

Adventist Review

AND SABBATH HERALD.

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

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THY WILL BE DONE.

We see not, know not. All the way
Is night. With Thee alone is day.
From out the torrent's troubled rift,
Above the storm, one prayer we lift:
Thy will be done!

The flesh may fail, the heart may faint;
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less;
And count it joy that even we
May suffer, serve, or wait for Thee.
Thy will be done!

Though dim, as yet, in tint and line,
We trace thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice,—
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from thy ordeal's heated bars
Our feet are seamed with heated scars,—
Thy will be done!

Strike—Thou the Master, we thy keys—
The anthem of the destinies!
The minor of the loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—Whittier.

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.

AFTER the ascension of Christ, John stands forth a faithful, ardent laborer for the Master. With others, he enjoyed the outpouring of the Spirit on the day of Pentecost, and with fresh zeal and power he continued to speak to the people the words of life. He was threatened with imprisonment and death, but he would not be intimidated.

Multitudes from all classes come out to listen to the preaching of the apostles, and are healed of their diseases through the name of Jesus, that name so hated among the Jews. The priests and rulers are frantic in their opposition, as they see that the sick are healed, and Jesus is exalted as the Prince of life. They fear that soon the whole world will believe on him, and then accuse them

of murdering the Mighty Healer. But the greater their efforts to stop this excitement, the more accept him and turn from the teachings of the scribes and Pharisees. They are filled with indignation, and laying hands upon the apostles, thrust them into the common prison. But the angel of the Lord, by night, opens the prison doors, brings them forth, and says, "Go, stand and speak in the temple to the people all the words of this life."

With fidelity and earnestness, John bore testimony for his Lord upon every suitable occasion. He saw that the times were full of peril for the church. Satanic delusions were existing everywhere. The minds of the people were wandering through the mazes of skepticism and deceptive doctrines. Some who pretended to be true to the cause of God were deceivers; they denied Christ and his gospel, and were bringing in damnable heresies and living in transgression of the divine law.

John's favorite theme was the infinite love of Christ. No man stood higher before the believers in his day, and before men of all classes, than did John. He believed in God as a child believes in a kind and tender father. He understood the character and work of Jesus; and when he saw his Jewish brethren groping their way without a ray of the Sun of Righteousness to illuminate their path, he longed to present to them Christ, the Light of the world.

The faithful apostle saw that their blindness, their pride, superstition, and ignorance of the Scriptures, were riveting upon their souls fetters which would never be broken. The prejudice and hatred against Christ which they obstinately cherished, was bringing ruin upon them as a nation, and destroying their hopes of everlasting life. But John continued to present Christ to them as the only way of salvation. The evidence that Jesus of Nazareth was the Messiah was so clear, that John declares no man need to walk in the darkness of error while such a light is proffered him.

John lived to see the gospel of Christ preached far and near, and thousands eagerly accepting its teachings. But he was filled with sadness as he perceived poisonous errors creeping into the church. Some who accepted Christ claimed that his love released them from obedience to the law of God. On the other hand, many taught that the letter of the law should be kept, also all the Jewish customs and ceremonies, and that this was sufficient for salvation, without the blood of Christ. They held that Christ was a good man, like the apostles, but denied his divinity. John saw the dangers to which the church would be exposed, should they receive these ideas, and he met them with promptness and decision. He wrote to a most honorable helper in the gospel, a lady of good repute and extensive influence:—

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds."

John was not to prosecute his work without great hindrances. Satan was not idle. He instigated evil men to cut short the useful life of this man of God; but holy angels protected him from their assaults. John must stand as a faithful witness for Christ. The church in its peril needed his testimony.

By falsehood and misrepresentation the emissaries of Satan had sought to stir up opposition against John, and against the doctrine of Christ. In consequence, dissensions and heresies were imperiling the church. John met these errors unflinchingly. He hedged up the way of the adversaries of truth. He wrote and exhorted that the leaders in these heresies should not have the least encouragement. There are at the present day evils similar to those that threatened the prosperity of the early church, and the teachings of the apostle upon these points should be carefully heeded. "You must have charity," is the cry to be heard everywhere, especially from those who profess sanctification. But charity is too pure to cover an unconfessed sin. John's teachings are important for those who are living amid the perils of the last days. He had been intimately associated with Christ, he had listened to his teachings, and had witnessed his mighty miracles. He bore a convincing testimony, which made the falsehoods of his enemies of none effect.

John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection by walking in the light of God's countenance. He testifies that the man who pretends to know God, and yet breaks the divine law, gives the lie to his profession. "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." In this age of boasted liberality, these words of John would be branded as bigotry. But the apostle would teach us that while endeavoring to perfect Christian character, we are authorized to call sin and sinners by their right names,—that this is true charity. While loving the souls for whom Christ died, and laboring for their salvation, we should not make a compromise with sin. We are not to unite with the rebellious, and call this charity. God requires his people in this age of the world to stand as did John in his time, unflinchingly for the right, in opposition to soul-destroying errors.

I have met many who claimed to live without sin. But when tested by God's word, these persons were found to be open transgressors of his holy law. The clearest evidences of the perpetuity and binding force of the fourth commandment, failed to arouse the conscience. They could not deny the claims of God, but ventured to excuse themselves in breaking the Sabbath. They claimed to be sanctified, and to serve God on all days of the week. Many good people, they said, did not keep the Sabbath. As they were sanctified, no condemnation would rest upon them if they did not observe it. God was too merciful to punish us for not keeping the seventh day. They would be counted odd and singular in community, should they observe the Sabbath, and would have no influence in the world. We must be subject to the powers that be.

A lady in New Hampshire bore her testimony in a public meeting, that the grace of God was ruling in her heart, and that she was wholly the Lord's. She then expressed her belief that this people were doing much good in arousing sinners to see their danger. She said, "The Sabbath that

this people present to us, is the only Sabbath of the Bible;" and then stated that her mind had been very much exercised upon the subject. She saw great trials before her, which she must meet if she kept the seventh day. The next day, she came to meeting, and again bore her testimony, saying she had asked the Lord if she must keep the Sabbath; and he had told her she need not keep it. Her mind was now at rest upon that subject. She then gave a most stirring exhortation for all to come to the perfect love of Jesus, where there was no condemnation to the soul.

This woman did not possess genuine sanctification. It was not God who told her that she could be sanctified through disobedience to one of his plain commandments. God's law is sacred, and no one can transgress it with impunity. The being who told her that she could continue to transgress God's law and be sinless, was the prince of the powers of darkness,—the same who told Eve in Eden, through the serpent, "Thou shalt not surely die." Eve flattered herself that God was too kind to punish her for disobedience of his express commands. The same sophistry is urged by thousands in excuse of their disobedience of the fourth commandment. Those who have the mind of Christ will keep all of God's commandments, irrespective of circumstances. The Majesty of Heaven says, "I have kept my Father's commandments." Adam and Eve dared to transgress the Lord's requirements, and the terrible result of their sin should be a warning to us not to follow their example of disobedience. Christ prayed for his disciples in these words: "Sanctify them through thy truth; thy word is truth." There is no genuine sanctification, except through obedience to the truth. Those who love God with all the heart will also love all his commandments. The sanctified heart is in harmony with the precepts of God's law; for they are holy, just, and good.

God's character has not changed. He is the same jealous God to-day as when he gave his law upon Sinai, and wrote it with his own finger on the tables of stone. Those who trample upon God's holy law may say, "I am sanctified;" but to be indeed sanctified, and to claim sanctification, are two different things.

The New Testament has not changed the law of God. The sacredness of the Sabbath of the fourth commandment is as firmly established as the throne of Jehovah. John writes, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth [transgresseth the law] hath not seen him, neither known him." We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide in Christ, to be sanctified, while living in the transgression of God's law. He met with just such a class as we have to meet. He said, "Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." Here the apostle speaks in plain terms, as he deemed the subject demanded.

The epistles of John breathe a spirit of love. But when he comes in contact with that class who break the law of God and yet claim that they are living without sin, he does not hesitate to warn them of their fearful deception. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

—No man or woman, however humble, can really be strong, gentle, pure and good, without the world being helped and comforted by the very existence of that goodness.

Our Contributors.

OLD TUNES.

BY ELIZA H. MORTON.

- No tunes so sweet as ancient tunes;
No music half so dear
As that which comes from aged lips,
And trembles on the ear:
"Rock of Ages, cleft for me,
Let me hide myself in thee."
Every measure full of trust,
Casting out all fear,
Gushing freely from the heart,
Every word a tear:
"Rock of Ages, cleft for me,
Let me hide myself in thee."
The hymns that mother sang in days
Forever past and gone,
Still breathe of home and tenderness,
Of youth's bright, happy morn.
Life's tumultuous waves may beat,
Winds and storm-gusts roar;
Ark of refuge is the Rock,
Christ, forevermore:
"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."
Like well-worn, sunny paths,
Familiar, often-trod,
The sweet old music leads the mind
Up to its Author, God.
At eventide, when shadows fall,
And bright stars fill the sky,
Then thoughts, like doves returning home,
Pass every trial by:
"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known."
O grand old hymns of tender chords!
E'en like a breath of balm
Ye check the fever of the soul,
And all its tumult calm.
Oft when afar from God astray,
A wanderer on the wild
And barren hills of weary earth,
A homesick, lonely child,
Then like a river rippling on
Comes oft-repeated strain,
And, with its words of melody,
Gives life and hope again:
"Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee."
Many a voice is silent now,
That in the long ago
Hummed that sweet tune with trusting heart,
In accents soft and low;
But still the music ne'er can lose
Its power the soul to thrill;
The prayerful murmurs of the hymn
Are singing, pleading still.
Another tune to memory dear,
And oft with rapture sung,
The love of God to mortal man
Proclaims with mortal tongue:
"Come, thou Fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy never ceasing,
Call for songs of loudest praise."
Fount of joy and love forever,
Fount of earthly bliss,
Many a soul has found in Jesus
Lasting happiness.
The note of praise to unseen Power
Comes floating from afar,
Adown the ages of the past,
Like gleaming, shining star:
"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."
When hearts are tender with God's love,
Then hymns of early years
Make pulses throb with feeling deep,
And melt the soul to tears.
Then "sing them o'er and o'er again,"
The tunes we love the best,
So solemn, soothing in their flow,
Beautiful songs of rest.

Battle Creek, Mich.

WHAT SHALL I BELIEVE?

BY ELD. R. F. COTTRELL.

SAYS a friend, "I would be glad to know the truth; and I believe I would try to be a Christian, if I knew what course to take. I believe the Bible is the book of God, but there are so many sects of Christians, each claiming that they are right, though differing widely in teaching and practice, that I do not know what to choose."

If, my friend, you will study some of the prophecies of the Bible which I can point you to, and some of the signs given by which we are to know when the coming of Christ is near, even at the doors, you will be convinced that Adventists are right, that the coming of the Lord is at hand, and that the true people of God are preparing for that event, so that they may, as the Scriptures represent they will, be looking for the advent and waiting for the coming of Christ, when he appears.

"Of course you will have it that you Adventists are right. But if I should be convinced that the coming of Christ is at hand, what then should I believe? and how should I know what course to pursue? for they are divided as well as others."

It is in vain for people to call themselves Adventists, and say they believe that the coming of the Lord is at hand, unless their faith and preaching produce a real reformation. They that are prepared for translation without death at the advent, will certainly be reformers. It will be something besides mere theoretical faith in Christ's coming. They will have faith in this, and will be waiting for the Lord; but this is not all, there will be a moral reformation and renovation with them; in other words, they will keep more moral commandments than other people. From what we are warned of the perils and deceptions of the last days, reason itself would teach us that such would be the case; and the last warning for men before the advent, expressly points to this fact. Rev. 14:9-12. After warning us not to follow the traditions of the leading power in the great apostasy,—the great corrupter of faith and manners, the changer of God's time and laws, Dan. 7:25; Rev. 13:1-10,—it is said, "Here are they that keep the commandments of God and the faith of Jesus."

There is, in accordance with this prophecy, a people that are heeding and preaching this third angel's message, and they are distinguished from other professed believers in the advent at hand as commandment-keepers. And it is not a mere nominal distinction, for they do observe at least one commandment of God's great moral law that the others are openly trampling under foot.

The people that will be ready for translation at the advent, and will say in that day, "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9), will be a people reformed from the corruptions of the apostasy, and from the manners of this corrupt and degenerate age.

If you desire to find the people of God, look for those who have faith in prophecy, and not this alone, but look for reformers,—real reformers, reformers in practice as well as in profession and theory.

CHRIST OUR PATTERN.

WE may always try to be like Jesus, whatever the vocation in which we toil. He was subject to his parents; he worked at a lowly calling,—in a carpenter's shop, it is supposed. He passed through a varied earthly experience; but he did not seek his own glory. We may follow in his footsteps. We may seek the glory of God.

Take this as the test of your Christian hope: If it makes you work, it is genuine; if it does not, there is something wrong in it. If it makes you feel that it does not matter how you scramble through this life, because you are preparing for a better one, you mistake the relations existing between the two lives. If it makes you restless, impatient, and uneasy, forever seeking to get out of the place where God has set you, in the hope of finding some restful region beyond,

you have not yet learned the nobleness and greatness, either of the region to which you go, or of that in which you live. But if your hope proves itself by the patience that comes of it, your faith by the works which it produces, and your love by the resulting labor, then you may believe that your hope, and faith, and love are of God, and will abide forever.

Being in Christ, it is safe to forget the past; it is wise to be diligent in the present; it is possible to be sure of the future. What a blessed life! For the past: I was the chief of sinners, but I obtained mercy. For the present: "I press toward the prize." For the future: "We shall bear the image of the heavenly." D. F. E.

THE WORLD REBUKES THE CHURCH.

UNDER the following racy piece of sarcasm a most scathing rebuke is administered to the whole system of church-fair and lottery business. It is from the *N. Y. Times*, and shows the light in which the non-professing world view these things. The ears of every member of every church given to pleasure-seeking, theatricals, fairs, lotteries, and any kind of gambling, should tingle with shame as they read it. Under the heading, "A New Enterprise," the *Times* says:—

As the season for church fairs approaches, it is pleasant to hear that there is every prospect that business will be unusually brisk. It is reported by experienced fair-managers that there is an unexpected activity in pin-cushions, a large demand for returned missionaries with real idols, and a good, steady market for ice-cream, while it is hoped that the stereopticon business, which has lately proved dull and unremunerative, will be revived by the introduction of new comic Scriptural views. As for church lotteries, they are expected to gain by the recent vigorous opposition made by Mr. Comstock to their rivals,—the Louisiana and Kentucky lotteries,—and there is good reason to believe that tableaux and Scriptural Sunday-school dramas will feel the stimulating influence of the successful Bernhardt season, and will draw better than ever.

During the last year, the business reports of many enterprising congregations have been very satisfactory and encouraging. The Smithville Independent Twelfth-day Baptist Church held a fair during the last Christmas holidays which paid the pastor's salary for the previous year. In March an exhibition of tableaux provided the meeting-house with new carpets; in June the annual strawberry festival replenished the Sunday-school library; in October a lecture by a returned missionary paid for painting the meeting-house, and a stereopticon exhibition last Friday night defrayed the cost of firewood for the present winter. The gross proceeds of these various enterprises were eleven hundred eighteen dollars and thirteen cents, of which nearly eleven hundred dollars was net profit. Other congregations in different parts of the country have done almost equally well, and it is expected that during the next year business will be better than it has ever been before.

As is well known, the profits of the fair and exhibition business in connection with church and denominational affairs are enormous. The pin-cushion that contains three cents' worth of materials is easily sold for fifty cents, and one quart of oysters will, under judicious management, make four hundred oyster stews, which can be sold at twenty-five cents each. It is really wonderful that our shrewd business men and speculators have hitherto left this ecclesiastical Golconda to be worked by women for the benefit of ministers; but the recent announcement of the formation of a "Church Fair and Entertainment Agency" is the first evidence that business men have given of their discovery of the profitable nature of church entertainments.

The new agency has, it is understood, been formed by several men well known in connection with mining and railway speculations. These men propose to take the entire charge of all church fairs and exhibitions of every kind. In

the case of a fair, they will furnish the stands, stock them, and supply beautiful young ladies of Baptist, Methodist, or Presbyterian views, as may be desired, to act as saleswomen. They will also furnish tableau performers, warranted to be of good character; returned missionaries, stereopticons with slides to suit every denomination, and oyster stews, and lemonade of extra strength. The agency will in all cases pay to the congregation which may employ its services a fixed sum for the use of the meeting-house and the usual pulpit advertising, without regard to the profits of any entertainment. Thus, when the agency holds a church fair, it defrays all expenses, takes all the profits, and pays the congregation from one to four hundred dollars, according to the number of regular attendants on divine service. For ice-cream and strawberry festivals the sum offered by the agency varies from fifty to two hundred and fifty dollars, while missionaries and stereopticons will be furnished at a fixed charge of twenty-five dollars each.

The advantages of this system over that which is now in general use are obvious. The congregation which has its fair managed by the agency has no trouble whatever, and is sure of receiving a comfortable sum of money, no matter if bad weather or rival entertainments do reduce the proceeds of the fair to a painfully low point. In congregations where the ladies are constantly at work in this or that scheme for raising money, they will, under the new system, have time to pay some attention to the religious department of the church. The agency has thoroughly examined the subject, and is confident that even with the liberal scale of payments which it proposes to make, it will do a large and profitable business, and will give a much better class of entertainments than have hitherto been given.

