

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.

VOLUME 57.

BATTLE CREEK, MICH., TUESDAY, MARCH 1, 1881.

NUMBER 9.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, *President*,
M. J. CHAPMAN, *Secretary*. | G. W. AMADON, *Treasurer*.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume
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Address REVIEW & HERALD, Battle Creek, Mich.

HEAVEN OVER ALL.

How many hours of patient toil
Our faithfulness to test?
How many burdens yet to bear
Before the hands may rest?
How many crosses ere they lie
Calm folded on the breast?
Yet toil and burden, cross and rod,
Divinest love hath blest.

How fierce the battle ere we win
The conqueror's robe and palm!
How sharp the wounds before they feel
The healing drops of balm!
How loud the Babel sounds of strife
Before the evening psalm!
And yet, o'er all, the heaven extends
Its soundless deeps of calm.

—Selected.

The Sermon.

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

SANCTIFICATION.

THE LIFE OF JOHN AN ILLUSTRATION OF
TRUE SANCTIFICATION.

BY MRS. E. G. WHITE.

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

THE wonderful success which attended the preaching of the gospel by the apostles and their fellow-laborers increased the hatred of the unbelieving Jews. They made every effort to hinder its progress, and finally succeeded in enlisting the power of the Roman emperor against the Christians. A great persecution followed, in which many of the followers of Christ were put to death. The apostle John was now an aged man; but with great zeal and success he continued to preach the doctrine of Christ. He had a testimony of power, which his adversaries could not controvert, and which greatly encouraged his brethren.

When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the apostle would repeat, with great dignity, power, and eloquence, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

The bitterest hatred was kindled against John for his unwavering fidelity to the cause of Christ. He was the last survivor of the disciples who were intimately connected with Jesus; and his enemies decided that his testimony must be si-

lenced. If this could be accomplished, they thought the doctrine of Christ would not spread; and if treated with severity, it might soon die out of the world. John was accordingly summoned to Rome to be tried for his faith. His doctrines were misstated. False witnesses accused him as a seditious person, publicly teaching theories which would subvert the nation.

The apostle presented his faith in a clear and convincing manner, with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper the hatred of those who opposed the truth. The emperor was filled with rage, and blasphemed the name of God and of Christ. He could not controvert the apostle's reasoning, or match the power which attended the utterance of truth, and he determined to silence its faithful advocate.

Here we see how hard the heart may become when obstinately set against the purposes of God. The foes of the church were determined to maintain their pride and power before the people. By the emperor's decree, John was banished to the Isle of Patmos, condemned, as he tells us, "for the word of God, and for the testimony of Jesus Christ." But the enemies of Christ utterly fail in their purpose to silence his faithful witness. From the Isle of Patmos, comes the apostle's voice, reaching even to the end of time, and revealing the most thrilling truths ever presented to mortals.

Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals. But this gloomy abode proved, to the servant of God, to be the gate of Heaven. He was shut away from the busy scenes of life, and from his active labors as an evangelist; but he was not excluded from the presence of God. In his desolate home he could commune with the King of kings, and study more closely the manifestations of divine power in the book of nature and the pages of inspiration. He delighted to meditate upon the great work of creation, and to adore the power of the Divine Architect. In former years his eyes had been greeted with the sight of wood-covered hills, green valleys, and fruitful plains; and in all the beauties of nature he had delighted to trace the wisdom and skill of the Creator. He was now surrounded with scenes that to many would appear gloomy and uninteresting. But to John it was otherwise. He could read the most important lessons in the wild, desolate rocks, the mysteries of the great deep, and the glories of the firmament. To him, all bore the impress of God's power, and declared his glory.

The apostle beheld around him the witnesses of the flood, which deluged the earth because the inhabitants ventured to transgress the law of God. The rocks, thrown up from the great deep and from the earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath.

But while all that surrounded him below appeared desolate and barren, the blue heavens that bent above the apostle on lonely Patmos were as bright and beautiful as the skies above his own loved Jerusalem. Let man once look upon the glory of the heavens in the night season, and mark the work of God's power in the hosts thereof, and he is taught a lesson of his own littleness. If he has cherished pride and self-importance because of talents or personal accomplishments, because he is rich in houses and lands,

let him go out in the beautiful night, and look upon the starry heavens, and learn to humble his proud spirit in the presence of the Infinite One.

