stories of disaster on land and sea are told,—of fishing boats lost, houses flooded and dismantled, harbor works damaged, and traffic suspended. Even the seaward face of a church clock on the Norfolk coast was wrenched away, and carried off to the North Sea. On a short line of railway,—the Lancashire and Yorkshire,—no fewer than fourteen trains were snowed up. Not the least serious of the effects of the storm has been the complete derangement of the telegraphic system."

To the believer in the "perihelion" theory of the planets, there has been a time of exultation of late over the supposed verification of their predictions, in the sudden gales and unsteadiness of climate. The reader of Scripture prophecy sees in these convulsions of nature a token of the fulfillment of the words of the Lord by the psalmist (Ps. 102: 25-27: Heb. 1: 10-12): "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." And the words of our Lord in Luke 21: 25,—"The sea and the waves roaring."

It is thus expressed by Cowper in his "Task," book 2:—

"The old and crazy earth has had her shaking fits
More frequent, and foregone her usual rest;
And nature seems with dim and sickly eye
To wait the close of all."

While the elements are thus deranged and shaken, let us look forward to that kingdom "which cannot be moved," where sorrows shall never enter, and tempests never blow, and let us earnestly strive for a part in that glorious land. J. N. LOUGHBOROUGH.

UNSELFISH SERVICE REQUIRED.

BY E. H. GATES.

"GATHER my saints together unto me, those that have made a covenant with me by sacrifice." Ps. 50: 5. This passage speaks of those who will be saved when Christ comes. Some Christians think they will be saved without making any sacrifice for Christ; that they are to be "carried to the skies on flowery beds of ease." But such will be sadly disappointed in the day of final reckoning.

The Lord has intrusted to each of us talents; and whether they be many or few, whether they be talents of knowledge, influence, or means, he requires us to use them for his glory. Before he bestows upon us the inestimable boon of eternal life, he will test us thoroughly, to see if we love our possessions more than we love him.

The young man who came to Christ asking what he should do to obtain eternal life, represents a class who would be very good Christians if they could be such without sacrificing their means. Christ saw that the young man was making an idol of his possessions, and answered him thus: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven." Matt. 19: 21. But when the young man saw that a sacrifice was required, "he went away sorrowful."

Many in our day are making just as sad a mistake as this young person made. They choose to run the risk of being saved while hoarding their means, or using, to gratify the appetite or love of display, what the Lord claims as his own. There is but little genuine faith in God's promises. To many professors of religion they are but a dead letter. They trust God to save their souls, while living in disobedience to his express commands, but are unwilling, in the face of the many promises of the Bible, to trust him for food and raiment. They will not sacrifice, for fear his promises may fail. Well did Christ say, "When the Son of man cometh, shall he find faith on the earth?"

We need to consider the life of Christ more, and not only consider, but imitate. Paul says, "Let this mind be in you, which was also in Christ." Phil. 2: 5.

Christ had the true spirit of sacrifice. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9. His birthplace was among the beasts of the stall. Though he was the adored of angels in Heaven, here he had not "where to lay his head." Wherever he went, disease fled at his approach, and happiness took the place of gloom.

We follow him to Gethsemane, and there on that "doleful night" when he was crushed to the very earth under the sense of his Father's displeasure, we hear him exclaim, as the mysterious cup trembles in his grasp, and as he seems to hesitate between inclination and duty, "Not my will, but thine be done."

Again, while hanging on the cross, enshrouded by the thick darkness that shut out the rays of light from his Father's throne, and caused him to exclaim, "My God, my God, why hast thou forsaken me?" he still manifested his undying love for those he came to save. His mission was to bless. His life was spent in doing good to others.

Then let us not say that we cannot make any sacrifices; that we have no time to give for the spread of the precious truth; that we cannot give of our means to support the gospel. We need more of the mind of Christ. To see souls saved for whom he shed his blood, will be Christ's chief joy. If we make a covenant with him by sacrifice, we may finally be permitted to enter into that joy.

VIGILANT MISSIONARY WORK IN WISCONSIN.

THE President of the Wisconsin Tract Society has suggested that the V. M. Society in Monroe submit for publication a portion of some of the interesting letters which we have been receiving of late, believing they will be a means of encouraging others. As we do so, our prayers go up to God that these results of our labor may provoke other societies in our State to greater diligence and liberality in this branch of the work of God.

A lady of Henry Co., Ill., writes us that she is very much interested in the *Signs of the Times*, and her husband joins her in asking for a few more copies.

A gentleman writing from Maine says: "Can't you occasionally send me a copy of the *Signs*? I like them very much; think I am almost an Adventist."

A person in Northern Wisconsin says: "I have received several copies of the *Signs of the Times* from some unknown person. I am very thankful for them. Think it the best paper I ever read, and that it teaches true Bible doctrine; therefore it teaches the truth as it is in Christ Jesus. I am an old man, but have seen nothing like it before. Receive my sincere thanks for your trouble, and remember me and mine in your prayers. I truly believe the seventh day is the Sabbath, and hope the time will come when I can live out my convictions of duty. I would like very much to attend one of your camp-meetings, and more fully learn the truth."

A sister who had given up in discouragement writes us that some of the *Signs* which we sent out fell into her hands, and by reading them she was encouraged to renew her covenant with God, and is now preparing to meet the Master.

A lady of Lincoln Co., Tenn., writes: "I have received the *Signs* with gladness of heart, and am thankful to God and to you for directing them to me. I have read them with care, and then handed them to my neighbors and friends. I have found nothing in them that I do not believe to be Bible teaching. Will you please send my mother a few papers?"

A letter from Edgar Co., Ill., says: "I received your paper all right. I think it is splendid. I would be glad to receive from you some tracts treating on your faith; send what you think best."