So confident of its popularity are the men engaged in this enterprise, that they have published a series of suggestions to church architects in relation to the construction of new churches. It is proposed that every church should be furnished with a good-sized stage situated in the chancel, so that by removing the altar and pulpits, theatrical entertainments could be effectively given. It is also recommended that pews shall be so constructed that they can readily be turned into stalls for the sale of pin-cushions, and that a butler's pantry, with a range for cooking, should be placed in every vestibule. These changes would greatly facilitate the work of the agency, and their desirability will be readily conceded. As it is, much fault is found by zealous church-members with the unfitness of modern churches for the transaction of business. Most of them are built solely with a view to church services, and when it becomes necessary to turn them into temporary theaters or restaurants, great inconvenience is felt.

If the new agency meets with the success which is anticipated, it will probably extend its business, so as to establish perpetual fairs in churches which may desire them. The business of many churches is at present so large that what are popularly called divine services can only be held occasionally in the intervals between successive entertainments. It would probably be found profitable to abolish divine services altogether, and to convert the churches wholly into places of business, and this will probably be undertaken by the agency in the course of a year or two at furthest.

OUR RESPONSIBILITIES.

BY FRANK STARR.

WHEN a standard-bearer falls in the contest, the standard is not left to perish with the mangled form of the brave one who bore it, but is seized by other hands and still carried forward. So in the cause of God. Many and illustrious have been the heroes who have fallen in the Christian warfare. Brave soldiers of the cross have suffered martyrdom. Some, alas! have apostatized. But has the enemy prevailed entirely, put an end to the conflict, and silenced the voice of truth? No; that power that could raise up unto Abraham, from the stones, children

whose tongues should shout "Hosanna," has not left himself without his witnesses. Though the hearts of his people be saddened by the death of some and dismayed by the apostasy of others, yet the work ceases not. The God of Elijah was found to be the God of Elisha, who, though not so illustrious as his master in some respects, yet proved by his subsequent conduct that he possessed a double portion of the spirit he so earnestly desired.

In Testimony to the Church, No. 29, p. 70, we read: "Upon Christian youth depend, in a great measure, the preservation and perpetuity of the institutions which God has devised as means by which to advance his work. This grave responsibility rests upon the youth of today, who are coming upon the stage of action. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for the great work, that God may use them as his instruments! Their Maker has claims upon them which are paramount to all others."

These words are of the most solemn import. How are we, as youth, preparing ourselves for the responsibilities before us? Are we to enter into the work with the idea that the sacrificing part is all in the past? Rather let us consider, and take for an example, the lives of devotion and sacrifice of those whose labors God has acknowledged in the progress of this message.

LAW IMPERATIVE.

LYING at the foundation of all government is law. Our civil code, although designed to be founded upon the higher law, carries with it the evidences of human imperfection. Nevertheless, it must be enforced, else its good purpose is thwarted. Strict obedience to law is, beyond peradventure, a necessity. All departures from, and innovations upon, established rules for the government of human conduct are clearly subversive of government itself. The peace, security, and happiness of every people, as well as the permanency of their civil structure, depend largely upon their loyalty to their organized law.

While this principle is true in regard to our civil fabric, it is not the less so in reference to the interests of our higher-law system. If it is for our interest and happiness to respect and cheerfully obey the demands of our civil code, is it not more emphatically so in regard to the claims of the law of our spiritual nature? For while human laws are always more or less imperfect and often poorly adapted to secure the interests of the governed, God's laws are subject to no such contingency. While his laws are irreversible, they are at the same time perfectly adapted to the necessities of our spiritual nature. Hence, to obey them perfectly is to secure the greatest possible spiritual freedom and enjoyment.

If God has revealed to us in his word a system of religion so exactly adapted to our wants, may we not expect that he will hold us strictly to its faithful observance? If the religion of the Bible is to restore mankind to the enjoyment of God, it will only be done by a strict conformity to his own plan. No modifications or innovations will be permitted. God and his laws are unchangeable, and this is the ground of our hope, the anchor of our safety, and we rejoice in it.

If we desire to know his will, we must look in his word. Christ says, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." "Follow me." "I am the way, the truth, and the life." "Verily, verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." And the apostle says, "If we or an angel from Heaven preach any other gospel than that which we have preached, let him be accursed." A Christian people, taking our creed from the great Teacher, we should see to it that we introduce no substitutes for the pure word. The tendency in all organizations is to drift away from their organic principles. It seems especially important that Christian people resist that tendency in respect to the authoritativeness of the word of

God. Paul says to his son Timothy, whom he had begotten in the gospel; "Preach the word," and he warns him that "the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." Thus in the writings of the great apostle the tendency toward innovation is predicted and denounced. — *W. B. Lincoln.*

DREAM POETRY.

BY ELD. H. A. ST. JOHN.

THERE died in Clyde, Ohio, a few years ago, at an advanced age, Father Wm. Patrick, a gentleman well known to residents then here. One night not long previous to the death of his wife, which preceded his own, he had a dream, during which the following lines came to his mind, fixing themselves there so firmly that he could not drive them out. He was himself an unlettered man, but recited the lines afterward to an amanuensis, who wrote them down. They were published at the time in the *Clyde Independent*. Father Patrick, we are informed, was a member of the Baptist church in Clyde, of consistent faith and walk in life. By substituting "many" for "ten" in the second line of the third stanza, the sentiment becomes correct. We forward for publication in *REVIEW* :—

Come, all you friends and neighbors;
Attention to my call!
I have an invitation,
I give it to you all.
A splendid exhibition
Is shortly to begin;
I will give you a description,
And urge you to come in.

Almost six thousand seasons,
With unexampled cost,
This feast has been preparing,—
There has been no time lost.
It will shortly now be ready;
Oh, then, do not delay!
Be sure to gain admittance,
And, oh, apply to-day!

A theater capacious,
Ten thousand furlongs square,
Stands on its twelve foundations
Of precious jewels fair;
Its colors bright and sparkling,
Of variegated hue,
Pour forth a glow of splendor
To the astonished view.

The scene that's to be acted
No others will excel;
The number of the actors
No human tongue can tell;
Kings, princes, priests, and prophets—
And if you ask their dress,
'Tis white as snow on salmon,
A robe of righteousness.

Ask you of the condition,
And who must take a share?
The King makes free provision,
And all are welcome there.
The king, the lord, the debtor,
The bondsman, and the slave,
If they apply in season,
Admittance there shall have.

BEARING FRUIT.

BY A. WEEKS.

"HEREIN is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:8.

The honor and glory of God must be the first object of the follower of Christ. Toward this must every act of his life tend. Whatever makes the name of God appear illustrious to his fellow-men, should be cherished as a sacred treasure.

Our Saviour uses the figure of the vine and its branches to show the relation we must sustain to him; and if we sustain this relation, fruits of the Spirit will be seen in our lives, and so God will be glorified. "I am the true vine, and my Father is the husbandman." Verse 1. Again, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Verse 5.

But what is this fruit? In verse 9 we read

"As the Father hath loved me, so have I loved you; continue ye in my love." Love then, is the fruit. And love is manifested in obedience. See verse 10; also 1 John 5:3, 4. Paul, in Phil. 1:9-11, says: "And this I pray, that your love may abound yet more and more; in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

By Jesus Christ our Lord, then, we can be filled with the fruits of right-doing. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." The branch that bears such fruit has a living connection with the true vine. We notice faith as an excellent fruit: "Ye shall ask what ye will, and it shall be done unto you." John 15:7.

It is stated also that faith works by love and purifies the soul. By works we manifest our faith. Says James, "Show me thy faith without thy works, and I will show thee my faith by my works." Chap. 2:18. God grant that we be not broken off as a withered branch.

THE DECAY OF JUSTICE.

No feature of modern society, especially in this country, is more alarming than that indicated by the title of this article. The decay has not begun at the top. Our courts of justice have maintained to a remarkable degree their supremacy and purity, and are still the safeguard of society. Even an elective judiciary, which was regarded by many with grave apprehension, has not realized their fears. Very rarely in the history of our courts has a judge been suspected of rendering a corrupt judgment, as rarely perhaps as in any country of the world. The evil is lower down in the framework of society,—in the people themselves,—but it is all the more alarming on that account. As they are the foundation of power, the institutions of the country sooner or later become assimilated to them in character.

It must be evident to all persons of the least observation that there has been growing up among us, of late years, a sentiment in regard to crime, and a sentimentality in regard to criminals, which is very different from that of our fathers, and which is very different from that which has prevailed among the most enlightened nations. It is claimed to be an advance, but the advance is downward. In a series of articles recently published in one of our leading journals, the object of which was to advocate self-government in schools in place of government by the master, the writer, after propounding his theory and giving some account of its working, stated its substance in the following parenthesis:—

"I ought, perhaps, to explain that I have tried to get out of the habit of using such terms as *punishment* or *penalty*, and to substitute the words *dose* or *medicine*."

This sentence contains the gist of the false system of morals and of government which is afflicting modern society, and which threatens to sap its very foundations. A large part of the community are "trying to get out of the habit" of recognizing the distinction between right and wrong, and to shake off the consciousness that under the government of God there is a penalty, and that under every righteous human government there should be punishment, actual punishment, for wrong-doing. The modern theory is that sin is not sin, but disease; that crime is not crime, but misfortune; that evil doers, including the most violent and dangerous of criminals, are not to be regarded as guilty, but simply as objects of commiseration.

According to this theory, justice is a figment, and penalty and punishment have no place in the vocabulary of those who hold it. And this is not mere theory; it is rapidly becoming the basis of action with many who bear the name of philanthropists and with many more who act under their leadership. If such ideas were

confined to magazines or pamphlets or radical conventions, there would be less ground of apprehension, but unfortunately the social and criminal history of the last few years shows that these dangerous sentiments have been reduced to practice. When some shocking crime is committed, the public mind is instinctively shocked; but no sooner is the perpetrator of the crime arrested and in the way of being brought to punishment, than popular sympathy for the criminal manifests itself. The crime and the victim are speedily forgotten; outraged society, which demands protection against the repetition of such deeds, is lost sight of; the criminal is put into the position of an unfortunate hero battling against cruel and offensive laws, from the severity of which he must be rescued; pseudo-philanthropists, men and women, visit him in his prison and load him with their attentions, not for the purpose of impressing him with a sense of his guilt and bringing him to repentance, but with the effect, if not the intention, of making him feel that he is an innocent and injured sufferer. And every possible plea is resorted to in order to secure his acquittal and release without any regard to his desert of punishment.

When a criminal is convicted, no matter what his crime may be, the tide of popular sympathy rises higher, and if the offense be a capital one, the whole community is stirred by the efforts made to prevent the execution of his sentence, and when all other means fail, the executive is persecuted with entreaties and threats, to secure a pardon or commutation of his punishment with the hope of ultimate release. This is no exaggeration, but a simple statement of facts that have been repeated over and over again within the last few years, and sometimes with a shocking disregard of decency as well as justice.

As a part of the same system, the discipline of our prisons has been made to conform to the new theory of justice, and there are many who, if it were in their power, would convert these places of punishment into luxurious hotels for the comfortable accommodation of the unfortunates who are sent to them. The chief promoters of this change in popular sentiment are not believers in the Christian religion, though some profess to derive their views from the gospel. The word of God nowhere countenances such an obliteration of the distinction between right-doing and wrong-doing. The whole Bible is founded upon this eternal distinction. "Justice and judgment" are declared to be "the habitation" of God's throne. The greatest manifestation of God's mercy ever made, that which includes all others, the gift of his Son to be the Saviour of the world, only enforces the claims of justice. He pardons sinners by providing a substitute. "The Lord hath laid on Him the iniquity of us all, the chastisement of our peace was upon him, and with his stripes we are healed." There is nothing in the precepts of the gospel which requires us to treat those who have committed crimes against society as if they were innocent, or to shield them from deserved punishment. We may not cherish vindictive feelings toward any; but the New Testament, as well as the Old, teaches that rulers are ordained of God "for the punishment of evil doers and for the praise of them that do well."

If human society is to endure in an organized form, and if human life and property and happiness are to be protected instead of being more and more imperiled, we must cherish in the minds of the community a stricter, sterner sense of justice. We would not have any efforts toward the reformation of criminals relaxed, but we would have them based on a different theory from that which regards them simply as unfortunates. They should be made sensible that they are offenders not only against their own higher nature and their own best interests, but against society and against God.—*New York Observer.*

—Whenever Christians countenance anything which the word of God condemns, they place a stumbling-block in the way of others, which will hinder them from coming to Jesus for salvation.

THE CONCEITED NAILS.

A FABLE.

BY A. SMITH.

AN architect once determined to build a magnificent temple. He laid the foundation of great stones, and the walls of beautiful marble; but, for reasons best known to himself, he saw fit to construct the entablature of wood, though it was a wonder of artistic design and mechanical skill, save in one unfortunate particular. When he began to drive the nails that held the cornice in position, they complained so vehemently against being driven out of sight,—desiring to be left standing out prominently, that from their elevated position they might look down upon the throng below and receive admiration for holding in position the crowning piece of the great master's work,—that he granted their request.

These foolish nails did, indeed, become the object of general attention; for they shone as silver in their self-conceit, and the master's beautiful work was unnoticed because of the shimmer of the gleaming nails. But soon the heavens became overcast with clouds, the rain beat upon the cornice of the temple, the brightness of the nails disappeared, and the rust with which they were filled came out, and, running down, traced foul lines of grime upon the frieze. Again, the frosts of winter pinched them, and having but slight hold upon the framework, with a groan they let go, and down came the cornice, and all was ruin,—ruin, indeed, had not the architect then appeared, with whom the now humble nails pleaded to be used as his wisdom might dictate.

The fallen pieces were restored to their proper positions, the nails driven deeply into the wood and covered with cement, and the entablature garnished with paint of snowy whiteness. The multitude now wondered at the exquisite beauty of the temple, which before they had failed to notice because of their admiration or contempt of the conceited nails. But above the murmur of the throng, the master's voice was heard, saying, "All that grand entablature is held firmly in position by those same nails that you once despised."

MORAL.

When Christians get above their calling, and seek to exhibit self instead of Christ, they are sure to bring the cause of God into disrepute; and, unless Heaven interposes to manifest their folly, will work its final ruin. But when they hide self behind the work of the great Architect, and fill the places he assigns them, they render stability to that work, and become as nails fastened in sure places in the "temple of God."

AN ALARMING CRISIS.

AN AGE OF DOUBT TO PRECEDE OUR LORD'S SECOND COMING.

"I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18: 8.

REV. DR. PRESSENGE, in a letter to the *Christian World*, laments that "the political state of France is an image of its ecclesiastical condition. Protestantism is utterly disorganized. The Reformed Church is divided into two parties."—*Christian Guardian*, Jan. 23, 1878.

The *Alliance*, July 19, 1879, speaking of "The Spread of Skepticism," says: "Rationalism is almost the national belief of Germany. France is full of infidelity. Skepticism is found on every hand. . . . The problem of how to deal with skepticism is the one that now most presses upon the Christian thinker."

In England, the Roman Catholic Bishop of Birmingham, in a pastoral letter, January, 1878, says: "The old Catholic traditions are fast dying out, and we have free-thinking, disbelief in Christianity, and open infidelity. The most depraved systems of atheism, invented by the most corrupt imaginations of Germany and France, have found their sponsors in England."

A London letter to the *Cincinnati Enquirer* says: "Seven-tenths of the divinity professors,

teachers, students, and others, at Oxford University, believe not in a devil, or future rewards and punishments, and the remainder doubt the existence of God. It is a farce to fancy that Oxford is the seat of learned Christianity."—*Boston Journal*, Jan. 9, 1878.

A recent number of the *Illustrated Christian Weekly* says: "It cannot be denied that in the moral and religious tone of society at large, all the world over, there has been a deterioration,—a failure to respond to former remedies,—of increasing and notable character. The average Christian conscience has lost much of its tenderness, and does not hesitate to act upon principles which even a generation since would have been accepted with great hesitation." Then it solemnly inquires: "Is there, then, some general cause which is affecting the world morally and spiritually, as well as physically? Are we drawing nigh to the 'last days,' when 'perilous times shall come?'"

"The decrease of theological students in the universities of Germany is so great that there is an insufficiency of candidates for the pulpit. In Berlin there are over eight hundred thousand Protestants, but only thirty-four churches and ninety-five ministers. Twenty thousand persons are buried every year without any religious service."—*Religious Exchange*.

"In Switzerland matters are not in a good state. Rationalism has cut deeply into all the Cantonal Protestant churches. Its fruit is seen in the scarcity of candidates for the ministry. The church has literally no creed, and is honey-combed with heresy and unbelief."—*Correspondence N. Y. Observer*, October, 1878.

From Japan, Rev. Mr. Davis writes: "We are in the midst of a mighty battle. It is a battle between Christianity and infidelity. The thinking minds in Japan, the scholars and officials, are becoming overwhelmingly infidel-Epicurean. There is not a theory that has been advanced by opposers and disbelievers of Christianity which is not rife here. Darwin, Huxley, Spenser, Mill, Strauss, Renan, Buckle, etc., are read and advocated. One meets them everywhere."—*Boston Journal*, May 25, 1878.