In the voice of many waters,—deep calling unto deep,—the prophet heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented to him the wrath of an offended God. The mighty waves, in their most terrible commotion restrained within the limits appointed by an invisible hand, spoke to John of an infinite power controlling the deep. And in contrast he saw and felt the folly of feeble mortals, but worms of the dust, who glory in their wisdom and strength, and set their hearts against the Ruler of the universe, as though God were altogether such an one as themselves. How blind and senseless is human pride! One hour of God's blessing in the sunshine and rain upon the earth, will do more to change the face of nature than man, with all his boasted knowledge and persevering efforts, can accomplish during a lifetime.

In the surroundings of his island home, the exiled prophet read the manifestations of divine power, and in all the works of nature held communion with his God. The most ardent longing of the soul after God, the most fervent prayers, went up to Heaven from rocky Patmos. As John looked upon the rocks, he was reminded of Christ, the rock of his strength, in whose shelter he could hide without a fear.

The Lord's day mentioned by John was the Sabbath,—the day on which Jehovah rested after the great work of creation, and which he blessed and sanctified because he had rested upon it. The Sabbath was as sacredly observed by John upon the Isle of Patmos as when he was among the people, preaching upon that day. By the barren rocks surrounding him, John was reminded of rocky Horeb, and how, when God spoke his law to the people there, he said, "Remember the Sabbath day to keep it holy."

The Father and the Son spoke to Moses from the rocks. God made the rocks his sanctuary. His temple was the everlasting hills. The Divine Legislator descended upon the rocky mountain to speak his law in the hearing of all the people, that they might be impressed by the grand and awful exhibition of his power and glory, and fear to transgress his commandments. God spoke his law amid thunders and lightnings and the thick cloud upon the top of the mountain, and his voice was as the voice of a trumpet exceeding loud. The law of Jehovah was unchangeable, and the tablets upon which he wrote that law were solid rock, signifying the immutability of its precepts. Rocky Horeb became a sacred place to all who loved and revered the law of God.

While John was contemplating the scenes of Horeb, the Spirit of God, who sanctified the seventh day, came upon him. He contemplated the sin of Adam in transgressing the divine law, and the fearful result of that transgression. The infinite love of God, in giving his Son to redeem a lost race, seemed too great for language to express. As he presents it in his epistle, he calls upon the church and the world to behold it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." It was a mystery to John that God could give his Son to die for rebellious man. And he was lost in amazement that the plan of salvation, devised at such a cost to Heaven, should be refused by those for whom the infinite sacrifice had been made.

John was shut in with God. As he learned more of the divine character, through the works of creation, his reverence for God increased. He often asked himself, Why do not men, who are wholly dependent upon God, seek to be at peace with him by willing obedience? He is infinite in wisdom, and there is no limit to his power. He controls the heavens with their numberless worlds. He preserves in perfect harmony the grandeur and beauty of the things which he has created. Sin is the transgression of God's law; and the penalty of sin is death. There would have been no discord in Heaven or in the earth, if sin had never entered. Disobedience to God's law has brought all the misery that has existed among his creatures. Why will not men be reconciled to God?

It is no light matter to sin against God,—to set the perverse will of man in opposition to the divine will. It is for the best interest of man, even in this world, to obey God's commandments. And it is surely for his eternal interest to submit to God, and be at peace with him. The beasts of the field obey their Creator's law in the instinct which governs them. He speaks to the proud ocean, "Hitherto shalt thou come, but no further;" and the waters are prompt to obey his word. The planets are marshaled in perfect order, obeying the laws which God has established. He has given to man reasoning powers to understand the claims of the divine law, and a conscience to feel the guilt of transgression and the peace and joy of obedience. And yet, of all the creatures that God has made upon the earth, man alone is rebellious. God has left man as a free moral agent, to obey or disobey. The reward of everlasting life,—an eternal weight of glory,—is promised to those who do God's will, while the threatenings of his wrath hang over all who defy his law.

As John meditated upon the glory of God displayed in his works, he was overwhelmed with the greatness and majesty of the Creator. Should all the inhabitants of this little world refuse obedience to God, he would not be left without glory. He could sweep every mortal from the face of the earth in a moment, and create a new race to people it and glorify his name. God is not dependent on man for honor. He could marshal the starry hosts of heaven, the millions of worlds above, to raise a song of honor and praise and glory to his name. "And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."