A note of thanks from a lady in Pennsylvania, says: "I think the *Signs* a very good paper. I loaned one to a friend who says he will become a subscriber. I think the seventh day is the true Sabbath, and the day which the Lord sanctified; I do not believe he ever intended we should keep holy the first day of the week."

In quite a lengthy letter from Missouri, after thanking us very warmly for the paper, a lady states that she is circulating it among her neighbors, and is going to try to get subscribers for it. She believes the seventh day is the Sabbath, and asks for tracts on that subject, that she may the more forcibly bring out the proof to others.

A gentleman in Nebraska writes: "I like the paper; have read it carefully. Am somewhat perplexed on the Sabbath question, but am seeking for truth, and looking for the Master."

A letter from Southern Wisconsin says: "We like your paper very much. My husband reads all of them, and is quite an Adventist in belief. Thinks they are nearer the truth than others."

A lady in Florida says that she received the papers, and likes them very much. After reading them she takes them to the Baptist meeting and distributes them. Wishes us success.

A lady in Vermont, who has been quite liberally supplied with reading matter, has awakened quite an interest in the truth among her neighbors. She has faithfully distributed the *Signs* and tracts that we have sent her, and writes that she is trying to keep the Sabbath; but her family are opposed to her doing so, and place obstacles in her way. May God bless and keep her. M. A. KERR.

Monroe, Feb. 2, 1881.

REPORT OF SHIP LABOR IN ENGLAND.

LAST week's paper contained interesting particulars concerning missionary labor performed by Bro. Ings on ship-board in England. Below we give the number of vessels visited by him during the quarter ending Jan. 1, 1881:—

No. of vessels bound for	East Indies,	11
" "	" West Indies,	4
" "	" England,	34
" "	" Ireland,	2
" "	" Scotland,	7
" "	" Brazil,	2
" "	" America,	12
" "	" Finland,	1
" "	" Germany,	2
" "	" Norway,	6
" "	" Denmark,	11
" "	" Batavia,	7
" "	" Holland,	2
" "	" Italy,	1
" "	" River Platte,	1
" "	" France,	2
" "	" Nova Scotia,	1
Total number of ships visited,		106

The following is the number of periodicals and pages of tracts placed on the ships above mentioned:

REVIEWS, 232; *Instructors*, 85; *Good Health*, 11; *Memorials*, 50; *True Missionaries*, 57; *Dietetic Reformers*, 16; pages tracts, 12,415; *Stimme*, 221; *Stem*, 29; vols. *Tidende*, 17; vols. *Harold*, 3; *Tidernes Tegn*, 178; *Tidende*, 31; *Harolden*, 16.
Received on sales, \$26.36.

MAINE TRACT SOCIETY.

THE quarterly meeting of this society was held with the church at Somerset Mills, Jan. 16, 1881, at 9:30 A. M. Meeting called to order by the President. Prayer by Eld. Chas. Stratton. The Secretary being absent, Bro. H. T. Hilton was chosen Secretary *pro tem*. The minutes of the previous quarter were read and accepted. A report showing the amount of work accomplished during the quarter just ended, was as follows:—

No. families visited,	80
" letters written,	122
" new subscribers,	27
" <i>Signs</i> taken in clubs,	39
" pages tracts given away,	6,078
" " loaned,	1,450
" periodicals distributed,	40
" Annuals given away,	5
Received from the several districts,	\$85.74

Remarks of a cheering nature were then made by the President, Brn. Patterson, Stratton, and several of the brethren and sisters.

Adjourned *sine die*. J. B. GOODRICH, Pres.
A. T. HILTON, Sec. *pro tem*.

KANSAS T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JAN. 2, 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.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	61	24	1	66	27	22	6210	639	639		37 59
2	7	1	1	1	1	17	300	100	100		2 90
3	14	4	4	25	20	6	2494	93	93		2 45
4	11	4	2	23	15	12	3050	149	149	5	28 35
5	19	3	2	23	15	3	416	70	70		9 35
6	19	3	2	32	17	9	370	42	42	67	5 75
7	27	1	1	32	17	10	3052	130	130		9 84
8	15	1	1	20	12	10	180	25	25		4 25
9	42	20	1	53	16	12	3490	465	465		59 75
10	34	15	1	53	16	2	2649	372	372	110	11 00
11	41	26		27	18	37	4521	337	337	5	7 75
12	6			104		11	832				74 70
*											
	296	114	5	320	142	131	58	26514	2668	187	254 18

NOTE.—Cash received for membership and on donations, \$85.25; sales, \$85.90; periodicals, \$108.08. Dist No. 7 failed to report.

MRS. ADA A. DAWSON, Sec.

UPPER COLUMBIA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1880.

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.	Annuals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	31	16		34	25	20	3488	157	157		47 30
2	31	16		3	61	7	24	6720	272		26 30
3	39	23		184	45	18	1839	274	274		62 20
4	3	3		60	60	5	2000	27	27		24 55
*											
	104	58		221	191	45	83	16047	730		160 35

NOTE.—Cash received on donations and for membership, \$19.05; sales, \$84.80; periodicals, \$51.50; reserve fund, \$55.00. Total receipts during the quarter, \$160.35.

MRS. G. W. COLCORD, Sec.

—We are apt to make a distinction between goodness and greatness. Goodness, and goodness only, is greatness. What we are apt to call greatness may be coupled with the most diabolical meanness. Greatness, in sentient beings, must not be separated from moral character. Tyrants, wholesale murderers, often called conquerors, even Satan himself, may have keen intellects and may exercise tremendous power; but viewed as reasoning beings, they are diminutive, ignoble, the very quintessence of smallness. They are pygmies, compared with the obscure, unlettered, poverty-stricken being who is faithful to the little with which nature has intrusted him. It is time that the world accorded greatness by the standard of goodness. Mere smartness should no longer be flattered by Christian people. Let us have a change of fashion, and call no man great who does not, at least to some degree, deserve that title.