C. L. Brace writes: "There is something intensely sad to a thoughtful mind in the drift of the European mind away from religion. In Germany the leading intellectual classes utterly ignore it. Science and the interpretation of nature have made supernaturalism seem a dream of the past, a myth."—*Christian Union*, September, 1872.

An editorial entitled, "Days of Doubt," in the *Christian Union*, Jan. 10, 1880, asks: "How shall we help dispel the cloud of irreligion now settling down upon an otherwise blessed country?" And again we read, "To the thoughtful it seems that all the world lies entrenched in Doubting Castle; for does not the so-called highest culture condemn all belief in the supernatural as superstitious?" And again in the same paper we are told that by the pens of Ingersoll's and Tyndall's disciples "the foundations of faith are being sapped, and the pulpit alone does not appear to stem or turn the tide of Ritualism now sweeping over the land."

Rev. S. J. Stewart, of Fitchburg, Mass., says that "New England orthodoxy is a mixture of Puritanism, revivalism, tradition, rationalism, and Arminianism. To put it in a more practical form, its oracles are like an illustrious theological professor or two, a religious newspaper, a certain noted lecturer, and a great revivalist."—*Church Union*, Dec. 13, 1879.

The *Interior* (Chicago) declares that "the enemy—the Rationalists—have possession of nine-tenths of the secular press, besides their own avowed organs."—*Independent*, Dec. 11, 1879.

On Thanksgiving Day, 1877, Rev. Dr. Henderson, of San Francisco, Cal., said: "Vice can now out-vote virtue. There never was a greater blasphemy than *vox populi, vox dei*. This would be true if the people were virtuous; but being vicious—the majority—the true maxim would be, '*vox populi, vox diaboli*.'"—*Signs of the Times* (Cal.), Dec. 11, 1879.

Ernest Renan says the French working peo-

ple are profoundly skeptical. Father Hyacinth says very many are spiritualists—a faith closely allied to skepticism in this country.—*Independent*, Aug. 28, 1879.—D. T. T., in *Bible Banner*.

THE EVERLASTING ARMS.

ONE of the sweetest passages in the Bible is this, "Underneath are the everlasting arms." It is not often preached from—perhaps because it is felt to be so much richer and more touching than anything we can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression, when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father, the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness and trouble; for God knoweth our feebleness. He remembers we are but dust.

We often sink very low under the weight of sorrows. Sudden disappointments can carry us in an hour from the heights down to the very depths. Props that we leaned on are stricken away. What God means by it, very often, is just to bring us down to "the everlasting arms." We did not feel the need of them before. We were "making flesh our arm," and relying on human comfort or resources, forgetting that all human strength is nothing, and that those who depend thereon will fail. "Heir of the kingdom," lean on the everlasting arms, which know no failure; and when all nature fails, those arms will still hold you secure, and bear you on to certain victory.—*Selected*.

SIN AGAINST THE HOLY GHOST.

THE essential feature of the sin against the Holy Ghost is that the mind and heart are dead to spiritual impressions. He, therefore, who has any anxiety or apprehension lest he should have committed the unpardonable sin, shows by that very state of mind that he cannot be guilty of it; that, on the contrary, he is among "the sinners" whom Christ came to seek and to save. He is like the publican in the temple who went down justified. Wherever there is the faintest desire to know the truth, the faintest wish for forgiveness, the slightest sensibility to the voice of God and conscience, there is hope. "What would you think of a man that should go around anxiously asking every physician if he did not think he was blind, when the reason of his anxiety was that he had such acuteness of vision that he saw everything so very plainly and continuously? Acuteness of vision is not a sign of blindness. What would you think of a man that should go to his physician to ascertain if he was not growing deaf, because his hearing was so good? The symptoms of deafness do not go that way. And how incompatible with the condition in which one has committed the unpardonable sin is fear lest one has committed it! That condition is one in which a person is past all feeling, and is given over to his wickedness."—*The Rev. D. Longwill*.

—In this time of the decadence of family worship, the following from the *Illustrated Christian Weekly* is particularly pertinent: "What precious memories come to your mind of the family devotions in your youthful home! Do you not want to bequeath equally precious ones to your children? These seasons of family worship will be as golden links to bind them to you in all the coming years. The old family Bible, the song of praise by loved voices, the tender petition or the grateful thanksgiving offered by a father who now sleeps in Jesus,—their memory may come to some wild and profligate one and lure him back to right and truth, like words out of Heaven."

—Affected simplicity is refined imposture.—*La Rochefoucauld*.

The Family Circle.

ONLY A HUSK.

TOM DARCY, yet a young man, had grown to be a very hard one. Although naturally kind-hearted, active, and intelligent, he lacked strength of will to resist temptation, and had therefore fallen a victim to intemperance. He had lost his place as foreman of the great machine shop, and what money he now earned came from odd jobs of tinkering which he was able to do here and there at private houses; for Tom was a genius as well as a mechanic, and when his head was steady enough, he could mend a clock or clean a watch as well as he could set up and regulate a steam engine, and this latter he could do better than any other man ever employed by the Scott Falls Manufacturing Company.

One day Tom was engaged to mend a broken mowing machine and reaper, for which he received five dollars; and on the following morning he started for his old haunt, the village tavern. He knew that his wife sadly needed the money, and that his two little children were absolutely suffering for want of clothing, and that morning he held a debate with the better part of himself, but the better part had become weak, and the demon of appetite carried the day.

So away to the tavern Tom went, where, for two or three hours, he felt the exhilarating effects of the alcoholic draught, and fancied himself happy, as he could sing and laugh; but, as usual, stupefaction followed, and the man died out. He drank while he could stand, and then lay down in a corner, where his companions left him.

It was almost midnight, when the landlord's wife came to the bar-room to see what kept her husband up, and she quickly saw Tom.

"Peter," said she, not in a pleasant mood, "why don't you send that miserable Tom Darcy home? He's been hanging around here long enough."

Tom's stupefaction was not sound sleep. The dead coma had left his brain, and the calling of his name stung his senses to keen attention. He had an insane love of rum, but he did not love the landlord. In other years, Peter Tindar and himself had wooed the same maiden,—Ellen Goss,—and he had won her, leaving Peter to take up with the sharp-tempered damsel who had brought him the tavern, and Tom knew that lately the tapster had gloated over the misery of the woman who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar, with an impatient stamp of her foot.

"Hush, Betsey, he's got money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernel of that nut, and his wife may have the husk."

Betsey turned away, and shortly afterward Tom Darcy lifted himself up on his elbow.

"Ah, Tom, are you awake?"

"Yes."

"Then rouse up and have a warm glass."

Tom got upon his feet and steadied himself.

"No; I won't drink any more to-night."

"It won't hurt you, Tom—just one glass."

"I know it won't!" said Tom, buttoning up his coat by the solitary button left. "I know it won't!"

And with this he went out into the chill air of midnight. When he got away from the shadow of the tavern, he stopped and looked up at the stars, and then he looked down upon the earth.

"Ay," he muttered, grinding his heel in the gravel, "Peter Tindar is taking the kernel, and leaving poor Ellen the worthless husk,—a husk more than worthless! and I am helping him to do it. I am robbing my wife of joy, robbing my dear children of honor and comfort, and robbing myself of love and life—just that Peter Tindar may have the kernel, and Ellen the husk! We'll see!"

It was a revelation to the man. The tavern-keeper's speech, meant not for his ears, had come on his senses as fell the voice of the Risen One upon Saul of Tarsus.

"We'll see!" he said, setting his foot firmly upon the ground; and then he wended his way homeward.

On the following morning he said to his wife, "Ellen, have you any coffee in the house?"

"Yes, Tom." She did not tell him that her sister had given it to her. She was glad to hear him ask for coffee, instead of the old, old cider.

"I wish you would make me a cup, good and strong."

There was really music in Tom's voice, and the wife set about her work with a strange flutter at her heart.

Tom drank two cups of the strong, fragrant coffee, and then went out,—went out with a resolute step,

and walked straight to the great manufactory, where he found Mr. Scott in his office.

"Mr. Scott, I want to learn my trade over again."

"Eh, Tom, what do you mean?"

"I mean that it's Tom Darcy come back to the old place, asking forgiveness for the past, and hoping to do better in the future."

"Tom," cried the manufacturer, starting forward and grasping his hand, "are you in earnest? Is it really the old Tom?"

"It's what's left of him, sir, and we'll have him whole and strong very soon, if you'll only set him at work."

"Work! Ay, Tom, and bless you, too. There is an engine to be set up and tested to-day. Come with me."

Tom's hands were weak and unsteady, but his brain was clear, and under his skillful supervision the engine was set up and tested; but it was not perfect. There were mistakes which he had to correct, and it was late in the evening when the work was complete.

"How is it now, Tom?" asked Mr. Scott, as he came into the testing-house and found the workmen ready to depart.

"She's all right, sir. You may give your warrant without fear."

"God bless you, Tom! You don't know how like music the old voice sounds. Will you take your old place again?"

"Wait till Monday morning, sir. If you will offer it to me then, I will take it."

At the little cottage, Ellen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she found a dollar bill in the coffee-cup. She knew that he left it for her. She had been out and bought tea and sugar, and flour and butter, and a bit of tender steak; and all day long a ray of light had been dancing and glimmering before her,—a ray from the blessed light of other days. With prayer and hope she had set out the tea-table, and waited; but the sun went down and no Tom came. Eight o'clock—and almost nine.

Hark! The old step! quick, strong, eager for home. Yes, it was Tom, with the old grime upon his hands, and the odor of oil upon his garments.

"I have kept you waiting, Nellie."

"Tom!"

"I did not mean to, but the work hung on."

"Tom! Tom! You have been to the old shop!"

"Yes, and I'm bound to have the old place, and"

"Oh, Tom!"

And she threw her arms around his neck, and pressed a kiss upon his lips.

"Nellie, darling, wait a little, and you shall have the old Tom back again."

"Oh, I have him now! God bless you, my husband!"

It was a banquet, that supper—with the bright angels of peace, and love, and joy, spreading their wings over the board.

On the following Monday morning, Tom resumed his place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back into the slough of joylessness.

A few days later, Tom met Peter Tindar on the street.

"Eh, Tom, old boy, what's up?"

"I am up, right side up."

"Yes, I see; but I hope you haven't forsaken us, Tom?"

"I have forsaken only the evil you have in store, Peter. The fact is, I concluded that my wife and little ones had fed on husks long enough, and if there was a good kernel left in my heart, or in my manhood, they should have it."

"Ah, you heard what I said to my wife that night?"

"Yes, Peter; and I shall be grateful to you for it as long as I live. My remembrance of you will always be relieved by that tinge of warmth and brightness."

SHARP WORDS.

"NONSENSE?" said Mr. Wheaton sharply.

Mrs. Wheaton's face flushed scarlet. She looked up at him, and, if I mistake not, a sharp reply got up as far as her throat, but she choked it down; it did not part her lips. She looked furtively at me, but I looked steadily at the fire. Mr. Wheaton all the time was quite unconscious of the stir his word had made in one tender and sensitive heart. Then Mrs. Wheaton murmured something about her scissors, and slipped out of the room.

Mrs. Wheaton had ventured to make a remark on some business question; I think it concerned the

morality of some Wall Street operations. The subject was one with which she had no great acquaintance, and perhaps her woman wit was at fault. Indeed, I remember thinking at the time that it was, at least in part; but what she said was not nonsense.

After Mrs. Wheaton had gone out there was a moment or two of silence; then I broke it. Mr. Wheaton and I are old friends, and I presumed a little on that fact.

"Tom," said I, "how long have you been married?"

"Twenty-four years next May," said he. "A year from next May, if we both live so long, will be our silver wedding. And yet it seems but yesterday that Lucy and I were sleighing it in the moonlight, that Christmas that I ran away from home for my holidays, much to the chagrin and vexation of my sisters, because I found greater attractions at Lucy Vine's."

"I wonder," said I, speaking slowly and musingly, and as it were to myself—"I wonder if on that Christmas holiday you would have spoken to Lucy Vine as you spoke to your wife just now?"

"How?" said Mr. Wheaton; and he turned sharply upon me.

"Nonsense!" I repeated; and I threw into my own voice all the vigor and the sharpness there had been in his. It was a hazardous experiment, but Tom and I were old friends; and at all events, there was no drawing back now.

He looked at me sharply for a moment, and I looked at him; then his eyes went back to the fire. "Shoh!" said he, speaking to himself, "I wonder—" and then quickly turning back to me, "Do you suppose she minded it?"

"What did she get up and go out for without a word in reply?" I asked.

"To get her scissors, I believe," said he.

I laughed at him. "It is taking her a long time to find them," I replied. "Yes, she did mind it. If you had seen the quick flush in her face, and the quick look, first at you and then at me, and the choking at the throat, and the nervous movement of the hands, you would not have doubted that she minded it. Suppose she had said to you, 'Nonsense!'" and I fired it at him again as explosively as I could; "how would you have liked it?"

He shook his head slowly; he was still studying the fire.

"Suppose I had said to her, 'Nonsense!'" (explosively as before); "how would you have liked it?"

"I would have said you were no gentlemen," said Mr. Wheaton; "but—but—"

"But what?" said I.

"John, a man can't be studying all the time how he'll talk to his own wife. If he can't be free at home, he can't be free anywhere. She ought not to be so sensitive. She knows I didn't mean anything."

"Tom," said I, "if any one else accused you of saying something when you did not mean anything, you'd get redder in the face over it than she was just now. You did mean something. You meant exactly what you said. You thought what your wife said was nonsense, and you blurted it right out."

"Well, it was nonsense," said Mr. Wheaton.

"I am not so sure of that," said I; "but if it were, that was no reason why you should tell her so."

"Do you always weigh your words when talking with your wife, as if you were in a witness box before a Philadelphia lawyer?"

"No matter what I do," said I. "Perhaps I have learned a lesson here to-night that will make me more careful hereafter. Of one thing I am very sure, Tom; if we were as careful of our wives after twenty-five years of married life as we were of our girls in courtship—"

But I did not finish my sentence; for just at that moment the door opened, and Mrs. Wheaton came in. I had barely time to notice that she had forgotten what she went for; for she had no scissors in her hand, when Mr. Wheaton, in his warm, impulsive way, reached out his hand, caught hers, drew her to him and said, "Lucy, my dear, Mr. Laicus here has been giving me a regular going over for speaking to you as I did just now. It was nonsense, you know; but I had no business to tell you so; at least not in that brutal style."

She flushed redder than before; then stooped down; brushed the rich, black hair off from his forehead; put a kiss upon it; thanked me with her eyes; and then said, "I declare, I forgot my scissors after all," and slipped out of the room again.

"Truly, John," said Mr. Wheaton, grasping me by the hand, "I am much obliged to you. I remember Lucy always had a sensitive soul; I wonder if I have been pricking it with sharp words without knowing it, all these years. I think I have learned a lesson to-night which I shall not soon forget."

"I think I have learned one, too," I replied.

LOOK UP.

O'er beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look up, for glad and golden hours
Come swiftly on the wing;
But rest beside the weary road
And hear the angels sing.

—Selected.

"MAKE THE BEST OF YOURSELF."

THE preacher's voice rang out clear and intense. The congregation almost held its breath, as it listened to that passionate earnestness.

A woman sat listening, a weary woman, to whom life was a burden. As those words, "Make the best of yourself," flashed forth, she felt as though they were hurled at her. She make the best of herself, whose whole life had been a failure! How could she? The rest of the sermon was unheard. It was as if a diamond had been thrown into her lap. That was all she needed. I said the sermon was unheard, yet there did enter into her consciousness another flashing sentence: "Every man has a right to make the best of himself."

Had you been looking at the woman, you would have seen a new and strange expression come into her face, just such a change as might come into the face of a dying man, if he should suddenly find the fabulous elixir of life. She leaned her head forward on the back of the pew before her and sat very still, but from her heart went up a cry, "Lord, help me to make the best of myself. Lord, I will make the best of myself, with thy help."

At last came the benediction, and she rose up. Then as the congregation poured out, she followed with the crowd. Near the door stood an old, decrepit woman, in worn and shabby garments. Her hands were wrinkled and large-jointed. She was a shy, half-frightened woman, who had strayed into this large church and now stood back, half awed by its grandeur and the immense mass of people.

Gail Bruce liked dainty people and dainty things of all kinds, and she shrank with a horror from anything that was uncomely. But as her eye fell upon the old woman, she suddenly sent up a prayer, "Lord, help me to make the most of myself in all the humanities, in love, and in tenderness. And, Lord, bless that old woman."

When Gail reached her, she stretched out her own well-gloved hand and touched the old woman's arm with a tenderness that thrilled her frame; then slipping her hand in hers, she said,—

"We are glad to see you here, and hope you will come again."

The old lady looked up with a pleased smile, and said it was a "fine church and she liked the minister."

When Gail passed out, there was on her face a reflex gladness. Seeing it, several people unconsciously held out their hands to her, who, as a rule, only bowed.

She went home, and, kneeling, said, "Help me to help others. Help me to do some kind deed every day. Help me to grow like Christ, so that I may be my best. Amen."