John calls to remembrance the wonderful incidents that he has witnessed in the life of Christ. In imagination he again enjoys the precious opportunities with which he had once been favored, and is greatly comforted. Suddenly his meditation is broken in upon; he is addressed in tones distinct and clear. He turns to see from whence the voice proceeds, and lo! he beholds his Lord, whom he had loved, with whom he had walked and talked, and whose sufferings upon the cross he had witnessed. But how changed is the Saviour's appearance! He is no longer "a man of sorrows, and acquainted with grief." He bears no marks of his humiliation. His eyes are like a flame of fire; his feet like fine brass, as it glows in a furnace. The tones of his voice are like the musical sound of many waters. His countenance shines like the sun in its meridian glory. In his hand are seven stars, signifying the ministers of the churches. Out of his mouth issues a sharp, two-edged sword, representing the power of his word.

John, who had so loved his Lord, and who had steadfastly adhered to the truth in the face of imprisonment, stripes, and threatened death, cannot endure the excellent glory of Christ's majesty, but falls to the earth as one stricken dead. Jesus then lays his hand upon the prostrate form of his servant, saying, "Fear not. I am He that liveth and was dead; and behold, I am alive forevermore." John was strengthened to live in the presence of his glorified Lord; and then were presented before him in holy vision the purposes of God for

future ages. The glorious attractions of the heavenly home were made known to him. He was permitted to look upon the throne of God, and to behold the white-robed throng of redeemed ones. He heard the music of heavenly angels, and the songs of triumph from those who had overcome by the blood of the Lamb and the word of their testimony.

The humility of John did not consist in a mere profession; it was a grace that clothed him as naturally as a garment. He ever sought to conceal his own righteous acts, and to avoid everything that would seem to attract attention to himself. In his Gospel, John mentions the disciple whom Jesus loved, but conceals the fact that the one thus honored was himself. His course was devoid of selfishness. In his daily life he taught and practiced charity in the fullest sense. He had a high sense of the love that should exist among natural brothers and Christian brethren. He presents and urges this love as an essential characteristic of the followers of Jesus. Destitute of this, all pretensions to the Christian name are vain.

John was a teacher of practical holiness. He presents unerring rules for the conduct of Christians. They must be pure in heart, and correct in manners. In no case should they be satisfied with an empty profession. He declares in unmistakable terms that to be a Christian is to be Christlike.

John does not once claim to be sinless. But his life was one of earnest effort to conform to the will of God. It was a living representation of Christian sanctification. He followed his Saviour closely, and had such a sense of the purity and exalted holiness of Christ, that his own character appeared, in contrast, exceedingly defective. And when Jesus in his glorified body appeared to John, one glimpse was enough to cause him to fall down as one dead. Such will ever be the feelings of those who know best their Lord and Master. The more closely they contemplate the life and character of Jesus, the less will they be disposed to claim holiness of heart, or to boast of their sanctification.

Our Contributors.

SELF-DENIAL.

BY ELD. R. F. COTTRELL.

I ONCE read a work upon Natural Religion, published, I think, by Fowler and Wells, of New York, in which a comparison was instituted between natural religion, so called, and that which is revealed in the Bible. In most things a perfect agreement was found, the author giving natural or philosophical reasons for obedience to the revealed commandments of God. But when he came to the precept of self-denial, given by our Saviour, he found, as he thought, the two systems of religion at variance. We may readily guess which system he thought was wrong. I consider his work an insidious attack upon the Bible, finding much in it that is reasonable, for the sake of finding something in it that is unreasonable, making reason, falsely so called, condemn it. "Self-denial," said he (I quote from memory), "forms no part of the creed of natural religion. On the contrary, nature teaches us to enjoy the greatest amount of good possible."

He reasoned like this: The unrestrained indulgence of the appetites and passions is productive of pain, and not of permanent pleasure. Therefore to control them agreeably to the laws of nature, is to seek and obtain their highest gratification. This is self-enjoyment, not self-denial. Again, individual sacrifice, in certain things, tends to the good of society in general, producing the greatest amount of happiness in the aggregate. Seeking the greatest good of society is not self-denial, but the gratification of our highest natures,—our moral and social sentiments or propensities. Hence self-gratification, and not self-denial, is the true teaching of natural or philosophical religion.