SPECIAL MENTION.

JESUIT EDUCATION IN THE UNITED STATES.

Two practical points for consideration are brought before the American public in the growing influence of Jesuits on American education. One relates to their schools and colleges for higher education, which have long had an existence; the other relates to their more recent demand to have an enlarged and exclusive control over the primary education of the children of Roman Catholic parents. The former inquiry calls for a review of their past educational history in Europe and in this country; the latter demands a weighing of the principles involved in their claim.

In a former article, allusion was made to the fact that only ten years after the organization of the Jesuit order, the most determined opposition was made to their admission as teachers into the Catholic schools of Europe; and the grounds for such demand are most instructive. From the first, the principle of their organization was opposed. To this the Bull of Gregory XIV., issued in 1591, alludes, in seeking to justify Paul III. for granting permission for the formation of the order on September 27, 1540. Gregory states: "Ignatius desired that the form of government in his society should be monarchical, and that everything should be decided by the will of the general alone." In preceding centuries, the numerous orders of educated young men, formed to promote literature, art, science, and education, as well as religious missions in the Roman Church, had been republican in their form of government, the "fraters," or brothers, electing their officers and making their own rules. Ignatius Loyola, a Spanish cavalier, insisted that, to meet the spirit of the Reformation, military rule was required. Careful observers of the opposition of the Old Catholics, led at first by the archbishop of Paris, to the dogma of Papal infallibility, will recall that that opposition arose from the fact that the Roman Church would no longer be republican in the sense of being governed by an Ecumenical Council, but that it would be imperial, the whole church taking on the system of the order of Jesuits.

The second main objection of Catholic scholars to the order was, that, being military, men of early reckless life, like Loyola himself, men of limited culture, often of immoral lives and always of intriguing, domineering spirit, were made to supersede true gentlemen of culture. Hence, too, thirdly, their system of education was found to be superficial, as heads of colleges receiving their pupils still find; their study of Latin even being like that of a young French adventurer who turns French teacher, giving no thorough grammatical or historic knowledge of a tongue which the teacher only speaks as vernacular. But fourthly and mainly, their exclusion of instruction in the Scriptures, and their substitution of their own round of formal services and of corrupt moral teachings, was the most earnestly pressed ground of objection to the Jesuits urged for two centuries by the other Catholic orders, by heads of universities, and by able statesmen in Germany, France, Spain, and Portugal. Banished on these grounds from nation after nation, at last, in a Bull issued July 21, 1773, Pope Clement XIV. was compelled by public sentiment to suppress the order. The long-drawn statement of each of the particulars above named, their own boast that it was their influence which led to the act of the Council of Trent in suppressing the reading of the Scriptures, might be vividly presented by citations from their own and other Catholic authors. Their own justification of this opposition to the Scriptures is thus presented in the *Orthodox Journal*, published in London, in April, 1814, just before the re-establishment of the order by Pius VII.,—a statement designed to secure the end: "The promiscuous reading of the Scriptures is not calculated nor intended by God as the means of conveying religious instruction to the bulk of mankind; for the bulk of mankind cannot read at all, and we do not find any divine commandment as to their being obliged to study letters."

And here another fact becomes marked. The translations of the New Testament, made by pious Catholic teachers about the time of Luther's translation into German, whose circulation the Council of Trent, through Jesuit influence, was led to suppress, are in marked contrast to the single translation prepared by Jesuits. Thus the Latin Vulgate, which has for the term "repent" (Matt. 3:2), "Agite poenitentiam," is in the French of the Abbe de Sacy, "Faites penitence," and in the Spanish of De San Miguel it is "Haced penitencia," all of which are correct translations of the original Greek, "Exercise penitence." Again, in all these translations, in the address of Christ to Peter (Matt. 16:18), the name "Peter" is

masculine and the word "rock" feminine, as in the Greek original, indicating in all these languages that Christ refers to the sentiment uttered by Peter, not to the man, a fact stated in the German Catholic translation. On the other hand, in the only translation made by Jesuits, designed to forestall the version of King James, and issued three years before it appeared, these wonders appear: The word "repent" is translated, "do penance," a rendering for which Archbishop Hughes was obliged to insert in a New York edition an apologetic note. Again, while the English idiom necessarily hides the fact that the word "rock" refers to Peter's sentiment, not to the man, a note is inserted, arguing, at length, that Peter was Christ's appointed vicegerent, and that the popes are his divinely authorized successors.

With these facts before them, American statesmen and educators need not be surprised at the past and present position of Catholic teachers and of Catholic States as to the Jesuits. When, in 1724, the heads of French universities demanded the expulsion of the Jesuits, Monclaire of Aix wrote: "The Bible is unknown to their students; they wish to conceal it from the whole world, since their own condemnation is declared in that divine volume." In 1759, the king of Portugal, whose successor is prohibiting the landing of the teachers expelled from France, wrote: "The main object of the Jesuits, in securing the direction of education in the kingdom, was to keep the youth in ignorance, so that they might retain them in a state of subjection and dependence." In contrast with this, just at the time when, by the last stroke of insane policy, Napoleon I., in the wane of his power, had secured the papal re-establishment of the Jesuit order, these two facts simultaneously occurred. In 1816, in Western Germany, a Catholic version of the New Testament was published, in which the gospels are in harmony and divided into daily lessons for reading in the common schools; a copy of which, belonging to a German friend who in his boyhood read from it at school, is a protest against Jesuit corruptions both in letter and spirit. In the same year, 1816, Thomas Jefferson, the supposed apostle of French infidelity, wrote that famed letter which explained all his former course. Just after the war for independence, Jefferson had corresponded with John Adams, making minute inquiries as to the New England system of common-school education, that he might urge its introduction into Virginia. When, during his long occupation in national affairs, which ended with the second term of his presidency, he set himself to accomplish his original idea of American education, he developed his plan for universal common-school education, for district colleges, and for one State university; the latter of which only succeeded. In developing his idea of religious teaching in the common schools, urging that the Scriptures, without note or comment, could be objected to by no right-minded citizen, he wrote: "The doctrines that flow from the life of Jesus are within the comprehension of a child."