That was the beginning of a great change in Gail Bruce. Every morning she took up the day with the prayer, "Lord, help me *this* day to do something for others! Help me *this* day to make some one happier! Help me *this* day to make the best of myself." Many a gentle answer she returned when her nervous temperament would have prompted a quick word.

One little thing she tried to do especially—that was to carry a bright and cheery face; to give a pleasant word whenever she could. This was hard for her to do at first, for she possessed by inheritance an inclination to morbidness and melancholy. But she shook it off as best she could, and gave her "Good morning" or "Good evening" in as bright a way as possible. At church, instead of waiting to be spoken to, she took the initiative, and spoke to others, and if possible, said some pleasant thing. Then, greatly to her surprise, friends began to gather around her. She found herself called upon for little helpful deeds that some women seem always to do and others never. She got in the way of giving a flower to this old lady, or a picture to that little child, or perhaps of making a friendly call on a sick girl. So, making the best of her moral and affectional nature, she grew, year after year, into a sweet, perfect, and rounded womanhood.

But these were not all the ways in which she made the best of herself. It had been her habit, when feeling sad and melancholy, to forget herself in a novel—to live in another world for the time—until the fit of sadness was gone. Now, instead of that, she took up the best works in literature, and gradually found herself acquiring a finer taste than before, and an ability to talk on many subjects. This gift she used, with great

tact, in helping others. Her music she had taken up with new zeal. And so, when once in Sabbath-school the pianist was absent, she filled the vacancy, and thereafter the pianist, who was delicate, felt that she could rely on Miss Bruce to fill her place when absent.

Gradually life grew very good to this woman, to whom once it had been a weariness. Looking back, the past heartlessness appeared as a dream. Life was so full, so filled up with gentle deeds, and words, and charities, that she had no time to think of and pity herself.—*Joy Vetrepoint, in Christian Weekly.*

"NOT IF IT WAS MY BOY."

SOME years ago, the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institute for boys, during which he remarked that if only one boy was saved from ruin, it would pay for all the cost and labor of establishing such an institution as that. After the exercises had ceased, in private conversation a gentleman rallied Mr. Mann on his statement and said to him,—

"Did you not color that a little, when you said that all the expense and labor would be repaid if it only saved one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah, there is a wonderful value about "my boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they will ever repay; other boys may be left to drift uncared for to the ruin which is near at hand; but "my boy"—it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world round to save him from peril, and would bless every hand that was stretched out to give help and welcome. And yet every poor, wandering out-cast, homeless man, is one whom some fond mother called "my boy." Shall we shrink from labor, shall we hesitate at cost, when the work before us is the salvation of a soul? Not if it is "my boy," nor if we have the love of Him who gave his life to save the lost.—*Selected.*

—The Rev. Dr. Newell, of New York, says: "I know of a father in this city who had eight sons. He said to them: 'Drink moderately, my sons, and it will be well with you, in immoderate drinking lies the danger.' The father lived a moderate drinker; but his sons became sots, and forty of his descendants have found drunkards' graves." Moderate drinkers, sweeten your next glass with that fact.

Sabbath School Department.

"Feed my Lambs." John 21:15.

MISMATCHED CLASSES.

MRS. WHITNEY, in "Faith Gartney's Girlhood," says something like this: "If there is one sight on earth, that, more than another, must make angels weep, it is to behold the mismatched people; and ill-mated folks are like odd gloves,—a mistake made in one pair ruins another pair." Too true, alas! of homes; too true of our Sabbath-schools. Mr. Beecher says of poets and ministers, "Round ones are put in square holes, and square ones in round holes." So in our Sabbath-schools: the teachers and pupils are mismatched, then we wonder why there is friction or lack of interest.

A superintendent who devotes all his time outside of business hours to plans for his school, devising new and attractive things, naturally looks for success as a result of all this, and in dozens of cases, looks in vain. Then he says to himself, "I was never intended for a superintendent," and resigns in a fit of despair. Another man is chosen to fill his place, whose success is no greater. What does he do?—Why, if he is a live man, he sets himself down to a severe course of catechism (not the Westminster) where he, the man, questions the superintendent thus:—

"Where is the fault of my administration?"

"What is the chief end of Sabbath-schools?"

"What is the most effectual way to reach that end?"

"Can the failure of my school be the result of negligence on my part, or is it the fault of my teachers?"

All these questions he puts to himself and answers them candidly; and the result is, that he finds himself free from blame on the score of negligence, finds his teachers exceptionally good, finds that he has used all well-tried methods, and still has failed. Then he says to himself, "Come, Mr. Superintendent, you must ferret this thing to the bottom; we will go into business circles, and see if we are showing the wisdom of mere worldlings. In our stores, everything depends on the selection of right men for right places; book-keepers would make poor salesmen, and porters poor book-keepers, yet each in the right place brings a systematic whole that insures success. Then if we go up higher, and study the different administrations of the presidents of the United States, we find that those who have shown great wisdom in the selection of cabinet officers, have in every case been our best presidents—and some have not hesitated to say that they owed their success to their cabinet, as if that, of itself, did not show their wisdom. Do I act thus in my school? There is Dr. L., than whom no man in the church is better informed on all facts of history and science that he could use in illustrating Scripture truth—let me see if he is in his right place. He has a class of young people who come irregularly, act listless while there, and seldom or never show any enthusiasm over their lesson. I wonder if he is too much of a thinker for them. I know he tries to interest them, for he has told me of the plans he has laid out to connect one lesson with the next and make a complete whole at last, only, as he says, there are none there one Sabbath who were there the Sabbath previous. I believe I shall give him a different class, and try Deacon D.'s wife in his place; it may be that, having young people of her own, she will succeed better than an old bachelor like Dr. L.

"Then there is the infant class—another failure. It seems as if Miss Robbins might be in the right place as teacher of it, but I notice it is growing smaller every month. Now Miss Robbins is one of the most successful primary teachers in the city; why should she not be a success? It may be that the sharp tones of strict discipline do not win the love of the little tots who come to Sabbath-school. I believe I shall give her a class of boys, and ask Miss Talcott to take her place; for she seems very fond of the little ones, and if she wins their love, they will love to come to the school."

After undergoing all this catechism and soliloquy, he arose and proceeded to put thought into execution. He went to Dr. L. and suggested a change of class; and he did the same by Miss Robbins and several others. Then he awaited the result. At the end of three months the classes that had seemed most discouraging, were the most promising; their numbers had increased, and the faces were bright with enthusiasm—and all because the mismatched gloves were rightly paired, and round teachers were not put over square classes. The same teachers were at work, and the school, that a few months ago seemed dead, became famous.

If superintendents will make a study of this law of adaptation, they will find it very easy to remedy existing evils, and their own work will be lighter and more encouraging.—*Church and School.*

—There are two ways of reading the Bible. One way is to go through it blindly and unintelligently, in obedience to the feeling that it is our duty to read it daily. The other and better way is to read it from love of it, with a heartfelt appreciation of its truth and beauty. In this latter way, Bible truth becomes a part of our being and our history.—*S. S. Times.*

LABOR IS GENIUS.—When a lady once asked Turner, the celebrated English painter, what his secret was, he replied, "I have no secret, madam, but hard work. This is a secret that many never learn, and don't succeed because they don't learn it. Labor is a genius that changes the world from ugliness to beauty, and the great curse to a great blessing."

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 22, 1881.

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

"THE IMPENDING SHADOW."

UNDER this heading, the N. Y. *Evening Post* of Feb. 4, 1881, publishes a significant article on the "new and crushing forms of oppression" involved in the "consolidations," "combinations," and "monopolies," to which there is such a tendency at the present time. The people, it says, are coming to see "that at last their very life-blood will be sucked out by the greedy vampires who grow more insatiable with impunity, and who, already swollen nearly to bursting, still plot and strain for further accumulation."

The evils of monopoly, especially as exhibited in the great railroad corporations, and the threatening increase of these evils, have become so alarming that a "National Anti-monopoly League" has just been formed in New York, the object of which is to arouse the people to make a stand for their liberties against the encroachments of these remorseless combinations. The League has issued a vigorous address, which is very instructive reading. The great cause of both alarm and shame is that elections are controlled, and legislatures and judges are bought up, by these corporations, which are then prepared to fill their own coffers, and laugh at the writhing of the masses struggling for life beneath the heel of their oppression.

In evidence, they produce such statements as the following:—

"OPEN AVOWAL.

"On the twenty-seventh day of January, 1880, the President of the Philadelphia and Reading Railroad, in an argument before the Committee on Commerce of the House of Representatives of the United States, in Washington, said:—

"I have heard the counsel of the Pennsylvania Railroad Company, standing in the Supreme Court of Pennsylvania, threaten that Court with the displeasure of his clients if it decided against them; and all the blood in my body tingled with shame at the humiliating spectacle."

Again they say:—

"Railroad methods of controlling political action were exposed in 1873, through the agency of a railroad quarrel in this State, resulting in the appointment by the Legislature of a committee to investigate the management of the Erie Railroad. The following is from the report of the committee:—

"It is farther in evidence that it has been the custom of the managers of the Erie Railway, from year to year, in the past, to spend large sums to control elections and to influence legislation. In the year 1868 more than one million (\$1,000,000) was disbursed from the treasury for extra and legal services."

"The report of the Legislative Committee concludes with the following remarkable words:—

"It is not reasonable to suppose that the Erie Railway has been alone in the corrupt use of money for the purposes named; but the sudden revolution in the direction of this company has laid bare a chapter in the secret history of railroad management such as has not been permitted before. It exposes the reckless and prodigal use of money, wrung from the people to purchase the election of the people's representatives, and to bribe them when in office. According to Mr. Gould, his operations extended into four different States. It was his custom to contribute money to influence both nominations and elections."

"The *Brooklyn Daily Eagle*, one of the ablest and most conservative journals in the country, in a recent editorial said:—

"To perpetuate these abuses, they seek political

power. In many places elections, in the face of this influence, have become the emptiest of forms. The railroads send their agents to the senates and assemblies of the States. Laws are passed or resisted as they dictate, and governors approve or veto legislation at their bidding. In the House of Representatives they have their attorneys, and in the Senate of the United States their confidential allies. The President cannot ignore them, and the politicians who nominate Presidents carry their favor. They control thousands of votes in this and neighboring States, and order them to be delivered as if the suffrage were pork or pig iron."

"The *New York Times* of December 6, 1880, in an article entitled 'The Coming Confederacy,' says:—

"Scarcely a week goes by without some announcement of a movement for the consolidation of railroad lines in one part or another of this country. These movements go on without any interposition of public authority, and with little regard to any claim of the public to be consulted or considered. Each one of them adds strength to that corporate power whose 'malign influence' on the National and State legislatures was not long ago declared by a prominent United States Senator to be a 'well-grounded cause of alarm.' * * *

"Thus there is forming on the face of the territory comprised within the United States a great confederacy of railroads, whose ultimate power it is not easy to forecast. * * * *

"This new and growing confederacy overlies State lines, and is outgrowing local jurisdictions. Interior political boundaries can neither confine nor divide it. The government which it will ultimately aim to control is the national government, and the power that must bring it into subjection is the national power. The longer the struggle is put off, the harder and more disturbing it will be. Shall it be postponed until the whole aroused energy of the nation is necessary to bring the confederacy of railroads into submission to lawful authority and into a respect for the rights of the people?'"

In view of these, and many other facts which they present, they arraign these monopolies before the bar of public opinion on the following grave charges:—

"We might extend the proofs, but these will suffice. The danger is before us. There is not an individual producer or consumer in this country who has not paid his tribute to monopolies in the past, and the evil is most serious at the present time. Such evils are never stationary. They must be destroyed, or they will multiply. It is a part of the divine economy that moral as well as physical diseases must be cured, or they will destroy the body they attack. Monopolies in this country never multiplied so fast, their proprietors were never so bold, their schemes never so gigantic, as they are now. The men who have accumulated the wealth of kingdoms, and whose shelves groan under the weight of bound volumes of untaxable securities,—the trained adepts in stock inflation, in destroying the interests of minority shareholders, and absorbing the property of others,—are just as greedy for new spoils, just as inventive in new consolidations, as when they watered their first stocks or despoiled their earliest victims. Their offenses are many. We will name some of them:—

"They have undertaken the consolidation of the railroads, with the purpose of destroying competition and subjecting commerce to rates established by themselves.

"They have brought the people of California under the power of a single monopoly, and excluded them from the prosperity enjoyed by the inhabitants of her sister States during the past three years.

"They have laid hands upon the telegraph, and, by the absorption of all the companies into one, propose to destroy competition, and to pay dividends upon watered stock by taxing communication between fifty millions of people.

"Their agents infest the lobbies of our capitals, bribing our legislators and framing our laws. Our

halls of legislation are made centers of stock-gambling in which votes are given as a consideration for illegitimate gains. They pervade political parties, and shape their platforms. They buy the election of senators and judges with money extorted from the people. They send their attorneys to be judges of our courts, and take them again into service, at princely salaries, when they resign; and they intend to secure the control of the executive, judicial, and legislative departments of our government.

"Their influence infects many of our moneyed institutions, our trust and insurance companies, and savings institutions, converting them into sources of private gain, in which the fruits of honest industry, saved for sacred trusts, are perverted, under the name of salaries and fees, to the use of the managers and their dependents.

"They have made corporate property insecure by declaring that minority shareholders have no rights which majorities are bound to respect. They have, in many instances, confiscated the shares of minorities. If the victims seek redress in the courts, their own money is used to delay, hinder, and defeat them.

"They have accumulated wealth, represented by scores of millions of dollars, by grinding the faces of the wages-earners they employ, and by practices which have driven multitudes of better men into poverty. In what history is it written, in what country was it ever possible, that such fortunes could be gathered by such men, by the use of such means?

"They have demoralized commerce, making legitimate business a lottery and infecting the community with the spirit of gambling.

"They substitute the machine politician for the statesman. They control conventions which ignore vital questions and magnify immaterial issues.

"We charge upon these monopolists the intent to increase their gains and perpetuate their power by organized resistance to appointed authority, and treason against their government. They intend to control our judges, and to disobey such judicial orders as they do not approve until they can reverse them. * * * *

"Monopoly is growing in all the States. It has completely subjugated only one. In California it has ripened its fruit. There, monopoly is king. There, a few men control steam transportation. They have annihilated competition. There is not a farmer, not a producer between the mountains and the Pacific, who does not pay them heavier tribute than conquered people ever paid to their conquerors. They fix the value of the farm, the mine, the mill, and the forest. They decide year by year whether the producer shall make a profit or a loss; whether his children shall travel toward the academy or the poorhouse. They name senators and judges. They have their candidate for the Presidency. They have bound the prosperity of California in fetters of iron, as fatal as death, as unyielding as the grave. Reviving commerce, which covers her sisters with the sunshine of prosperity, cannot pierce the wall within which she is imprisoned. Her soil may bring forth golden grain, her mines yield a golden harvest, but her people do not profit thereby. * * * *

"We have reached the conclusion that the encroachments of monopolies upon the rights and property of the citizen constitute the most imminent danger which now threatens our government; that they increase the cost of the necessaries of life; that they set a bad example before the ignorant and the unthinking; that neither of the great political parties will take a decided stand against them; that they must be arrested, that monopolies must be struck down; and that the blow which crushes them must be dealt by organization on the part of the people. We believe that the time for action has come."

All right-minded citizens, all not basely interested, must sympathize with the object had in view by the Anti-monopoly League, which is to counteract the evils some of which are briefly set forth in the foregoing. In common with others, we have an interest in

the success of this movement on this ground alone. But there is another point of view from which the evidence that is brought out, as a mere statement of existing facts, has for us a far greater degree of interest; and that is, that we behold herein a marked fulfillment of prophecy. This is one of the disturbing elements that is entering into the affairs of men to produce the perplexing and "troubled times" of the last days. And how would it be possible to show a more striking fulfillment of James 5:1-6, than is furnished in the facts presented? These men are heaping treasure together "for the last days;" but their riches will soon turn to corruption, and their wantonness and pleasure give place to "weeping and howling." "Be patient, therefore," says James to his brethren, "unto the coming of the Lord."

A LUTHERAN VIEW.

THE question whether the first day of the week as a day of rest is a divine institution or only a human ordinance, is a vital one in the present Sunday movement. No merely human ordinance can secure any hold upon the consciences of the people; and no Sabbath will, or can, be of any account, which is not able to take hold upon the conscience. Hence the necessity of showing that first-day observance rests upon divine authority,—a necessity keenly felt by those who are trying to secure a better regard for that day.

It seems that in the Lutheran Theological Seminary at Gettysburg, a recent course of lectures has given support to the opposite view; that is, that Sunday-keeping rests wholly on ecclesiastical or human authority. Whereupon M. Valentine, D. D., president of the Pennsylvania College, comes to the rescue to show that Sunday is a divine ordinance, in an article in the *Lutheran Quarterly* for January, 1881.

What especially interests us in his remarks is the unqualified manner in which he commits himself to the position that the whole Sunday movement is destined to prove an utter failure from a moral standpoint, unless the institution itself is sanctioned by the divine law. This he does in the following language:—

"A mere holiday, as the chief receptacle for the dissipation, abandon, and licentiousness of the week, will not answer. And nothing can be more certain than that the maintenance of our Christian Sabbath, with its true blessings, will depend upon our recognition of it as a law of God for all the world. Once let the truth of its divine character fall out of the Christian conscience and the public conscience of our land, and no human laws will be strong enough to withstand the powers of Sabbath desecration. The civil laws for its quiet will soon be swept from the statute book, or be as if they were not. No mere church day, or 'human ordinance' of ecclesiastical origin can hold the consciences of men or command their respect. Disbelief of the divine authority of the day lies at the bottom of much of its present desecration. Only when men shall clearly recognize upon it the stamp of God's own commandment for all the race, will it be rightly esteemed and observed."