Now, I submit that all this reasoning against

the doctrine of self-denial is founded upon a misapprehension of the doctrine as taught by our Saviour. The doctrine of self-denial is entirely distinct from the doctrine of penance, or self-inflicted punishment. The Scriptures speak against "voluntary humility," "will worship," and "neglecting of the body." In the indulgence of our appetites we are called only to temperance; and temperate and healthful use tends to the highest enjoyment of the senses, as well as of the mind. Only that which is hurtful is excluded. Consequently, in this we are to deprive ourselves of no real good. And in regard to sacrificing for the good of others, properly viewed, it is our highest enjoyment. So we are not called to needless suffering at all. All suffering to which we are called is for the attainment of good, and imparts the highest rational enjoyment to the benefactor.

Christ is our pattern in self-denial and in suffering. He made the greatest sacrifice possible, but he did not suffer without an object. It was for the attainment of good. It would make men happy; and this he esteemed his happiness. "The joy that was set before him" made it his pleasure to "endure the cross." His humiliation in leaving the glory he had with the Father and taking our nature, his life of toil and sacrifice, and his cruel and ignominious death, were a practical illustration of his remarkable saying, which, but for the "apostle to the Gentiles" and the "beloved physician," would never have come down to us; namely, "It is more blessed to give than to receive." Our Saviour did not suffer without an object, a joy in doing good to others. And he will finally "see of the travail of his soul, and be satisfied." We are not called to suffer without a like object.

But suffering and self-denial are two things. With regard to suffering, it is written for our encouragement; "If we suffer, we shall also reign with him." But by self-denial I understand a renunciation of our own will, and submission to the will of God. This does not always and necessarily bring suffering. On the contrary, it often brings the greatest joy. In harmony with this idea is the rendering of the passage by Mr. Campbell: "If any one will come under my guidance, let him renounce himself, and take up his cross and follow me." Matt. 16:24.

Self-renunciation and cross-bearing is the glory of the Christian, as it is the glory of Christ. And as no one is called to suffer but for the purpose of doing and receiving good, the suffering is in harmony with the laws of our individual and social being. Let every one live temperately, and enjoy the greatest amount of individual, physical, and mental good. Let each seek the good of others, toiling and suffering, if need be, for its attainment, and enjoy the highest social and rational good, the blessedness of proving a blessing to others. But let no one, without an adequate cause, deny himself of any real good, thinking that mere suffering will recommend him to God. The poet, I think, was right, when he said,—

"Religion never was designed
To make our pleasures less."

THE PROTESTANT BIBLE.

A ROMAN CATHOLIC writer says: "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that cannot be forgotten; like the sound of church bells, which the convert hardly knows how he can forego. Its felicities seem almost things rather than words. It is part of the national mind, and the anchor of national seriousness. . . . The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hidden beneath its words. . . . It is his sacred thing, which doubt has never dimmed and controversy never soiled."

—The wisdom of Whitefield was shown by the remark: "I think it best not to dispute where there is no probability of convincing."

LIFE.

BY ELIZA H. MORTON.

WITHIN the soul a longing wild exists,
A principle implanted there by God,
A yearning for a higher sphere than earth;
And nations all, from time remote, have had
A form of worship and a faith in One
Invisible, yet mighty in his power.

The dimmest eye can see that here below
Is found no paradise of happiness.
The pleasures deemed most sweet become full soon
Inspid, reft of all their power to charm.
The beauty of the brilliant beams of light
That float from golden noonday sun, is marred
By clouds of darkness and of gloom. There is
No perfect radiance bright from moon or star.
The summer landscape for a time is decked
With flowers gay; but flowers fade and die,
And fields are left all desolate and drear.
The human heart finds kindred heart, and dear,
And twines its life around that other life
Till both in grief, in joy, in hope, are one.
The world then seems a favored spot, a place
Where one might dwell in blest content. But oh!
'Tis not for aye. Fond friends must part, no more,
Perhaps, to meet and greet on earth. The hand
Of fate can separate what seems to be
Inseparable; or sadder still, the touch
Of death may chill one loving heart, and leave
Its counterpart a monument of woe.