The question now before the American people, among whose Roman Catholic population the Jesuits are now to have an influence such as is denied to them in any Catholic State of Europe, should be distinctly understood, in order that it may be intelligently met. That demand relates, at present at least, to the common schools, and it is this: That the proportion of the school fund justly belonging to Catholic parents, be given to their parochial schools, in order that Protestant religious teachings should not be substituted for Catholic. Here each point of the demand should be impartially considered.

1. Who are the party making the demand? Are they the true representatives of European Catholics, or a party, for good reasons proscribed in Germany, Austria, France, Portugal, and even Spain?

2. What is the religious instruction feared in American common schools, and what is to be substituted for it in parochial schools? The only religious teaching in the common schools objected to is the reading of the received English version of the Bible, whose teachings are in every doctrinal particular in perfect harmony with those of approved Catholic versions,—the Latin Vulgate, the French, the German, and the Spanish,—the Jesuit English version being an exception to all Catholic versions. There is behind this the important question, Will the Jesuit instruction given in the parochial schools satisfy Catholic parents any better in America than it has in Europe?

3. When the proportion of the school fund due to Catholic parents is asked, the question will arise, "On what basis is this proportion to be calculated?" If it rest on the amount contributed by Protestants and Catholics, then, since most of the large tax-payers are Protestants, the expense of the estimate might leave but a small sum for the purpose asked. If, on the other hand, the proportion is to be reckoned on

the scale of numbers, either of Catholic parents or children, since the Roman Church reckons all as Catholics ever born of Catholic parents, and have their lists, while Protestants keep no such records, how is it possible that any agreement can be reached as to the proportion claimed?

4. If Catholics are granted this unreasonable request, preferred not by their people, but by party leaders, then Jewish and Christian partisans of every name will prefer and insist upon their separate claim. The result will prove what these imperialist plotters hope. All sustainers of republican institutions, Grecian, Roman, European, and American, from Solon to Washington, a list covering all ages and nations, have seen that common education is the essential to a commonwealth, where the people agree in choosing their preferred rulers. Any division of the school fund is, first, proposed on a false principle and by a "monarchical" party, as they themselves have claimed; and, second, it must end in what it proposes.—G. W. Samson, in *New York Observer*.

HOW TURKISH LAW IS ADMINISTERED.

IN its issue of Feb. 3, the *New York Observer* published an interesting letter from Dr. Jessup, of the Beirut Syrian Protestant College. The Doctor gives an account of outrages that occurred in the province of Mardin, as published in an Arabic journal of Beirut, showing the nature of the "reforms which a Turkish Prime Minister has gravely informed Europe are already being executed in the interior of Turkey." The account is as follows:—

The people of Miry, all of them Christians, received official notice that the Kaimakam of the district, with the Mudir, and the Kadi, and a large body of troops, were coming to the town to collect the annual taxes, and that the villagers were to feed all these officials and soldiers during their stay, together with their animals. The people, being desperately poor, sent word that they were not able to feed so many, but that, in justice, the expense should be apportioned among all the villages of the Koda, or district. The messenger took the reply to the Kaimakam, whereupon he, with the Mudir and Kadi, became greatly enraged, and ordered the soldiers to march and attack the village. When the villagers saw the officials and soldiers approaching, they went out, men, women, and children, to meet them, with every manifestation of respect, supposing that they came in peace, when suddenly the soldiers opened fire on the crowd, killing three men and one woman and wounding three others. They then attacked the church, breaking down the doors, and plundering it of all its silver and gold utensils, and a large amount of property deposited there for safe keeping. They then plundered the two other churches, after which they scattered over the village, breaking open every house, and carrying off every article of value, and committing the most frightful excesses. The men, women, and children all fled to the mountains and rocks, where they remained three days without food or shelter. The plunder was sent off on mules and horses to the homes of the officials, who then sent two Christian priests to bring the people back to their homes, promising them the immediate restoration of their church and private property. The people returned, and found the dead bodies of their murdered friends still unburied and torn to pieces by the dogs, and begged permission to bury them. After this the Kaimakam asked them for a list of the stolen property. They replied, Of what use is a list, when for three days pack animals have been carrying our goods to all parts of the province, to the houses of the government officials, and even the Kadi has taken two loads of the church furniture and sent it to his house in Nusibin? Moreover, two men, named Abder Rahman Effendi and Hamid Mosulli, loaded seven mules with plunder. The very threshing floors were stripped, and the people obliged to carry their own property two days' journey to the homes of the officials.

After all these outrages, the Kaimakam demanded of the leading men of the people the payment of eight thousand piastres cash land tax. They replied, Restore our property, and we will pay the tax. This answer offended him, and he ordered the soldiers to torture them, which they did, when the men promised to borrow the money. They were then allowed to go to a neighboring village and borrow eight thousand piastres, which they paid to the Kaimakam. He then surrounded the men with a cordon of soldiers, and wrested from them their signet rings, in order to send a document to the Wali of the province, praising the Kaimakam and thanking him for his protection and

just government,—this document signed with the seals of all the leading men of the town!

A few old priestly robes of no value were then sent back to the village, with word from the generous Kaimakam that he had now restored their church property.

Complaint was sent to Said Pasha, Mutserriif of Mardin, who at once arrested the officials, and was trying to restore the plunder.