And right here, as we have said repeatedly, is the fatally "weak spot" in the Sunday cause; for it is a "mere church day," it is only of "ecclesiastical origin," it is only a "human ordinance," and hence can never command the respect of the people from a moral point of view. President Valentine seems not to have been aware of this fact. And we predict that when he shall come to apprehend it, he will change his position, as others in like circumstances have already done, and are doing. And as Sunday has no divine law, just in proportion as it lacks this divine sanction, it must have a human law more strict and rigid.

WHAT IT MEANS.

"SECULARIZATION," as it is called, is the present, practical aim of infidelity in this country. A national association has been formed, which has for the end of its being the absolute divorcement of the State from all the influences of Christianity. When it reaches the successful accomplishment of the work

which it has set before it, there will be no prayers offered in Congress or any State Legislature. The Scriptures will not be read in any public school in the land. There will be no chaplains in the army or the navy. There will be no religious instruction given in prisons, penitentiaries, or reformatories established by public funds. The President of the United States will not be sworn into office by the use of the Holy Scriptures. Oaths in the courts of justice will no longer be taken in the name of the great Judge, the all-seeing God. The rest of the Sabbath will not be protected by a single law, and every day will be a secular day. Every church in the land will be taxed to its full value, and legacies for benevolent purposes will be restrained by every legal provision possible. This is the work which this association proposes to do. It is a large work, as it seems to us, but the promoters of the scheme are hopeful. Will the Christian people of this land allow their faith to be thus ignominiously dismissed from the capitols of the nation and the States, banished from its courts and school-houses, and then made to pay financial tribute to the people who have dismissed it so contemptuously? We do not believe they will. When they comprehend fully what the purpose of this secularizing association is, they will reject the counsel which would leave the States and national government without a Sabbath and without a God.—*The Presbyterian*.

We repeat the words of the *Presbyterian* as expressive of our own opinion in the matter: "We do not believe they will." That is, we do not believe the religionists of this nation will ever permit the preposterous claims of the infidel element to prevail. And in their fierce resistance to these claims, they will themselves rebound to the opposite extreme, and revive religious oppression and persecution. The remarkable activity of the infidel element in demanding the "secularization" of the government is as significant a sign of the times as is that movement which is clamoring for a religious amendment of the Constitution. And the two together, we believe, are as surely destined to work out a fulfillment of prophecy, as any movement that has ever taken place upon the earth.

NO END OF GIVING.

Is there no end of the calls for giving in the cause of God? Will there be continual calls to sacrifice of our time and means to advance the last gospel call, to enlighten our fellow-men, and to help the poor and needy, both physically and spiritually? It is to be hoped that these calls will continue.

The Son of God came to "save his people from their sins." We need the cure for this, our disease. Sin has its root in selfishness; and the best cure for selfishness is active benevolence. The cure of sloth is to be found in activity; and the cure of covetousness, the great sin of our times, is liberality in giving in the cause of God. Therefore, if we would get rid of selfishness and sin, and thus be prepared for glory, and honor, and immortal life, we should be constantly in the exercise of self-sacrifice for the good of others. This is designed of God for our good. It is not that he needs our help to accomplish his work; but we need to have our benevolence called into active exercise to perfect a Christian character and fit us for the society of Jesus and angels in Heaven.

We have an example set before us of benevolence and self-sacrifice. "God so loved the world that he gave his only begotten son" to redeem us from sin; and the Son "gave himself for us." What more could he give? He left the glory that he had with the Father, took the form of a servant, labored, suffered, bore indignity, and finally gave his life a ransom for us. And what had we done to merit this of him? Nothing; but we were in sin and rebellion against him. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

Both the Father and the Son ardently desire our salvation. An exceeding high value has been placed upon us. The price given for us should impress us with the value of eternal life which is thus bought for us.

To cure us of selfishness, the perfect example of unselfishness and sacrifice for others' good has been ex-

hibited in Jesus Christ. If we are cured at all, this must begin the work. But the cure will not be complete, unless we not only admire this example, but partake of the same spirit. And to drink fully into this spirit, active and continual exercise of benevolence and self-sacrifice is necessary. The Lord designs to school us in this exercise. To take away all necessity for us to labor and to give for the good of others, would be an injury to us. Because the Lord knows this, the calls to labor and sacrifice will not cease till the last of the Lord's people are prepared for the everlasting kingdom.

With this view of the subject, we should rejoice that the Lord gives us something to do, even though it costs great effort and is at present painful. A sacrifice costs something. After we have done what we can without any inconvenience, then sacrifice begins. As we love Christ, we should desire to follow his example; and as we love ourselves and desire our own eternal salvation, we should covet the privilege of doing all we can to bring others to the enjoyment of the same inestimable blessing. Eternal life will be cheap enough at the expense of all we have, even life itself; and oh! what joy to see others whom we have helped in the way to life, and to enjoy their society and share their bliss forever.

R. F. COTTRELL.

"SEVENTH-DAY SABBATARIANS AND NEANDER."

THE above is the heading of an article in the *New York Evangelist* of Jan. 6, 1881. The writer calls in question the honesty of our teachers who quote the assertion of Neander that the "festival of Sunday, like all other festivals, was always only a human ordinance." He admits, however, that "the passage is correctly copied." In what, then, consists the unfairness or dishonesty of quoting it? Because seventeen years afterward Neander "recast the first volume," and left this out. This is true; but does the fact that he omitted it in the later edition prove that it was not true? Certainly not. Does Neander say it was false? No; it is simply omitted.

Neander still ascribes the change of the day to "opposition to Judaism." He refers to Acts 20:7 as "the first indication of this change." He also refers to Rev. 1:10, in a doubtful way, thus: "By the 'Lord's day' can hardly be understood the day of Judgment." He then very safely refers to "the catholic epistle ascribed to Barnabas" as proof. Yes, ascribed to Barnabas! "And in the Epistle of Ignatius to the Magnesians," says he, "it is presupposed that even the Jews who had come over to Christianity substituted Sunday in the place of the Sabbath. A spurious, or forged epistle, presupposes a thing for which there is not the slightest evidence!"

Now does not the editor of the *Evangelist* know the truth in regard to these spurious epistles? If he does, why does he reproduce their testimony from Neander? Would it not be better to prove, if he can, that Neander's assertion that the Sunday festival "was always only a human ordinance" is false? Who will disprove the assertion?

R. F. COTTRELL.

—"I didn't think." Of course not; but whose fault was it? That excuse has become stale. It has been made a "scape-goat" too long; it has been so heavily laden that its knees are weak and can no longer bear up under the load of your short-comings. My friend, it is time that you stopped to think! That is the way to avoid difficulties. The axle will heat just as quickly if you "didn't think" to oil it as it will if you willfully neglect it. The cars will be switched off and the passengers killed just as surely if you "did n't think" to replace the switch as if you purposely neglect it. "I did n't think" will never save your soul, but it will bring eternal loss no less certainly than will determined wrong-doing. Think! That is what your intellect was given to you for.

—Character is perfectly educated will.

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?

Passing safe through the mazes,
The tangle of grief and care;
Safe through the blossoming garden,
Where only the world looks fair;

Crossing with him the chasm
As it were by a single thread;
Fording with him the river—
Christ leading, as he hath led.

Then up the heights of glory,
Unfollowed by death or sin;
Swift through the pearl-white portal,
Thy feet may enter in.

Into the realm of music,
Where not a note will jar;
Into the clime of sweetness,
Which not a breath will mar.

Where sighs are all out of hearing,
And tears are all out of sight,
And the shadows of earth are forgotten
In the Heaven which has no night.

Where loss yields its long-stored interest,
And bitter its long-hid sweet;
And they sing, "Unto Him that loved us,"
And lay down their crowns at his feet.

—Selected.

Progress of the Cause.

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

COLORADO.

MRS. G. W. VOIS, of Silver Cliff, Custer Co., Col., says: "We have a church of over twenty members. Bro. Stover is our leader. We are anxious to have a minister visit us."

OHIO.

Camden.—I have just held a ten-days' meeting with this church. The attendance was good. One embraced the truth. Ten copies of the *Signs* were taken in clubs. Eld. Mann was with me, and preached half of the time. The Camden church have reason to be thankful for their comfortable meeting-house, fair membership, and general prosperity.

I now go to join Eld. St. John at Dunkirk.

G. G. RUPERT.

MICHIGAN.

Mundy Center, Feb. 15.—We have been laboring in this place for the past six weeks. The interest has been good from the beginning. Eight have signed the covenant to obey the law of God and keep the faith of Jesus. Others will decide ere long. We do not feel that our work is yet done in this place. Tobacco, tea, coffee, and hard cider have had much to do in keeping the people from obeying the truth. This state of things led us to hold a temperance meeting, which resulted in the organization of a health and temperance society, with twenty-eight teetotal pledge members, most of whom are heads of families. Pray for us; for I fear we have not enough of patience and perseverance to do all that should be done for those who oppose themselves. We hope to be permitted to share in the reward of inheritance which is soon to be revealed.

E. P. DANIELS.

WISCONSIN.

Kickapoo Center, Newville, and Victory.—From Jan. 17 to Feb. 3, I held meetings at Kickapoo Center and Newville, Vernon Co. Troubles of long standing had almost resulted in dividing the church at Kickapoo Center, and had discouraged many. By the aid of the Spirit of God, the brethren saw their wrongs, and sought and found forgiveness. I left them united, and making preparations to build a house of worship.

If our brethren and sisters would realize the importance of governing their words, how many church difficulties might be prevented, and souls saved who will otherwise be lost!

At Newville I gave a short course of lectures, combined with practical discourses. Five have commenced keeping the Sabbath, and will probably become members of the church at Kickapoo Center.

Feb. 5, 6, I held some good meetings with the church at Victory. We left them much encouraged. This church has passed through many trials, but if faithful they will see brighter days. Obtained one subscriber for the *Review*, one for the *Instructor*, and twenty in clubs for the *Signs of the Times*.

Mt. Hope, Feb. 10.

A. D. OLSEN.

ILLINOIS.

Belvidere, Rockford, Byron, and Roscoe.—In company with Bro. Vickery, director of Dist. No. 2, I have held meetings at the above-named places, and visited nearly every Seventh-day Adventist family in the district.

We tried, as far as we were able, to introduce the system of keeping tract-society accounts which was recommended at our late Institute. The universal adoption of this system in our State is just what is needed to enable our societies to do efficient work.

We were much encouraged to see the growing interest in the work of the Lord. Many are daily striving to bring their bodies wholly into subjection to the will of God; and when this is done by all, we may reasonably hope to see more rapid advancement in the work of God than we have yet witnessed.

If we realize, as we may, that the "end of all things is at hand," how gladly will we deny ourselves some of the comforts of life, that the work of the Lord may advance! and how faithful we will be in the little duties of life!

A. A. JOHN.

Gridley, Martinsville, Greenup, and Oakland—Nov. 19, I began meetings in a school-house four miles south of Gridley, and remained nearly four weeks. Seventeen arose for prayers, the most of whom made a profession of religion.

Dec. 16, I visited Bro. Doyal's neighborhood, near Janesville, Coles Co., and held a few meetings. Quite a stir has been made of late in this section by the people advocating the holiness doctrine. We endeavored to present the subject from a Bible standpoint, and trust good was done. The people are everywhere in need of just such articles on this subject as are now appearing in the *Review* from the pen of Sister White. A brief tract on the subject of Bible Sanctification, presenting it in a Scriptural and common-sense light, is certainly very much needed just now.

Dec. 24, I visited the church at Martinsville. Their portion of the tract-society debt was raised, and \$5.00 toward paying for one hundred copies of the French paper to be used among the French in this State.

Dec. 30, I visited the Greenup church. The brethren here raised the remainder of the debt resting on the district. Our meetings were well attended, notwithstanding the very cold weather.

During January, I visited Oakland. Three made a start in the service of the Lord, and two united with the church. Our churches are perishing on account of the lack of brotherly love. Brotherly kindness and charity, the leading elements of a Christian character, seem to be almost unknown to many of our leading Sabbath-keepers. The Lord save us from following in the footsteps of the ancient Pharisees. Read Matt. 23:23-28.

Normal, Ill., Feb. 14.

C. H. BLISS.

THE GOOD RESULTS OF ONE PRAYER-MEETING.

The prayer-meetings are held at our house on Tuesday evening of each week; and they remind us of similar meetings that we used to hold about twenty-eight years ago, in a little church planted by Bro. Loughborough on the banks of Lake Ontario. Then, for a long time, there were but four of us to meet together; now, five, and sometimes six, meet with us. These meetings are precious and profitable.

Some of our number have been having a severe conflict with the enemy over tobacco, and our meeting of the 8th inst. was made interesting by the heartfelt confessions that were made concerning the filthy tobacco habit.

One brother stated that while on a visit to his friends in Canada, he picked up an old pipe and took a puff, and it seemed that from that time he was bereft of manhood, and that darkness began to take possession of his mind. He felt himself in a terrible death-struggle with the enemy, drifting farther and farther from that precious peace and light that he experienced when he first embraced the doctrines of the third angel's message.

There are thousands of cases similar to this. Oh that every one might terminate the struggle as this brother did,—by renewing his covenant relations with God. There are hundreds who are holding on to the Sabbath and other precious truths of the message, who are men and women of talent, but cannot be useful in the church because of this habit of using tobacco; for using tobacco and spiritual darkness are inseparably connected. I know by sad experience the condition of those who use it. For long years I struggled in this chief trap of the devil, too much ashamed of the filthy habit to ask my brethren to help me.

Dear brethren, make a declaration of independence. The conflict will be fierce, but short. Liberty will be sweeter than any morsel of tobacco you ever tasted. I now look back with heartfelt satisfaction and thankfulness to God over the years that have passed since I used the last tobacco. The only way to get rid of it is to look to Christ, and let the vile weed entirely alone; and every passing week the habit will grow weaker and weaker. Do not try to taper off; for the devil will be sure to make the taper run the wrong way.

S. WOODHULL.

Linden, Mich., Feb. 9.

REPORT OF THE BATTLE CREEK MATERNAL AND DORCAS ASSOCIATION.

THE Maternal Association was organized the 8th of March, 1871. At first, it was designed to meet wants of a purely religious character,—to aid mothers in the important work of training their little ones for usefulness in this life, and in endeavoring to secure the salvation of their souls. It continued in this form till 1879, when a partial change was necessitated, and it became, to a considerable extent, a working society. In 1880 the name Dorcas was added to it, in order to arouse the interest and secure the attendance of our younger sisters. It may not be unprofitable, as we have almost reached the close of another year, to take a glance at the path over which we have passed, and to remember that—

"Time which now flies, as on pinions of wind,
Still leaving the past and its ruins behind,
At last shall be stopped in the speed of its flight,
Like a bird which the arrow is fated to smite;
That the Judge shall descend on his chariot—the cloud—
When the awe shall be deep and the wail shall be loud,
And the race of mankind shall with justice be given
To the terrors of hell and the glories of Heaven."

Before we review what has been accomplished during the past year, we would express our grateful acknowledgment to our Heavenly Father that he put it into the hearts of the few (twelve in number) who first met together in this capacity, to form such a society; and that he has condescended to bless our feeble efforts, granting us many special answers to prayer, and giving us favor among his people. We take courage, and desire to go forward, resting on the arm of Him who has said, "Go work in my vineyard." And here, too, we would extend a cordial invitation to others to unite with us in our weekly gatherings, feeling assured that those who enter prayerfully and energetically into this benevolent work, will find it stimulating and full of interest. While endeavoring to assist others, their own souls will be refreshed. Although our membership is large, the workers are few.

A few words explanatory of celebrating our anniversary before the year has expired, may not be out of place. It will be remembered that one year ago last New Year's, the brethren and friends of the cause cheerfully and liberally responded to the call made for the poor. A great variety of articles of clothing, canned fruit, provisions, etc., was collected; and these, we think, have been carefully and judiciously disposed of. Thankful indeed should we feel, could the donors have witnessed the relief and delight these gifts brought to the homes of not a few, and could they have heard the words of surprise and gratitude that flowed from the heart of many a poor, weary, discouraged one. We hoped that a similar effort would be made at the commencement of this winter; but time has passed rapidly by, bringing many hindrances, until now we find much suffering around us

which we are powerless to relieve. Hence this second appeal to your generosity.

We have had thirteen additions to our number during the past year, making, in all, one hundred and eighty-two mothers, six hundred and twelve children, and five members of the Dorcas division. It would be difficult to give an exact estimate of the work accomplished, and of all that was donated last year, as a considerable quantity was disposed of almost immediately, by the joint action of the church committee for the poor, and our vigilant committee. The remainder was passed into the hands of the Association; and after expending much labor in cleaning, coloring, repairing, and remodeling, a great number of garments were fitted for use, and given to the deserving poor. These have been distributed without partiality, twelve or more families outside our denomination having received substantial aid.