The dreams of youth prove emptiness, as years
Go rushing by; and bitter-sweet are all
The springs from which earth's pleasures rise and flow.
The heart-fires burn, dissolve, consume, and waste
The vital spark, while wreaths of smoke proclaim
The awful work of sin; and thus is life:
A fleeting arrow shot from bow of steel,
A bubble floating in the depths of air.
A shadow cast upon the shore of time,
A mist arising from a surging sea,
A cup of mingled pain and joy, that all
Must drink to very dregs, and, drinking, find
But disappointment,—darkness without light.
Aye, such is life without the hope of life
Beyond the grave. And is there hope for man
In God? Is there a clime where roses bloom,
No more to fade? Is there a country fair
Where holiness abides? There is a hope
Like anchor firm and strong, and many hearts
Have grasped that hope and found security
And rest. The dim, low hills of earth have power
To hide the light of life. The beautiful
Exists above, and who would see it there
Must keep his eye turned sky-ward all the day,
Lest glittering glare of things below shall blind,
Bewilder, and mislead the soul. There is
A land where loveliness is lovelier far
Than man has ever dreamed, a sun-bright home,
Prepared by God for those who've "fought the fight
Of time." The aching heart will there be calmed,
The throbbing brain be stilled; life's weariness
Be soothed and hushed; the troubled soul find peace
In Him who is the Prince of peace. Glad day,
All trials ever o'er! Beyond death's sting,
Beyond corroding touch of time, the pure
Will drink from wells of everlasting life,
And know the bliss of never-ending joy.

O land of love, where love can never die!
My homesick heart would fain drink in and know
The glory of eternal love. And while
I long to taste the sweetness held in store,
I would that those I love on earth be there;
For then will life be life and not a dream,
And friendship's tie will brighter be when all
Is immortality. The day of days
Is hastening on. A few more setting suns,
And then a Sun will rise no more to set,—
The "Sun of Righteousness," whose beams of light
Will lighten all the earth. Glad morn of song!
Sweet land of peace! Within thy borders blest,
Siloah's waters softly flow, and all
Thy streams are rest. We watch and wait for thee,
O life untried, yet known,—eternity.

TRUE CHARITY.

BY M. C. WILCOX.

"ABOVE all things have fervent charity among yourselves; for charity shall cover the multitude of sins." 1 Pet. 4:8.

God has ordained but one way to save sinful man; viz., by repentance toward God, and faith toward our Lord Jesus Christ; and man is powerless to devise any other way to save the race. It matters not how artful his schemes, how subtle his theories, how wise his plans, how generous his purposes, what his affections may be for others, he can never save one soul,—none of them can by any means redeem his brother." It must be done in God's way by God's plan.

Charity is love; and the first commandment enjoins our first duty,—love to God. All else is secondary. Our love to God should be a boundless, all-absorbing love, such as will swallow up and subject all other affections, however pure they may be. And if we love God supremely, we will love his attributes supremely also. His truth, his law, his justice, his love, his wis-

dom and power,—all completely blended—will have the first place in our hearts. This love will manifest itself in a willing obedience to God, and in faith in Christ, in whom God's love and justice meet. It will also manifest itself in an earnest desire to see God's cause prosper, and in grief if it is dishonored.

A love that shuts out God's justice and the heinousness of sin, belittles the atonement,—the offering of God's dear Son. For, could justice have been ignored, the Son of God need not have died,—man could have been saved notwithstanding a broken law. And that love that would lead us to excuse sin persisted in and unrepented of, is not love; or, rather, it is an idolatrous love, such as filled the hearts of the children of Israel when they cried, "Ye have killed the people of the Lord." Please read the account in Num. 16. In such love the creature is exalted above the Creator and his holy law, and above the offering of Christ, who died to save us from our sins, not in our sins.

This idolatrous love controls the majority of nominal Christians at the present time. The tendency of the times is to regard sin lightly; and this garb of charity is one of the devices of the enemy. When we refuse to fellowship those who are trampling under foot the fourth commandment of God's law, we are told, "You should have charity and forgiveness; charity covers a multitude of sins." But the Lord does not regard this as charity, although it be called by that name.

Sins unrepented of do not merit forgiveness; but we should hold ourselves in readiness to forgive, as we hope to be forgiven, and by sweet, tender interest in a sinner's behalf, win him to Christ. Forgiveness must be preceded by repentance,—such repentance as Paul speaks of in 2 Cor. 7:11. This I believe is God's way. His honor and his integrity are to be sought first; else the Levites need not have been slain "throughout the camp" when God's cause was dishonored. Ex. 32. They could have cried, "Who is on the Lord's side?" and to those who were not, they could have said, "We will have charity for you; let us be brethren, although we do not believe alike." But, no; God's cause had been dishonored, and his holiness must be vindicated.