The probability is that the officials will have to disgorge freely, and the poor people will receive no satisfaction.

The above is Turkish protection, "such protection as vultures give to lambs, covering and devouring them."

AN ODE TO SLEEP.

O SLEEP, thou blessed friend to man,
For which sad hearts so often pray,
Continue human life to scan,
And make the night of sorrow day.

The sleep that falls on baby's face,
When laid upon its mother's breast,
Locked safe within her fond embrace,
A picture seems of perfect rest.

The sleep that closes childhood's eyes,
And makes the dimpled cheeks more fair,
Oft ends in kisses of surprise
On rosy lips and curling hair.

The sleep that blesses maiden coy
When love dawns on her tender heart
Brings dreams of bliss without alloy,
Two wedded souls, no more to part.

The sleep that covers manhood's brow
Gives strength unto his stalwart form,
Maintains his steps behind the plow,
And keeps his anvil bright and warm.

The sleep that rests on aged hands
And heads bowed down with years of care,
Brings scenes to view of happy lands,
Where clouds no more obscure the air.

The sleep of death, that comes to all,
Which God himself has kindly given,
To many proves a welcome call,
And ends, we fondly hope, in Heaven.
—Frank Winter, in Kokomo (Ind.) Dispatch.

Sanitarium.

Notes of News.

—Nineteen States have each over a million inhabitants.

—A sister of the king of Sweden is a missionary in Lapland.

—The order retiring General Ord from the army has been issued.

—In Hyde, England, 4,000 weavers, operating 11,000 looms, are on a strike.

—In the province of Seville, Spain, 18,000 cattle perished in the recent flood.

—Mr. Gladstone has given his tenants a remission of 25 per cent on their yearly rental.

—There is a man residing in Bogota, San Salvador, who is reported to be 160 years old.

—And now the king of Ashantee, another African tribe, has declared war against England.

—Three policemen were shot in Edinburgh, Scotland, while engaged in arresting some prisoners.

—The cotton crop last year amounted to 5,937,000 bales, 883,000 bales more than that of 1879.

—Two columns of Russian troops are in pursuit of the Tekke-Turcomans who fled from Geok Tepe.

—The tone of China is less bellicose since the Russians defeated the Tekke-Turcomans at Geok Tepe.

—The directors of the permanent exhibition at Philadelphia have resolved to close it, and settle up all its affairs.

—A Baptist minister in Mexico, with his guide, was killed by the Indians, Dec. 21. The bodies were horribly mutilated.

—There is a rumor of a plot to blow up Windsor Castle, and Queen Victoria has delayed her return from Osborne on that account.

—Two men were killed, four fatally injured, and five seriously hurt, by a collision on the North Pennsylvania Railroad near Rock Hill Station.

—Seventeen men lost their lives by a recent explosion in the Whitfield colliery in Staffordshire, England. At last accounts the mine was on fire.

—It is expected that the coercion bill, for the protection of life and property in Ireland, will be ready for the Queen's signature by the 21st of February.

—The Greeks declare their intention not to accept the decisions of the Constantinople conference, should that body restrict the rights guaranteed them by the Berlin treaty.

—On the 8th inst., the arched roof of the old New York Central depot at Buffalo, gave way under an accumulation of snow; and five persons were crushed to death.

—The Porte has issued a decree authorizing an internal loan of 300,000,000 piastres, to be contributed by persons liable to land taxes; also a poll-tax on the inhabitants of the capital.

—The steamer Bohemia, from Boston, has been wrecked in Durlough Bay. It is believed that not less than thirty-five persons perished. The steamer was worth about \$500,000.

—Several murders have recently been committed by the Indians in New Mexico. Some of the victims were women and children, whose bodies have been terribly mutilated and burned.

—The recent thaw has resulted in destructive floods in Canada and portions of the United States. In the Eastern and Middle States, ice-gorges along the rivers are doing much damage.

—In consequence of a crevasse in the levees around New Orleans, about five square miles of that city, containing 50,000 inhabitants, is inundated. In many places the water is three or four feet deep.

—Forty-five villages of Holland were recently submerged by the breaking of the dike in the river Meuse. The inhabitants had barely time to save themselves by rushing to the roofs of houses or by climbing trees.

—Lake Okechobee in Florida is to be drained. By this means a tract of very rich land will be reclaimed, larger than Massachusetts and Connecticut, capable, it is believed, of producing all the sugar the United States can use.

—On the 10th inst., a fire-damp explosion took place in a mine near Leetona, Ohio, by which seven men were either killed or fatally injured; three others were so badly injured that their recovery is doubtful; and ten others were wounded.

—The House Committee on Inter-oceanic Canals has adopted a bill providing for the construction of a ship-railway across the Isthmus of Tehauntepec. In the meantime, De Lesseps has received word that work on the Panama canal has commenced.

—Archbishop McCabe, of Dublin, has written a reply to the pope's recent letter. While expressing great veneration for the pope, and regretting that outrages had been committed, he insisted that the land agitation in Ireland had a just object in view, and must be encouraged.

—The government authorities in Alaska are attempting to suppress the manufacture of "hookers," an intoxicating beverage of Russian antecedents. It is made of molasses or Sandwich Island sugar, and the merchants of Sitka have adopted a resolution not to import any more of these articles.

—The Spanish government prohibited banquets in honor of the anniversary of the proclamation of the Spanish republic in 1873. One was held in Madrid, however, and was undisturbed until a revolutionary toast was proposed, when government officials requested the guests to disperse. Two arrests were made.

—Some weeks ago, a powerful bloodhound, supposed to be rabid, spread terror through a large section of the city of New York. Among its victims was a little girl nine years of age, named Minnie Lee. This little girl has since died of hydrophobia; and fears are entertained for several other persons who were bitten, among whom were two of her brothers.