In addition to the proceeds of the Christmas tree, as will be seen by the Treasurer's report, quite an amount has been raised by the members of the Association, and expended with great care and economy in the purchase of material. This has been made up into garments, a list of which is kept by the President of the Vigilant Committee, from whom any desired information can be obtained.

Through the kindness of our brethren, from whom the money has mainly been received, we have been enabled to purchase an excellent sewing machine, which has rendered us essential service. We take this opportunity of expressing our gratitude for this favor. Our thanks are also due to Bro. and Sr. Lockwood for so kindly allowing us the free use of their room for our meetings during the winter weather, thereby saving the expense of warming the Tabernacle.

Again we commend our humble effort, but earnest purpose, to the blessing of our Heavenly Father. May we have grace and wisdom to be faithful in all things, that we may each receive the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Mrs. M. D. AMADON, Pres.

Mrs. SUSANNAH SISLEY, Sec.
Battle Creek, Mich., Feb. 18.

TREASURER'S REPORT.

	Dr.
To cash on hand March 9, 1880,	\$7.13
" " received to date,	78.88

Total,	\$86.01
	Cr.
By cash paid out to date,	\$71.64
" " in hands of treasurer,	14.37

Total,	\$86.01
Mrs. C. F. SALISBURY, Treasurer.	
Battle Creek, Mich., Feb. 15.	

Our Tract Societies.

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

CHRIST'S BENEVOLENCE.

BY N. W. VINCENT.

CHRIST left his throne on high
To seek the good of men;
To wait, to toil, to groan, and die,
Then rise to Heaven again.

Still Jesus loves his own,
For whom he shed his blood;
He pleads his tears, his dying moan,
Before the throne of God.

He sends his Spirit down
To bless each humble mind;
His love not ocean-depths can drown,—
His works declare him kind.

Did thus my Saviour do
For sinful men like me?
Oh, may I still thy steps pursue!
Help me to love like thee.

OUR TRACT SOCIETIES AND THE REVIEW OFFICE.

BY ELD. GEO. I. BUTLER.

FROM what has appeared in the REVIEW of late, it is evident that the Office of Publication needs the sympathy of its friends, their assistance and support. The increased extent of the work has made necessary greater facilities,—larger buildings and engines, more and costlier presses, etc.,—and expenses have increased in many ways. In spite of the hard times, these improvements have been made, till we have a first-class Office in all respects,—a publishing house which is an honor to our cause. It is a strong institution

financially, though dependent upon the support of the friends of the movement which created it.

Our work is a peculiar one. We cannot depend upon popularity to carry it forward. If its friends do not take an interest in it, of course the world and the popular churches will not lend it their aid. Our Office cannot look to them for support. It must look to our own people. They are the ones who should circulate our papers, books, and tracts, and bring them to the attention of the reading masses. If they do not do it, who will? Our tract-society workers, embracing, as they do, the most earnest, zealous, and devoted of our people throughout the field, are the ones above all others, excepting our ministers, who should be jealous for the interests of our Offices of Publication. The Offices furnish the reading matter ready to their hands. The tract-society workers should ever esteem it a labor of love to bring these publications to the attention of all thinking people who will read them. Thus the tract societies and Offices of Publication should ever work for each other's interest. They should ever be dear friends, as each is dependent upon the other.

But the Office cannot publish without means to buy material and pay expenses. It must look to the sales of its publications for means to publish more. If these publications are not paid for, the Office will be crippled and embarrassed. To some extent this is the present condition of affairs. A few weeks since, when I was at Battle Creek, the tract societies were owing the REVIEW Office over \$13,000 in the aggregate. Since the last quarter, money has been paid in, and this amount has probably been lessened. Several societies owe the Office from \$1,000 up to over \$2,500. The Office is paying interest on this \$13,000, and much more besides. Every one of us can see that this is not right. It is wrong in principle, and foolish in policy. It is not only injurious to the Office, but hurtful to the prosperity of the tract societies themselves. They cannot work with good heart while constantly embarrassed by debt.

The raising of "reserve funds" by the different societies was an excellent move. Those who raised such funds sufficiently large to purchase the stock of publications their society would need to keep on hand, and have guarded it so that it has been kept up, are out of debt, and out of this trouble. Only a few have done this. Such societies are in a flourishing condition. As long as they keep up their running expenses, they will never be in debt, and will always have on hand a good assortment of publications. Why, then, is there such an amount of debt hanging over our tract societies?—Because some of them have not raised any reserve fund; because others have not raised one large enough to pay off their debt and pay for a sufficient stock of publications besides; and because quite a number who have raised such a fund have used it to defray general expenses till it is mostly or at least partially gone. This great leak is sinking our ship, is bringing our societies into constant embarrassment, and should be stopped. All the general expenses of the society should be apportioned to the districts, or met in some other way specially provided, or they will run the society in debt or take from the reserve fund, and leave the society without a business capital. As the State society is dependent upon the districts for funds with which to do business, it is evident that the general expenses of the society should be met by the districts, and should be charged against them in their accounts with the society. These general expenses will include freights, express charges, postage and stationery, and all other expenses allowed by the Board of Directors. We hope every society will look after this leak.

But above all things, the societies should try to pay off their debt to the Office. Thirteen thousand dollars is a large sum to be deprived of when having other debts to meet, and large sums of interest to pay. Our tract society-workers are among the warmest friends of the cause. They feel the deepest interest in the prosperity of our Office of Publication. Times are prosperous; we are not making great efforts to raise large sums in other directions this winter; and it is an excellent time to pay off these debts of the missionary societies. It can be done in a few months as well as not, if we feel the interest we should. Our people generally are prospering financially. Some are buying farms, cattle, finer furniture, musical instruments, etc. It is a good time to pay our debts to the Lord. We should ask ourselves, "How much owest thou unto my Lord?" We are indebted to him for life itself, for our temporal comforts and blessings, for the hope of salvation, for the word of God, for the gift of Christ. Shall we not remember the cause of God at such a time?

We hope every president of our tract societies will specially ponder these things, and resolve that the

debt hanging over his society shall be paid off. Take steps to raise means for this object immediately. All our societies should make haste to adopt the cash system. If they have not already done so, they should pay off their debts, and raise a reserve fund sufficient to keep on hand a good assortment of publications. We should circulate our tracts more, canvass for our periodicals, and set all the machinery in motion. How little we are doing in the missionary work to what we should do! The more we do in this direction, the more we help the Office, and the more we do for the cause of God. It is a time of coldness and apathy. We are on the enchanted ground, just before entering the city of God. Time is closing; Jesus will soon come. We must work to keep awake. To sleep is to be lost. To dally and go with the world, is to die the second death. May the Lord awaken us to greater zeal in his work.

THE MORAVIAN MISSION TO THE WEST INDIES.

(Continued.)

THE saying, "one soweth, and another reapeth," was true in the case of Leonard Dober, and his successor, Frederic Martin, in the mission to St. Thomas. Notwithstanding Dober's toil, hardships, and privations, it does not appear that when he returned to Europe, any of the negroes had openly made a profession of religion. On the arrival of Martin, however, a new interest seemed to be developed, and in the course of a few months, three persons were received into the church by baptism, as the first-fruits among the slaves on the island. The influence of the gospel became so apparent in the manners and deportment of those who received instruction, that several of the proprietors felt inclined to favor the missions, and one of them assisted the missionaries to purchase a small plantation. But as the interest became more general among the negroes, many of the planters manifested a different spirit, and forbade their slaves attending religious meetings, punishing with the whip such as ventured to obey God rather than man.

About this time, in consequence of the misdemeanor of a man who had been sent out as a missionary, but who had withdrawn from them, Martin and his assistant were required to take a judicial oath in court. Conscientiously refusing to comply, they were fined thirty rix dollars, and as they were unable to pay, they were committed to prison, and the fine increased to ninety rix dollars. This circumstance, although so unpleasant at the time, seems to have favorably affected the mission. While they were thus imprisoned, Count Zinzendorf visited the island, and by visiting the governor, secured their liberation. At this time as many as eight hundred negroes regularly attended the preaching of the gospel. But as the interest on the part of the negroes increased, hostilities from the Europeans on the island increased in like proportion. While returning from meeting, the converts were once attacked by white people with sticks and drawn swords, and the mission-house received much damage from the violence of the rabble. Finally, the missionaries were obliged to hold their meetings in the woods, while watchmen were employed to guard against the approach of enemies. After a short time, however, the fierceness of the persecution subsided, and the mission assumed a very favorable aspect. From forty to ninety were sometimes received into the church by baptism in one day. Commodious churches were erected, and although from time to time meeting with disasters, such as famines, contagions, war, etc., the mission continued to prosper.

In 1750, after laboring for and with the negroes with unrelenting assiduity for fifteen years, Frederic Martin was removed by death from the scene of his labors. His place and that of many others who from time to time fell victims to the unhealthy climate, were supplied by persons from the congregation at Herrnhut. Here men and women were always to be found, possessing sufficient zeal in the cause of Christ and love for the souls of men to induce them to voluntarily offer themselves to fill vacancies made by death in their numerous missions, as well as to establish new missions wherever an opportunity presented itself. The prophetic words of their godly pastor, years before, while officiating at this place, "God will place a light upon these hills which shall illuminate the whole country," were strikingly fulfilled in the extent and success of the missionary operations which originated at this point. Neither heat, cold, famine, pestilence, massacre, poverty, or dangers of any kind, deterred them.

At St. Croix, three attempts to establish a mission were unsuccessful on account of the insalubrity of the climate. The fourth was made in 1753 by George

Ohneberg and two other brethren, who were joyfully received by the Christian negroes residing there. For a time, both they and the slaves in the neighborhood were kept in constant alarm by the repeated attempts of incendiaries to burn their houses. In some instances the fire was discovered before it had done much harm, but in others the huts of the negroes were entirely consumed, and Ohneberg's house was eventually destroyed. But nothing served to shake his resolution of remaining at his post, and soon the mission began to assume an encouraging aspect.

In 1772, the island was visited by a terrible hurricane which destroyed several of the mission buildings. This was followed by famine and epidemic disease, which swept off many of the slaves and diminished the number of missionaries. This general distress seemed to have a salutary effect upon the negroes. Although public services were held in the open air, they were sometimes attended by over a thousand persons. Three missionary stations were established on the island, having under their charge, in 1829, six thousand negroes.

On the islands of St. Juan, Jamaica, Antigua, Barbadoes, and St. Christopher, missions were also established, the persons laboring in connection with them contending, to a greater or less extent, with the same difficulties and securing the same successes as those mentioned.

M. L. H.

(Concluded next week.)

JEWELS.

BY JAMES SAWYER.

THE jewels that are made of precious stones or metals bring a high price, and but few people can possess them. Their scarcity makes them valuable. The refiner, in making up his estimates, sets a special value upon his jewels. The rich merchant sends his vessels to distant lands to obtain them. His servants search the sands of Africa, the coral beds of the East, and the mines of California to secure them. Many of these gems are sold for fabulous sums, and deck the crowns of kings and queens.

Christ is seeking for gems. There are honest souls here and there over the broad earth, whom he would have searched out and polished, that they may sparkle as gems in his crown of glory. It is through the church that these souls must be reached. The church sends her missionaries into all the countries of the earth, in obedience to the great commission, "Go ye into all the world, and preach the gospel to every creature;" and by means of the Spirit of God and his truth, some are led to believe on God, and keep his commandments.

Christ is a refiner. Mal. 3:3. As the refiner of metals uses fire to separate the dross from the valuable metal, so the great Refiner brings his people through trials to purge away the dross and develop a holy character. One might think that the refining process would destroy the precious metal entirely, but the refiner knows better. He sees that the jewel shines more brightly for every fire that the metal passes through. When it reflects his image, the crucible work ceases, and he spares it till the others are prepared. The time when the Lord will make up his jewels is at hand. Then those who have feared him and thought upon his name, will be gathered together unto him. We may know them by what the prophet Malachi says,—"They spake often one to another." And the Lord was pleased with what they said; for he "hearkened, and heard" them; and besides, their words were written in a book.

But how few in the earth think about this! When some hard trial comes, they are ready to complain. That trial has not effected an improvement, and so another is sent, and then another till at last it is found that there is none of the precious metal in the lump; it is all dross. The refiner leaves that, and takes another piece.

Jesus will polish his loved ones. He will finally release them from tribulation. He can endow them with grace for every suffering here, and at last they will shine as stars in glory.

"Ye shall be mine, says Jesus,
In that auspicious day,
When I make up my jewels,
Released from cumbrous clay;
He'll polish and refine you
From worthless dross and tin,
And to his heavenly kingdom
Will bid you enter in."

AN APPEAL TO OHIO TRACT-SOCIETY WORKERS.

By consulting the REVIEW of Jan. 18, you will see that in the apportionment of the one thousand copies of the Signs for England, Ohio has been assigned

sixty-seven copies, costing \$117.25. The brethren in Ohio should feel it a privilege to send the truth to other countries. We appeal to them to raise this amount at once. How many will pledge \$5.00 toward this worthy enterprise? Let all donations be sent to the tract society secretary, Miss Ida Sharpe, Battle Creek, Mich. If the money cannot be paid at once, send in your pledges. Our brethren who have means should respond to this at once. Smaller sums will not be rejected.

E. H. GATES, Pres. Ohio Tract Society.

FINANCIAL STANDING OF THE TRACT SOCIETIES.

As in this week's issue, and in previous numbers of the REVIEW, reference is made to the indebtedness of the tract societies with the Publishing Association, some may be interested to learn the present standing of each society. On the first of January, 1881, this indebtedness amounted to about thirteen thousand dollars. As the societies cannot make their quarterly payments until after the quarterly meetings, one entire quarter's business was included in this sum, and has since been paid, so that the indebtedness of the societies is now reduced to \$10,667.87. Nearly one-half of the societies have nearly, or quite, paid the sum which they owed the Association the first of January, and some of them have paid several hundred dollars in advance. We only give the names of those societies which now have an indebtedness.

In order that no indebtedness should stand against these societies at the close of each quarter, before payments are made, it would be necessary for them to have a capital sufficient to pay for all books on hand, advance pay for the year on club subscriptions for periodicals, and all other business for one quarter. In our larger societies, this would require several thousand dollars each. This is the end which these societies have in view, and toward which most of them have made commendable progress. To meet this \$10,667.87 indebtedness, there is deposited with the Association, by the tract societies, the sum of \$3,072.49, which would leave the balance due the Association from them taken collectively \$7,595.38.

The indebtedness of the various societies is as follows:—

Colorado,	\$88.52	Nevada,	50
Dakota,	598.05	N. Pacific,	84.00
Indiana,	452.68	Ohio,	150.43
Illinois,	388.08	Ontario,	68.78
Iowa,	450.08	Pennsylvania,	589.65
Kansas,	1,556.68	New York,	91.28
Kentucky,	275.52	Quebec,	109.07
Maine,	292.49	Texas,	454.86
Minnesota,	2,281.18	Upper Columbia,	26.80
Missouri,	659.69	Virginia,	10.81
Nebraska,	284.10	Wisconsin,	1,859.67
			\$10,667.87

MARIA L. HUNTLEY, Sec.

NEW YORK TRACT SOCIETY.

THE first State quarterly meeting for the year was held in connection with the general meeting at Rome, N. Y., Jan. 28 to Feb. 8.

Meeting called by the President, Sunday morning, Feb. 6. Opened with singing "The World's Harvest." Prayer by Eld. M. C. Wilcox.

The summary of labor for the quarter ending Nov. 1 was presented, followed by the reading of the report for the past quarter, as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	66	16	4	28	25	23	11806	439	50	\$ 57 23	
2	52	17	5	20	1	1	3514	281	44	17 55	
3	61	36	25	60	42	2	9414	2164	5	66 72	
4	94	34	8	94	44	40	21388	529	5	57 62	
5	11						1750	270			
6	45	12	125	24	1	7	7402	306		20 90	
7	40	20	28	156	10	1	3554	306	80	30 39	
8	50	19	3	18	18	40	6194	006		57 78	
9	30	6	17	13	11	6	4110		11	31 59	
10	11	11	197	22	8	15	33394	955	6101	355 56	
	460	175	11	508	246	230	102532	5850	6291	695 41	

* For two quarters.

† Received, \$1.

‡ Agents and ministers.

NOTE.—Received for membership and on donations, \$123.20; sales, \$349.60; periodicals, \$222.61. Received also on Dime Tabernacle, \$4.00; Les Signes, \$28.25; Oakland church, \$3.00; European mission, \$7.25; Signs to England, \$80.30.

The President spoke of the number of members of the society as compared with the number of church-members in the State according to Conference statistics,

showing that not more than three-fourths of the membership of our churches are members of the tract society. In this connection, the financial condition of the society was also referred to, and the importance of adopting the recommendation of the General Tract Society, that thorough efforts be made to secure a donation from every member each quarter, was urged. The opinion was quite unanimously expressed as to the necessity of this action, and of earnest efforts to have all our brethren take an interest in this branch of the work, that it may be properly sustained and carried forward.

By vote of the society, the Secretary was instructed to order the number of copies of the Signs of the Times for England apportioned to our society by the action of the General Conference.

During the meetings, the importance of a vigorous effort on the part of the society to extend the circulation of our periodicals, particularly the REVIEW, was discussed. An arrangement was made by the directors, in connection with the ministers, by which a thorough canvass is to be made during the coming quarter with a view to placing the REVIEW at least in every family of our people.

The meeting throughout was remarkable for an earnest desire on the part of all to secure the true spirit of missionary labor, and by the conviction that without the spirit of the Master this important work cannot be done in an acceptable manner.

ADDIE S. BOWEN, Sec. B. L. WHITNEY, Pres.

IOWA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	55	22	1	24	32	30	2477	308	31	\$ 27 94	
2	42	22	12	21	12	12	2222	238	3	35 33	
3	113	41	5	16	24	4	6596	319	2	49 05	
4	74	40	1	25	24	10	4979	627	13	61 74	
5	75	38	4	32	72	13	26286	1293		109 42	
6	66	22	20	41	49	3	6410	513	6	51 10	
7	33	6	2	17	4	4	2582	54		13 35	
8	82	23	18	1356	90	12	24396	1097	1	45 57	
9	50	9		9	12		1102	127	9	11 63	
10	94	78	1	65	167	132	19 15619	2205	75	165 92	
11	50	12	1	40	40	18	2126	361		57 21	
12	10	3		7	3	4	2104	86		1 00	
13	9	9	5	2	1	6	1334	14		8 50	
*		4		15	17	13	1484	98		309 91	
	753	329	30	1588	510	455	1165 99717	7320	140	947 67	

† Of these, fifty were for the REVIEW.

* Individuals.

NOTE.—Received for membership and on donations, \$154.53; sales, \$317.97; periodicals, \$475.17; reserve fund, \$27.33; Gen. T. and M. fund, \$46.00; Dime Tabernacle, \$14.50; Battle Creek College, \$40.00; Sanitarium, \$70.20; other enterprises, \$46.00. Total, \$1,191.70. Members dropped for not reporting, 29.

LIZZIE HORNBY, Sec.

TO DIST. NO. 3, INDIANA.

PREVIOUS engagements prevented me from immediately assuming the responsibilities of director of this district, and as I was not able to find any one to act in my place, our district failed to report last quarter. But by the help of the Lord and your assistance, I hope to push the work hereafter.

The field is wide; the harvest is ripe. Each of us owes a duty to God and his cause, which we must discharge, or answer for neglect in the day of Judgment. The tract society affords an opportunity to employ even the one talent. With tracts, books, and periodicals, and our hearts full of the Spirit of God, we can solicit subscriptions and scatter the printed truth; and in so doing we shall receive the blessing of God, and be able to fill our reports for each quarter. "The coming of the Lord draweth nigh," and shall we be found idlers in his vineyard?

Our first duty is to attend to our own spiritual welfare. I shall expect every Seventh-day Adventist family and every lone person of the faith in the district, to take the REVIEW. "No person will backslide who reads so good a paper." It occupies a place next to the Bible and the Testimonies. It is as necessary as food and raiment. "Is not the life more than meat?" Matt. 6:25. Without nourishment, our spiritual life will soon be gone.

The Instructor should be in every family. The late improvement makes it well worth the money. The Bible lessons are valuable. The present offer of "the Way of Life" will induce many to subscribe for it. Have we not boys and girls in the district who will canvass for this paper? I offer a premium to the one obtaining the greatest number of subscribers before

the first of April. Forward the names to me as fast as taken.

I request the elder of each church in the district to appoint some one to transact the tract-society business for the church, and open correspondence with me at once. Address me permanently at Thorntown, Boone Co., Ind. J. P. HENDERSON.

WISCONSIN STATE QUARTERLY MEETING.

THE State quarterly meeting of the Wisconsin Tract Society was held at Oakland, Feb. 5, 6. No special effort had been made to secure a large attendance, and for once we were not disappointed. Elds. Decker, Olsen, Jordon, and Tenney were present, and assisted in the preaching.

A business meeting was called Sunday at 10:30 A. M., which was opened with prayer by Bro. Kling. G. C. Tenney was chosen Secretary *pro tem*. The report of labor for the past quarter, and the present financial standing of the districts, were given by the Secretary.

Encouraging remarks were made by Brn. Olsen, Kling, and others.

The subject of camp-meetings was taken up, and it was voted to recommend that our next camp-meeting be held at Neenah. It was recommended by some to hold the meeting over two Sabbaths, but no action was taken upon this point.

The following is the report of labor for the quarter ending Jan. 1, 1881:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	73	19	2	27	33	10	1	9395	550	18	\$ 57 07
2	50	32		7	40	25	5	3738	500		33 75
3	32	9			32	27	2	3634	280	6	50
4	23	6			1	5	2		1		20 00
5	46	4			2			800	42		5 63
6	55	31	3	21	32	54	54	7300	198	2	39 20
7	46	4			3			1172	269		
8	24	14		6	42	12	10	1472	169		5 35
9	2	2	1	3	40	17	1	3639	483	10	45 65
11	25	4			4		1	265	46		
12	51	4			4		1	1467	147		22 98
13	33	16		8	5	5	7	330			14 95
15	42	2	3		1		10	702	26	4	1 10
16	31		1		3		13	1988	12		3 38
18	18			10	1						10 00
*				88							
	508	111	10	178	254	116	150	98498	2764	55	259 51

* Ministers.
NOTE.—Dists. 6, 10, 14, and 17 failed to report.
O. A. OLSEN, *Pres.*
G. C. TENNEY, *Sec. pro tem.*

TEXAS V. M. SOCIETIES.

BY G. M. ELLIS.

WE have five V. M. societies in this State, and we find that these societies afford the best facilities to get our brethren and sisters to work in the cause of God. While they prize the precious truth, they do not know how to get it before others without the aid of these societies.

Our society at Dallas organized with eight members, and thirty-two copies of the *Signs* and five of *Good Health* were taken. We have since increased our number, and the interest is gradually growing. We are gathering in the scattered brethren from all parts of the State, and we find they take a great interest in the work. At present we are trying to furnish reading matter to our brethren who are not able to subscribe for our papers. We can do missionary work in the church, and God is especially blessing our efforts. We long to become true workers in the Master's vineyard. May the Lord bless his cause, and may many receive the blessings of his precious truth. Brethren, pray for us here in Texas.

THE SHEKEL OF THE SANCTUARY.

SOME Hebraists are of the opinion that the "shekel of the sanctuary" was heavier than the common shekel. But how is it that a dollar seems to many of us so much larger an offering when given to God's cause than when spent on ourselves? How little a thing a dollar seems if some personal pleasure be sought by its expenditure! but when a mission cause asks for help, how soon doth the dollar resume its ancient size of the cart-wheel! We set our pleasure between us and the dollar, so that the pleasure seems great and the dollar small. We set a dollar between ourselves and the mission, so that the mission appears small and the dollar large.—*Christian Secretary.*

—A good motto: Cast your care, and carry your cross.

SPECIAL MENTION.

WHAT NEXT?

WE are prompted to the above inquiry as we read the following clipping. Is it necessary to quote in connection with it any text showing the state of the religious world in the last days? Cannot the reader make his own application, when the Bible lessons are crowded out of the Sabbath (Sunday) school for a musical entertainment, and the entertainment proves so much more attractive than the regular exercises of the school that the attendance is the largest ever known in that school?

The Brandywine Sabbath-school has taken somewhat of a new departure in the line of music by introducing an orchestra into its services. Last Sabbath afternoon being the initial steps in this direction, the school-room was crowded to its utmost capacity, the attendance being three hundred and thirty persons, the largest ever known for this school. The orchestra is composed of Mr. Thomas Kenney as violinist, Will Todd as violoncello, Ed. Booth flute, Chas. Jefferis cornet, Miss Cora Dorsey organist, and John W. Todd leader. As the room was so crowded, the regular lessons were dispensed with, and addresses were made by Rev. Wm. White, pastor, and Rev. Dr. Booth, of Newport. The singing with the orchestral accompaniment was excellently rendered, and the large gathering dispersed well pleased with the music. However, we think this kind of proceeding is hardly Methodist. So much of the operatic is an abomination to the Lord.

FEMALE INTEMPERANCE.

EVERY one who realizes the importance and grandeur of woman's mission must view with real sorrow and alarm the increasing spread of intemperance among our wives and mothers.

Out of 83,746 persons arrested in London in 1878, 35,408 were for drunkenness and disorderly conduct. Of these 35,408 no less than 16,525 were women. Mr. Mansfield, the Magistrate of Malborough street, on taking his seat the other day, remarked that "the drunkenness of women was becoming quite intolerable; for out of a list of 26 persons charged, he observed that 17 were against women for drunkenness." The Lord's Committee on Intemperance have reported that the number of apprehensions of women for drunkenness is increasing; and this is especially the case in London, Liverpool, Manchester, and Edinburgh. In the latter city, arrests in 1877 as compared with 1871, increased 43 per cent. It is possible to draw but one conclusion from these facts, and if we wanted to confirm them, we should not look beyond the vast network of *causes*, all of which do their part in leading so many astray. These causes are close at hand, and meet the unsuspecting at every turn. For instance, what is more common, after the shopping round has been done, than to adjourn to the restaurant or confectioners, often more than once in the day, for *light refreshments*, in the nature of a glass of wine, or malt liquor, or even brandy or soda water! This practice has grown to such an extent that in some large London West End Establishments drinking bars have been elaborately fitted up ostensibly for the accommodation of lady purchasers only.—*Temperance Chronicle.*

A STORM ON THE SUN.

OBSERVERS of the sun found indications of intense commotion on the 11th, 12th, and 13th of August. The sun-spots were many, large, and active, and protuberances shot up their rose-colored tongues with increased force and velocity from the surface. The earth made instantaneous response to the solar storm. A magnetic disturbance suddenly began, accompanied by an unusual exhibition of earth's currents. The magnetic variations were frequent and large, and the earth-currents continuous and strong. It is years since the Greenwich Observatory has recorded magnetic disturbances of equal magnitude, and it sent forth a timely warning to telegraph engineers, and especially to those concerned in laying submarine cables, that earth-currents may now become frequent as compared with the quietness of recent years.

A superb exhibition of aurora accompanied the magnetic disturbance. An observer at the Stonyhurst Observatory describes it as recalling the magnificent displays of 1869, 1870, and 1871, while the play of the magnets was one of the most violent ever recorded at that observatory. The auroral display was

extensively observed in England and Scotland. One observer describes it as an outburst of streamers, appearing like wavy, swaying curtains from the zenith to near the horizon, with the loveliest green tints near the zenith. Another writes that the streaks extended from horizon to zenith, the color being principally pale blue with a reddish tinge. Another paints the display as a brilliant band of white light followed by streamers, each streamer fading away before the succeeding one became very bright. Still another records a glowing celestial picture of the northern horizon skirted by a bright white haze, terminating in an ill-defined arch, from which sprang a large number of broad streamers, stretching toward the zenith.

No one doubts that the commotion in the solar orb is reflected on the earth in the flashes of auroral light and the erratic movements of the magnetic needle. We can see the cause, and note the effect. But no one, if the theory of the disturbing influence of the great planets is rejected, has found the clue to the secret of sun-spots. We can only grope in darkness while we wait for persistent searchers to solve the problem, and admire with mingled reverence and awe the mighty power with which the sun sways his retinue of worlds, and the strength of the sympathetic chord by which each planet in the system reflects in auroral light and disturbed magnetism the abnormal condition of the great central orb.—*Selected.*

—About a hundred young Chinaman are in the United States at the present time, sent hither by their government to be educated for positions of trust and influence in their own country. They are under the direction of Young Wing, who is associate minister of the Chinese government at Washington, but who owns a house in Hartford, and resides there. Young Wing is himself converted to a belief in Christianity. The young men under his care live mostly in private families, and though they are distributed through different schools from Boston to Bethlehem, Pa., they visit the headquarters in Hartford at certain times for inspection and drill in their own language. They are now distributed as follows: Boston Institute of Technology, 8; Troy Polytechnic Institute, 5; Lafayette College, 2; Lehigh University, 5; Bethlehem, Pa., 2; Institute of Technology, Hoboken, 2; Yale College, Classical, 9; Scientific, 5; Amherst, 1; Harvard, 1; Columbia, 1. The greater number are in Harvard and vicinity. Their fifteen years' education in this country will give them great power and influence, and their conversion to Christianity should be sedulously sought and earnestly prayed for. They have come to learn of our superior wisdom, and to copy our arts and customs, but we have nothing which we can impart to them, or through them to their people, of equal preciousness with the gospel of Christ.—*Christian Statesman.*

—English suspicions of Russian designs in Asia have been aroused by an official correspondence which has just come to light. It appears that in August, 1878, Russia bound herself by a secret treaty to perpetual friendship with Afghanistan, the Ameer agreeing to keep Russia fully informed of all matters of importance transpiring in his dominions, and Russia agreeing to sustain the Ameer against all foreign enemies. The correspondence also reveals a plan for inciting a rebellion among the Mohammedans in India. The nature of the alliance is shown by the demand made in February of the same year on the part of the Ameer, who wrote to Gen. Kaufmann asking the aid of 32,000 troops. The importance of the documents is due to the fact that they are all of a date subsequent to the signing of the treaty of Berlin, which professed to settle all differences between Russia and England. The explanation of the Russian ambassador in England, that the correspondence was written in ignorance of the European agreement, will hardly satisfy the English public, whose jealousy of foreign aggrandizement is nowhere so keen as in the direction of India.—*Christian Union.*

—Canon Farar has small respect for sacerdotalism. In a recent sermon, he said that "the name of priest is not so immaculate or beneficent in the world's history as to make us regret that the New Testament knows nothing of any mere human priests except among the pagans and Jews. Who ridiculed Isaiah?—The insulting priests of Judah. Who smote Jeremiah?—The priest Pashur. Who threatened Amos?—The priest Amaziah. Who would have torn Paul in pieces?—The priests of Jerusalem. Who killed St. James?—The priest Annas. Who crucified Christ?—The priests Annas and Caiaphas—lawful priests, ob-

serve, and acting in spiritual tribunals." With merciless historical knowledge, Canon Farar grapples the demand of the ritualists for what they call spiritual courts, and shows from the examples of the Sanhedrim of Jerusalem, the synod of Ephesus, the Inquisition of Spain, the consistory of Geneva, and the High Commission Court of London, how prone are courts composed of priests to indulge in cruelty, injustice, and persecution.—*Harper's Weekly*.

A MORAL REFLECTION ON THE CLOSE OF LAST YEAR.

In an exchange we find the following quaint piece of poetry, copied from an almanac one hundred years old. It brings vividly before the mind the fact that the same needs and aspirations thrilled the human heart a century ago, that are engrossing the attention to-day:—

SEVENTEEN hundred and eighty
Is now forever past;
Seventeen hundred and eighty-one
Will fly away as fast.
But whether life's uncertain scene
Shall hold an equal pace;
Or whether death shall come between,
And end our mortal race;
Or whether sickness, pain, or health,
Our future lot shall be;
Or whether poverty or wealth,
Is all unknown to me.
One thing is known,—that needful 'tis
To watch with careful eye,
Since every season spent amiss
Is registered on high.
Too well we know what precious hours
Our wayward passions waste;
And thus we feel our mortal powers
To dust and darkness haste.
Earth rolls her rapid seasons round,
To meet her final fire;
But virtue is with glory crowned,
Though suns and stars expire.
What awful thoughts! what truth sublime!
What useful lessons these!
Then let us well improve our time,
That we may die in peace.

—Beauty is a great thing, but beauty of garment, house, and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home; and I would give more for a spoonful of real hearty love than for whole ship-loads of furniture, and all the gorgeousness all the upholsters in the world can gather.

Notes of News.

- Another Kurdish invasion threatens Persia.
- Martial law has been proclaimed in Mondalla, Burmah.
- Christians are leaving Macedonia on account of ill treatment.
- It seems probable that Afghanistan will again be involved in war.
- Over 30,000 people were ruined by the recent inundations in Holland.
- This winter, for the first time since 1855, the Thames has been frozen over.
- Destructive storms and floods are reported from various parts of the country.
- Soldiers have been sent to Crete to quell a disturbance in one of the provinces.
- One of Brigham Young's sons has been arrested in Denver, Col., for bigamy.
- Boston capitalists are forming a telegraph company with a capital of \$15,000,000.
- Several French subjects in Algeria have been murdered by marauders from Tunis.
- In Lancashire, England, 35,000 colliers are on a strike, and the number is increasing.
- The House of Representatives has tabled the bill in aid of the Tehautepec Ship Railway.
- Germany has consented to take the lead in the negotiations on the Greek question.
- Victor Hugo has promised to appeal to Europe in behalf of the tenant farmers of Ireland.
- Congress is discussing the bearing that the Monroe doctrine has on the Panama-canal scheme.
- Henri Lezeret, the French explorer, and all his suite, have been murdered by an African tribe.
- Dr. J. H. McLane's new gun, the "Peacemaker," has been exhibited at the Washington navy yard.
- The ship Nomantou was recently wrecked on the coast of Newfoundland, and sixteen lives were lost.
- The Hon. Fernando Wood, Member of Congress from New York, died at Hot Springs, Ark., Feb. 13.
- The Irish Land League propose to withdraw their funds (\$350,000) from France, and invest them in this country.
- The new Spanish ministry will immediately recall all the representatives of that country abroad who have not already resigned.
- The Dutch citizens of New York propose to organize

a society to go to the assistance of the sick and wounded Boers in South Africa.