—A Russo-Afghan correspondence which has recently been made public, reveals the fact that, subsequent to the Berlin treaty, a secret treaty was made between Russia and Afghanistan, by which Russia bound herself to assist the Afghans against foreign enemies. It appears that Russia advised the Ameer to make peace openly with England, but secretly to prepare for war.

—It is predicted that the famine in Russia will assume proportions altogether beyond former estimates. In the best of times the Russian peasant cannot afford to eat wheat, and now this grain is sold long ahead to the Jews and other middlemen. An immediate importation of cheaper grain is needed; but the authorities are taking no steps in the matter. Among some of the Ural tribes, the distress is so great that parents sell their male children for grain, and leave their girls to perish.

—Sir George Colley, commander of the British forces in South Africa, sustained a serious defeat in an engagement with the Boers on the 10th inst. The Boers are at present masters of the situation. General Colley is hemmed in in the Drakenburg Mountains, and has telegraphed that reinforcements must fight their way through, as the road must be considered blockaded, and he cannot attempt to get out with his weakened forces. England proposes to send ample reinforcements.

—More than half the population of Japan are engaged in agricultural pursuits, and about half of the farm-laborers are women. In 1874 there were 12,000,000 acres of land under cultivation. This is about three-fourths of an acre per head to the farming population; but the tillage is most thorough, and two crops are invariably raised each year. Labor-saving machines are unknown, and even a plow is seldom seen. Farm-laborers receive \$35 a year with board, or \$50 without. Women receive \$10 a year with board, or from \$25 to \$30 without it.

—With a partial restoration of the telegraph wires

prostrated by the storm in England, instances of persons being overwhelmed by snow and frozen to death are reported from various districts. Railway trains had to be abandoned in snow-drifts, where only the funnel of the engine is visible. The damage to the Dover pier by the fury of the sea is £10,000. Solid masses of concrete were scooped out by the waves, and stones weighing more than a ton were washed away. The pier at the South-ends-on-Thames, opposite the mouth of the Medway, was carried away by the ice, and a boat which was aiding in the rescue of persons on the pier was swamped and eight persons drowned.

Obituary Notices.

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

WARREN.—Died of brain fever, in Vassar, Mich., Jan. 19, 1881, Sister L. E. Warren, in the fifty-fifth year of her age. Sister W. united with the church twelve years ago, and has since been a faithful, working member. In her death the church sustains a loss, but we trust a good reward awaits her. The funeral services were conducted by Bro. Wm. Ostrander.

DAVID MALIN.

ROWE.—Died at his residence in Townsend township, six miles east of Clyde, Sandusky Co., Ohio, Feb. 4, 1881, James Rowe, Sen., aged 76 years. Father Rowe was born in the county of Suffolk, England, in 1804, and emigrated to America about twenty-four years ago. He had been an invalid for about two years previous to his death, yet complained but little. His aged companion and several children are connected with us. He leaves a wife and six children to mourn their loss. There was quite a large attendance at the funeral. Sermon by the writer, from Rev. 21: 4.

H. A. ST. JOHN.

ABBOTT.—Died of cancer, at her home in Wakeman, Huron Co., Ohio, Jan. 30, 1881, Charlotte, wife of Bro. H. Abbott, aged 60 years. Sister Abbott has been an exemplary Christian woman for a number of years, and for several years past has been obedient to the present truth. Although a great sufferer during her last protracted illness, she was ever sustained by the Spirit of God and the Christian's hope. She leaves a husband and children to mourn their loss. Although as stormy a day as I think I ever witnessed, a good-sized audience convened in the Congregationalist church and listened to a sermon by the writer, from Ps. 17: 15.

H. A. ST. JOHN.

STARR.—Died of consumption, Jan. 26, 1881, in Springport, Mich., our dear father, Arad Starr, in the seventieth year of his age. Father came to this State in 1836. About forty years ago he professed faith in Christ, and joined the Methodist Church. In the summer of 1859, under the labors of Eld. Joseph Bates, his companion embraced the truths of the third angel's message. For years one kept the Sabbath, the other Sunday. Five years ago father decided that he was observing a man-made institution; and he has since called the Sabbath a delight, being especially particular that all work should be out of the way in time to commence its sacred hours with Scripture reading and prayer. Long had he anticipated his change; and as he drew near his end, the hope of the second appearing of Jesus and the resurrection, became especially dear to him. With a smiling countenance he met the last enemy, and calmly fell asleep.

FRANK STARR.

TRIPP.—We are often asked for information respecting the last days of our children, O. F. and Eliza Tripp, the latter of whom fell asleep in Jesus Nov. 27, 1880, and the former, Dec. 29. When their prospects for earthly happiness and prosperity began to look flattering, they were both stricken down with consumption and other diseases. We were called to Battle Creek, Mich., to care for them, and know that in many respects their last days were attended with circumstances of uncommon interest. When they had taken their respective beds in the two front rooms, thirteen weeks of watching and anxiety lay before us to care for them and their children. The work before them was to correct all wrongs against God and their fellow-men, and we trust that this task was faithfully and successfully completed.