—The chiefs of Merv have resolved to resist the advance of the Russians to the last. Some of them have gone to Candahar for aid.

—General Grant's personal friends have made up a fund of \$250,000, which is to be presented to him as a testimonial of their regard.

—Twenty-three years ago, a Wisconsin farmer planted black-walnut trees on a piece of land unfit for cultivation. He has just sold them for \$27,000.

—The Russian government has discovered a plot to blow up the arsenal at Kieff, and as a matter of course many Nihilists have been arrested.

—Mrs. George Myer, ninety-two years old, residing in Juniata Co., Pa., has nine sons, all of whom are ministers. No similar instance is on record.

—A line of steamers has been organized to run between Nova Scotia and Brazil. The Brazilian and Dominion governments have granted a subsidy of \$50,000 each.

—The officers in command of the Salvation Army in this country claim that 1,500 persons have been converted through their instrumentality since October, 1879.

—Small-pox is alarmingly on the increase in Brooklyn; and the State Normal School in Trenton, N. J., has been closed on account of its appearance among the pupils.

—South Carolina has passed stringent laws against divorces and dueling, also laws restricting the liquor traffic and forbidding the running of railroad trains on Sunday.

—On the 16th, the Palace Hotel of Buffalo, N. Y., the most perfect structure of its kind in this country, was burned. The building was valued at half a million dollars.

—In Bosnia, under Mohammedan rule, the Bible was allowed to be circulated. That country is now under the rule of Catholic Austria, and the sale of the Bible is prohibited.

—The Panama correspondent of the *New York Evening Post* says that the defeat of the Peruvians and the capture of Lima by the Chilians was due to the action of traitors.

—In Beirut, Syria, a Christian was murdered by a Mohammedan. Several fights resulted, in one of which ten persons were killed. There is great excitement, and business is almost entirely suspended.

—It is to the credit of the Brooklyn Union Ferry Company that of the 1,200,000 passengers whom it has carried since 1842, only three have lost their lives, and those by no fault of the company.

—An officer of the British Colonial army in South Africa is in New York. He attributes the success of the Boers to their wise military tactics, and the fact that they are the best marksmen in the world.

—A colored woman died at Rolla, Mo., this winter, who was supposed to have been 126 years old. Two of her children were born before the Revolutionary War. A great-grandson residing in Rolla is 50 years old.

—In his recent speech at the opening of the Reichstag, Emperor William recommended important legislation in behalf of the workmen. His probable object is to deprive the Socialists of political capital in the approaching election.

—The Sunday-school in Beirut employs a colporter to visit the khans, or inns, on the road to Damascus, where travelers and muleteers rest at night, and distribute Bibles and other religious books. This school is under Dr. Jessup's supervision.

—The Turkish government in Palestine has secured 80,000 acres of land between Jerusalem and Jaffa, for a colony of Jews. The proposition is to open up a settlement for the persecuted Israelites in Europe; and England and America are raising funds for the project.

—The clergymen and laymen of St. Louis are seeking to secure the enforcement of the Sunday law, with a view to compelling the closing of the theaters and other places of amusement on Sunday evenings. The law is not to be enforced against those who religiously observe Saturday.

—The coercion bill has caused a stampede of the Irish agitators. Even Parnell abandoned his post, and went to Paris, greatly to the discomfiture of his party. The pope, it is said, will soon address another letter to the Irish bishops, urging them not to oppose exceptional measures for the government of Ireland.

—An Italian village, Bertolla, near Turin, has renounced Romanism, and accepted the Protestant faith. The archbishop suspended the priest, and closed the church. The indignant parishioners—two thousand in number—then invited the Evangelical minister of Turin to come and preach to them, and they have enjoyed his ministrations since early in January.

—The marriage between the Baroness Burdett-Coutts and Mr. William L. Ashmead Bartlett has at last taken place. The bride is an English lady sixty-six years of age, and the groom is an American gentleman about thirty years old. A lawsuit will grow out of the marriage; but should it be decided against the Baroness, she will still have about \$10,000,000 left.

—Reinforcements have reached General Colley, the commander of the British forces in South Africa. The Boers have also been reinforced. It appears from a London dispatch that there is a proposition before the government to declare independent that part of Transvaal to which the Boers have a just claim, with a British resident at the Boer capital. The president of the Orange Free State denies that Boers of that State have formed a

league in Natal to oppose the British, and insists that he has taken stringent measures to preserve neutrality.

—There has been a change of administration in Spain. The old ministry resigned because the king refused his assent to their financial policy. A new ministry has been formed under the lead of Senor Segasta. Senor Martinez, who opposed the insertion of the article restricting liberty of conscience in the Constitution of 1876, which was demanded and secured by the Jesuits, is to be Minister of Justice. It is hoped that the new ministry will pursue a more wise and liberal policy than was followed by the ministry which has just resigned.

Obituary Notices.

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

SMITH.—Died of chronic bronchitis, at the residence of the writer, in Canton, Kan., Jan. 26, 1881, Simeon Smith, aged about fifty-seven years. Bro. Smith suffered much, but was very patient. He was a member of the Elivon church, and, having no kindred in this vicinity, his brethren followed him to the grave, where we buried him, hoping that we may all meet in the kingdom. L. A. GEORGE.

SHAW.—Died at Strykersville, Erie Co., N. Y., Jan. 11, 1881, Lydia Shaw, aged 47 years. Sister Shaw embraced the truth under the labors of Eld. R. F. Cottrell, twenty-two years ago, and endeavored consistently to live it out from that time. She fell asleep in the blessed hope of sharing the joys of the soon-coming resurrection morn. Funeral sermon by the Baptist minister. Text, Job 14: 14. CHAS. B. REYNOLDS.

NELLIS.—Died in Wheeling, Cook Co., Ill., Dec. 9, 1880, Amelia Nellis, aged 57 years. Sister Nellis embraced the truth at Alden, Ill., in 1851, and loved it devotedly to the last. Although deprived of the society of those of like faith, she enjoyed the confidence and sympathy of her husband and children in her religious views. She rests from labor, and her works do follow. G. C. T.

COON.—Died in Hopkins, Allegan Co., Mich., Feb. 8, 1881, Hally B. Coon, aged 81 years. The deceased died at the house of his daughter, Mrs. J. D. Pearson. His death was the result of old age rather than of disease. He was the father of a large family of children, all of whom have reached years of maturity. Among the mourners were his children, his grandchildren, and his great-grandchildren. The funeral took place in the Seventh-day Adventist church in Otsego, Feb. 12. Funeral sermon by the writer. W. H. LITTLEJOHN.

CLARK.—Fell asleep in Jesus, Jan. 23, 1881, our dearly beloved sister, Sarah Elizabeth Clark, aged 20 years, 6 months, and 22 days. She embraced the truth in 1875 under the preaching of Eld. E. B. Lane and wife, and united with the Bowling Green church. She possessed a gentle, loving disposition, and her Christian demeanor won for her many friends. In her last moments she seemed to trust fully in the promises of God, and to realize that she was to sleep only a little while. Remarks were made by the writer, from 1 Thess. 4: 13. The church at Bowling Green, Ohio, of which she was a member, adopted resolutions expressive of their appreciation of her Christian character, and their sympathy with her friends in their bereavement. A. A. BIGELOW.

STURGESS.—Fannie B. Sturges died of hemorrhage from the lungs, in Jamaica, Vt., Dec. 12, 1880, in the twenty-second year of her age. Sister Fannie was a person of high mental and moral attainments; she was a successful teacher, and enjoyed the love and esteem of a large circle of friends. About three months before her death, while still in the vigor of health, she commenced the observance of the Sabbath alone in her father's family. She then began to take an active part in the Sabbath-school and Sabbath meetings. While thus giving promise of usefulness in the work of the Master, she was stricken with disease, and after an illness of five weeks, calmly yielded to the claims of death, leaving bright evidence of her acceptance with God. Funeral discourse by Eld. Morse, Methodist. R. S. OWEN.

SEALEY.—Thomas Sealey died Dec. 5, 1880, in Bloomington, Wis., at the residence of his son-in-law, A. S. Osborn, with whom he has resided for the past seventeen years, aged 80 years and 23 days. Father Sealey was born in Butleigh, Somersetshire, England, in the year 1800. In 1825, he with his companion united with the Congregationalist Church, of which for many years he remained a consistent member, doing much for the cause where he then lived. In 1846, he left his native land, and found a home in America.

In 1863, under the labors of Eld. Waggoner, in Bloomfield, Ohio, he became convinced of the near coming of the Lord; and two years later, having then removed to Wisconsin, he united his interests with those of the S. D. Adventists, and began to make a more earnest preparation for that event. The loss of his sight has for the last thirty years secluded him almost entirely from the world; yet he was always cheerful and happy, for the blessed hope was sufficient to comfort him. A few days before his death, he wrote his last testimony to the church at Mt. Hope, Wis., of which he was a member. We hope to meet him again where blind eyes will be opened, and the inhabitants will not say, "I am sick." His remains were taken to Bloomfield, Ohio, where three sons, a daughter, and numerous relatives reside. We laid him away to rest by the side of his companion till the Lifegiver shall come. At Bloomington, words of comfort were spoken by Eld. R. L. Cheeny, Congregationalist. The regular funeral services were held at Bloomfield by Eld. Wakefield, Disciple, both taking the same text, found in Gen. 25: 8. A. S. AND V. E. OSBORN.

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Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Night Exp., Arlan. Exp., N. Y. Exp., Day Exp., and Mail. Stations listed include Detroit, Jackson, Battle Creek, Kalamazoo, Michigan City, and Chicago.

Day Express and Mail daily, except Sunday. Pacific Express and Local Passenger west and Atlantic and N. Y. Express east run daily. Night and Evening Express daily, except Saturday and Sunday. H. C. WENTWORTH, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., Tuesday, February 22, 1881.

THE LORD IS GRACIOUS.

THE Lord is long-suffering and of tender mercy. He does not forsake his erring people. He warns and rebukes. "As many as I love, I rebuke and chasten." In love he sends messages to correct the erring and to comfort the desponding. Blessed be his holy name. We are glad to say that Testimony to the Church, No. 30, is now ready. The important subjects treated in this work are indicated by the headings of the several articles, which are as follows:—

The Servants of God, Admonitions and Warnings, Moral and Intellectual Culture, Duty to the Poor, Religion Conducive to Health, Faithful Workers, Christian Intercourse, Economy and Self-denial, Position and Work of the Sanitarium, Influence of Associates, The Tract Societies, Love of the World, Simplicity of Dress.

The foregoing subjects are of great importance to our people. The vexed dress question, though last in the list, in point of interest at this time is by no means the least. No. 30 will have a much more extensive circulation than any of its twenty-nine predecessors, from the fact that it treats upon subjects made intensely interesting by the history of our cause the past five or ten years.

We design to put this work into the hands of all S. D. Adventists who read the English language; and we ask the co-operation of all our preachers, and also the officers of all our churches. The work contains 192 pages. Price, by mail, 25 cents. We make no discount to any, excepting the worthy poor. To these, we will send No. 30, or any previous one, by mail, postage paid, free. Address, REVIEW AND HERALD, Battle Creek, Mich. J. W.

The article in another column entitled, "The Decay of Justice," will be read by all with painful interest,—painful because it indicates a condition of society deeply to be deplored, and yet interesting because it presents so vivid a picture of the times depicted by the prophet Isaiah, when he says: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." Isa. 59. The statements immediately following show that the Lord will speedily, in just wrath, recompense such transgression upon the heads of the evil-doers.

On the evening of Feb. 16, the Maternal and Dorcas Association of Battle Creek, held their annual meeting in connection with the V. M. Society. The report of the Maternal Association will be found in another column. The meeting was largely attended, and made interesting by good singing and short speeches from Elds. Corliss, Jones, McCoy, and others. The soliciting committee reported some thirty-four dollars in money contributed, besides a large number of garments, material for clothing, canned fruit, and other provision, for the needy. This made such an imposing display as arranged upon the rostrum, that one of the speakers was moved to remark that he believed he had never seen more religion in that place than was exhibited before them on that occasion. About three hundred and fifty dollars was pledged to the V. M. Society.

WAITING FOR ANSWER.

THE Sabbath-breaking Exhibition in Fairmount Park in this city [Philadelphia], which succeeded to the prestige and many of the advantages of the Centennial Exhibition, has at last yielded to the pressure of necessity, and announced its own discontinuance.

The city and State will be rid, therefore, of one more persistent and conspicuous law-breaker, and Christian citizens, throughout the State, will rejoice.—*Christian Statesman.*

Will our esteemed contemporary inform us what law it refers to as broken by keeping the Exhibition open on Sunday?

ENCOURAGING.

BRO. E. W. WHITNEY, secretary of the New York Conference, in making his quarterly report to the secretary of the General Conference, for the quarter ending Dec. 31, 1880, is able to make this encouraging statement: "I have received, this time, though late, a report from either the clerk or the treasurer of every church in this Conference."

"A very little change in this would make it perfect. If he could say, 'I have received a report from the clerk and treasurer of every church,' this would be all that is required. But we are encouraged that so good an advance has been made, and that every church is heard from in some manner. We have, however, as yet received only twelve reports from our twenty-four State Conferences, for the quarter ending Dec. 31, 1880. We hope for the others soon. U. SMITH, Sec. Gen. Conf.

TESTS.

WILLINGNESS to pay tithes indicates a proper appreciation of the labors of the faithful ministers of Jesus Christ; and *vice versa*, an unwillingness to pay tithes indicates a lack of such appreciation.

Willingness to pay tithes indicates an appreciation of the value of present truth; and *vice versa*.

Willingness to pay tithes indicates a respect for the requirements of God; and *vice versa*.

Willingness to pay tithes indicates a thankful heart for the blessings of Heaven; and *vice versa*.

Willingness to pay tithes indicates a belief in the words of Jesus, that we are but stewards of what we possess; and *vice versa*.

Willingness to pay tithes indicates a correct knowledge of the claims of God, a liberal heart, and a real, tangible interest in the progress of the cause of the blessed Redeemer; and *vice versa*.

H. A. ST. JOHN.

COURAGE SPRINGING UP.

New courage seems to be springing up in Ohio. I am in receipt of letters from brethren in different parts of the State, all expressive of renewed hope and courage in the Lord and his cause. These good letters are encouraging to me. I take this opportunity to kindly invite my brethren to write to me occasionally, not expecting an answer. Especially let the elders of churches write to me. Brethren laboring in the ministry, I desire to hear from you often. By this general and frequent communication, we may greatly help and encourage one another. "To do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:16.

Brethren, the Lord's work is onward, even in Ohio. Persons of worth are constantly accepting the truth, and the way is preparing for a rich harvest of souls in our Conference. The message will lose its feebleness by-and-by, and go with power. Let each be individually anxious to be right with God. Without the Spirit of Christ, we are none of his. The more of his Spirit we possess, the better we are qualified to work for the Master in the great missionary field, now rapidly ripening for the harvest.

H. A. ST. JOHN.

P. S. Elders and brethren are requested to comply with the above invitation to write, by writing to me immediately, stating your *first* and *second* choice of time for camp-meeting.

H. A. S.

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

—Dr. Cuyler tells of his going out from the door of a rich merchant in New York in the face of a fierce, wintry tempest, when the host called him back to put in his hands a roll of bills, saying, "Hand these to the poorest people you know." In a few days Mr. Cuyler wrote to him to tell him the result of his alms, and added: "How is it that a man so kind to his fellow-creatures, has always been so unkind to his Saviour as to refuse him his heart?" He was touched. He soon became a Christian, and was widely useful. He afterward said no one had spoken to him about his soul for twenty years.

—I am well satisfied that if you let in but one little finger of tradition, you will have the whole monster—horns and tail and all.—*Dr. Arnold.*

Appointments.

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

MARCH 5, 6, I hope to meet all the friends in Dist. No. 1 at Bro. McNett's school-house, near Lena, Ill.

A. A. JOHN.

I WILL meet, the Lord willing, with the friends of the cause at Locksburg, Sevier Co., Arkansas, Feb. 26, 27. As I expect to remain a short time in that State, I hope to see as many of the friends of present truth as possible during my stay. I trust every one will make an earnest effort to attend our meetings.

R. M. KILGORE.

THE Lord willing, I will be at the following places in New York at dates specified:—

Gouverneur,	Feb. 26, 27.	Bro. H. H. Wilcox	appoint.
Heron,	March 1.	" S. M. Cobb	"
Rensselaer Falls,	" 3.	" J. E. Swift	"
Buck's Bridge,	" 5, 6.	" S. T. Crosbie	"
Norfolk,	" 7.	" E. Dow	"
Chase's Mills,	" 8.	" W. Fairbanks	"
South Pierrepont,	" 12, 13.	" O. Holden	"
West Pierrepont	" 15.	" M. Weston	"
Silver Hill,	" 18-20.	" R. Worden	"
Fine,	" 22-24.	" C. D. Russ	"
New Connecticut,	April 2.	" J. Fleming	"

We should like to have Bro. M. H. Brown join us at South Pierrepont and Silver Hill.

Brethren, pray that the blessing of God may attend these meetings. Let us come up "to the help of the Lord against the mighty."

M. C. WILCOX.

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