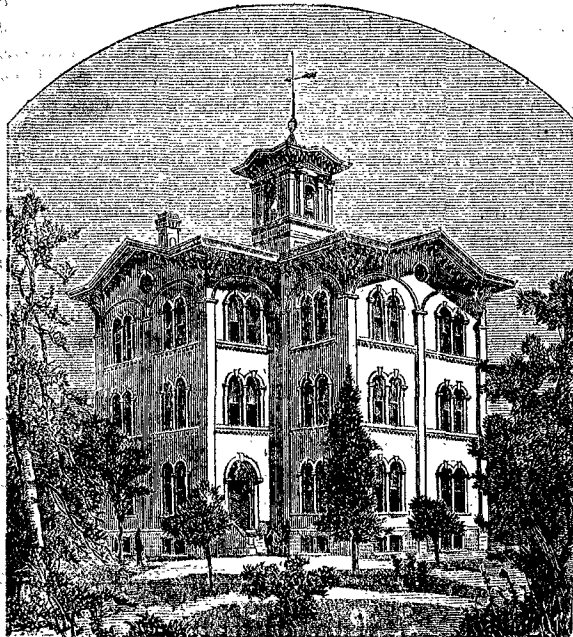
They were very great sufferers. A little while before our daughter's death, her sufferings were extreme, and she pleaded with God for release from pain. He heard her petition, and she made a freewill-offering in token of her gratitude. When she seemed almost gone, and we were carefully listening to hear her last whisper, she suddenly roused up and called for the family; and then in a loud, clear voice, that could be heard all through the house, she gave us one by one her dying charge. Her strength lasted until she had spoken to the last one, when she quietly closed her eyes for her long rest. Her husband's death was the most lingering and painful that we have ever witnessed. After Eliza's decease, he would often give expression to his faith and hope in God, and to his desire to rest with his dear companion till the resurrection morning. They are now in the vault at the Tabernacle, and in the spring they will be interred in one grave.

We are very grateful for the frequent visits of the dear friends here, and for their kind help, especially as watchers; also for the prayers and encouraging words of Bro. and Sr. White.

By this death three little children are bequeathed to us, to be educated for the Nobleman who has gone into a far country. We are expecting him back soon, to see how faithfully we have accomplished our work, and we ask the prayers of our brethren that their blood may not be found in our garments when the final settlement is made. The little twin boy is afflicted with scrofula, which may soon terminate his life; so we are not looking for ease in the future, but for trials enough to purify us, and prepare us for a better life than the first Adam has bequeathed to us.

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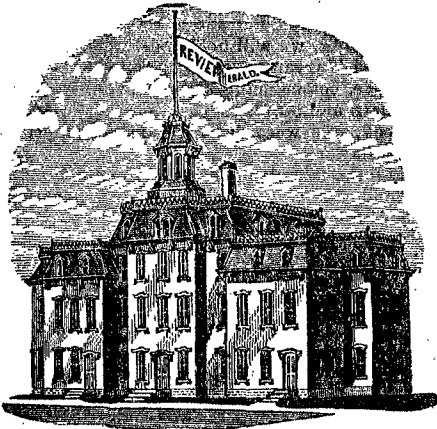
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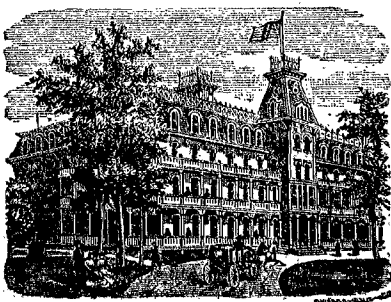
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The Review and Herald.

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

A LITTLE EMBARRASSING.

THE question, it seems, has arisen whether railroad trains shall be allowed to pass through the Hoosac Tunnel, and over the railways of Massachusetts, on Sundays. If this permission is refused at the demand of a certain class of religionists, the question has occurred to some one why the claims of other religionists, who take a different view of the subject, are not also entitled to a hearing. Hence the following item, which a friend has handed to us, clipped from an Eastern paper:—

"In reference to the matter now under consideration, of allowing passenger trains to pass through the tunnel and over the roads of the State on Sundays, not required by necessity or charity, it is suggested that the Seventh-day Baptists may apply to the Governor to prevent the cars running on Saturdays, and their application be supported by the Jewish Christians."

And why not?

CAMP-MEETINGS FOR 1881.

It may seem pretty early to talk about camp-meetings this cold weather; but we want to get ready in season. We want these meetings to be more profitable this year than ever before; hence we desire the appointments to be all arranged in time. But there are so many meetings to be held, and often such conflicting interests as to the time each shall be held, that considerable correspondence is necessary between the General Conference Committee and the president of each State Conference, in order that the best arrangement may be made. The presidents need to consult leading brethren, especially the members of the State Committees. All cannot have their first choice, as the choice of one Conference would often conflict with the desires of others having equal claims. There is but a limited number of persons who travel from State to State to attend these meetings, hence such a plan has to be made as will make it possible for them to attend with as little travel as possible. All these things should be planned to save expense.

I therefore invite all the presidents of our State Conferences to correspond with me on this subject. After taking a reasonable amount of time to consult with leading brethren in your State, please write us, stating the time which would be your first choice for your annual camp-meeting. Also state your second choice of time, in case it could not be arranged to suit you best without too much conflict with the interests of others. When you can do so, state the place of meeting, though this can be delayed longer. Mention any points of interest connected with the subject which have an important bearing upon it. If you have special preferences as to persons who should attend your meetings to labor, and good reasons for these preferences, state them also. Direct to me at Mt. Pleasant, Iowa.

GEO. I. BUTLER, Pres. Gen. Conf.

TO MY BRETHREN IN AMERICA.

It has been a pleasure to me to visit the brethren and sisters in America as far as I have done so. I am not tired of this, and would rather, if I were able, see you all, and speak of the things that pertain to the kingdom of Heaven. I am grateful for the measure of love which has been manifested toward me where I have been, and am persuaded that all who love the precious truths intrusted to us by the Lord, do also love those who labor to disseminate the light.

That which I have desired and tried to labor for, where I have been, is a closer connection with Christ, a deeper experience in spiritual things, greater caution, more Biblical order, wisdom, and union in the church, and more meekness and love in our every-day life. I have also tried to labor for harmony and spiritual

union between our brethren on both sides of the ocean, as well as between our Scandinavian and American brethren. The cause of God is one. The work is one. We defend the commandments of God and the faith of Jesus with the sword of the Spirit, which is the word of God. We are striving to prepare to meet the Son of God in peace, when he shall be revealed in glory to judge the world and to gather his friends home to the mansions of bliss.

I have also been trying to awaken a greater interest in the missionary work among the Scandinavians, that we may all help to advance the good cause, each according to his own ability, that the work may be prospered among our people both here in America, and in Denmark, Norway, and Sweden. And I desire and pray that all who can, may reach a helping hand, not from compulsion or a mere feeling of duty, but of a willing heart, from a deep love to Him who gave his life for us, and a love for those who have been bought with this great price; from a deep compassion on those that are as stray sheep without a shepherd, and still are dwelling in the darkness of the valley of the shadow of death. And I am thankful to God that these truths have found a willing response in many hearts.

Those friends whom I have not been able to reach by my voice, I will now try to reach by my pen. May the Lord still permit us to communicate in this way until we shall see face to face, and be gathered with the Lord, no more to part. My health does not permit me to labor in any other way at present; and the condition of the cause at home is such, that I ought to attend to the work in the old country again as soon as I am able. For this reason I cannot visit any more churches in America this time, and I trust that the friends will not murmur at the providence of God in this direction.

Now, may we all strive to walk with God, and to overcome everything that would hinder us from yielding ourselves fully to the Lord. He may grant us a few more precious days of probation on the earth. Let them be occupied in sowing to the Spirit, that we may at last of the Spirit reap life everlasting.

J. G. MATTESON.

THE SIGNS OF THE TIMES.

BRETHREN in Ohio, I trust you all well know the value of the *Signs* as a pioneer paper. It is an instrument, through the blessing of God, of doing much good. We cannot do better missionary work, I think, than to extend its circulation in the sleeping, unbelieving world around us. The *Signs* is now offered to new subscribers, with Geikie's Life of Christ as a premium, for \$2.10 per year. I am now reading this book with interest. It is a mine of information on important subjects, especially good for Sabbath-schools and Sunday-schools this year. Who will aid in extending the circulation of the *Signs of the Times*?

H. A. ST. JOHN.

NO EXPENSE ACCOUNT.

At our last quarterly conference, in looking over quarterly reports of ministers and licentiates, we noticed one report of a licentiate who had been quite busy, yet had no bill of expenses. This was good. Let us all keep the expense side of our accounts as small as possible. But I introduce this matter partly for the benefit of our churches. Ministers cannot avoid expense if they travel; and we ask, brethren, if it would not be well for you to look after the traveling expenses of the minister that labors in your vicinity, and thus help our Conference.

Two brethren recently held a short series of interesting meetings with the Camden church. I believe their expenses were fully met. Is not this as it should be? I can say the same of my dear brethren of Newark and Bellville. The Lord has many true people in Ohio, who will do their whole duty.

H. A. ST. JOHN.

TO WHOM IT MAY CONCERN.

It is painful to refer to personal matters in the REVIEW; but it is sometimes a duty. Some are aware that M. E. Cornell has not had credentials from our people for some time in the past, though he has

preached occasionally. But owing to the fact that he has received invitations from different parts of the field to come and labor in the cause, since credentials have been withheld, it becomes our painful duty to state that it is because of immoral conduct that credentials are refused him. These invitations would not have been given had those sending them been aware of the real facts in the case.

We are fully convinced that his influence for years in the past has been an injury to the cause rather than a benefit. We cannot feel justified in longer remaining silent in reference to this matter. We feel that it is a duty we owe to those who are ignorant of the facts in this case to let our true position be known. His prominence and extensive acquaintance in different parts of the field in the past make this all the more necessary. We wish all our people to understand that we do not consider him worthy to represent our cause as a public teacher. It pains us to make this statement, and we do it solely for the sake of the cause we love, and that souls may not be endangered by his influence.

GEO. I. BUTLER, } Gen.
S. N. HASKELL, } Conf.
H. W. KELLOGG, } Com.

Appointments.

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

THE Lord willing, we will hold a general meeting at South Norridgewock, Maine, Feb. 25-28. Shall be glad to see a full attendance from all the surrounding churches. Eld. Goodrich will also be present.

Meetings begin Friday evening, Feb. 25.

D. M. CANRIGHT.

CLYDE, Allegan Co., Mich., Sabbath, Feb. 19, at 11 A.M. and 7 P. M.

R. C. HORTON.

THE meetings at Dell Prairie and Baraboo, Wis., for Feb. 19, 20 and 26, 27, as appointed in REVIEW of Feb. 1, are indefinitely postponed, as I am unable to fill them.

S. S. SMITH.

THE Sabbath-school Convention at Spring Arbor, Mich., is indefinitely postponed.

J. E. WHITE, Pres. Mich. S. S. Association.

THE Lord willing, we will hold meetings with the friends in Saratoga and Warren counties as follows:—

Middle Grove, commencing Friday evening, Feb. 25, continuing Sabbath and Sunday.

North Creek, one week later (March 4), continuing Sabbath and Sunday.

We hope all the friends in these sections will make special effort to attend, and may we all come with hearts to so seek the blessing of the Lord that we may obtain it.

E. W. WHITNEY.

DAVID CARR.

If the Lord permit, I will meet with the friends in Central New York as follows:—

Weedsport,	Feb. 22, 23
Oswego, at Bro. Place's,	" 26, 27
Vermillion,	Mar. 5, 6
Roosevelt,	" 12, 13
West Monroe,	" 19, 20
Parish,	" 26, 27

Matters of vital interest will be considered at all these meetings. Bro. B. L. Whitney will be at Weedsport.

Brethren and sisters, let us come to these meetings to seek the Lord and try to learn to work more effectively in the cause.

GEO. D. BALLOU.

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