Charity, or love, covers sins few or many; but they are sins repented of and put away. If it were otherwise, Christ would become the minister of sin, and his followers would fellowship it. (I refer to sins that are known to us.) The apostle James makes it very plain: "Let him know that he which converteth [turneth] the sinner from [not in] the error of his way shall save a soul from death, and shall hide a multitude of sins." Chap. 5:20.

Brethren and sisters, let us love sinners, including our sinning friends, and let us labor for their salvation, but let us love God and his truth and the sufferings of our Saviour more. Sinners may be saved in one way and only one,—by "repentance toward God, and faith toward our Lord Jesus Christ." In this way, charity, sweet, blessed, pure, "covereth a multitude of sins." God help us to escape the idolatrous charity which exalts the creature above the Creator.

IT MAKES NO DIFFERENCE.

BY J. R. CALKINS.

PROTESTANTS say a great deal about following the Bible and believing the Bible. "We follow the Bible," say they. But if asked why they do not keep the Sabbath according to the commandment, they say, "Oh, it makes no difference which day we keep; one day is as good as another."

"But the Bible says the seventh day is the Sabbath."

"Well, every one keeps Sunday; it makes no great difference."

"Were you ever baptized?"

"I was sprinkled."

"But Christ was immersed, and so were all of those mentioned in the Bible."

"Yes, but it makes no difference how we are baptized; it is not a saving ordinance."

Speak to them about the second coming of Christ, and the reply is, "It makes no difference; if we are prepared to die, we are prepared for the coming of the Lord." The reader will remember that the Bible says a crown is laid up for those who love his appearing; but these never even think about his second appearing.

Point out to them the state of man in death, show conclusively that man knows nothing in death, that he is silent in the grave, and that it

is best to have the truth,—and what is their answer? The old song, "It makes no difference; every one believes that man has an immortal soul, and I would feel very bad if I thought my wife (or child, or whoever has died) was not in Heaven."

Reason: They have been taught so.

And so of dress. "It makes no difference how we dress, if our heart is only right." They do not seem to realize that the dress tells how the heart is, in plainer terms than the tongue can possibly tell it.

And so this miserable excuse is given for disregarding every vital doctrine of the Bible. But the Judgment will reveal to them that they have been deceiving their own souls; that they have been following in the wake of the world; and that death and destruction await them.

PURE RELIGION.

BY F. PEABODY.

WHAT is religion? You hear people talk of getting and losing it. Some have but little; others have more.

We are inclined to think most people have religion enough. Religion is any system of faith and worship, and in this sense comprehends that of pagans and Mohammedans. The lowest heathens are very religious. Do you ask, "Among so many systems of religion, which is right? Who is to judge?" We say, "The Lord." In few words he has told us, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. This is only another way of expressing the two great underlying principles of God's holy law. First, as here expressed, is our duty to others; second, we are to keep ourselves unspotted from the world. This must include our relation and duty to God as taught in the first four commandments. What does the world do? It has other gods, worships images, takes God's name in vain, and tramples upon his holy Sabbath. If we have pure religion, we shall shun these things; for those who do them become spotted by the world.

Perhaps some may say we make the decalogue cover too much ground. Nay, verily; for our Master said, "On these two commandments hang all the law and the prophets."

You shall have no other god before Him who made heaven and earth. Now, whoever has a system of faith and worship that does not exclude all other gods, has a system of impure religion. He is not destitute of religion, but it is defiled.

A man having counterfeit money may appear to be wealthy; but when his money is tested, it will be found worthless. So with religion. If any man "seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26. He does not say the man would have no religion, but it would be "vain." The world is groaning, as it were, under a heavy load of this kind of religion.

The glutton and the drunkard have a religion. They worship at the shrine of their god, appetite, and thus prepare themselves for destruction. (Phil. 3:18, 19.) Their god may accept such homage, but the God of Heaven, never.

Perhaps you thought religion had nothing to do with the law; that the Lord gave us religion, but the law was for those of old when there was no religion. There is just where the mistake is. The religion of Christ is a system of faith and worship running back to the fall, and it embraces only the one true God according to the first commandment. Who could tell that they were spotted by the world, were it not for their reflection in the great mirror, God's perfect law? You may ask, "Can I not have religion, and not keep the commandments?"—Yes, you can, but not a pure article. Such a religion will not stand the test. The world does not obey God's law, and if you do as the world does, you will become spotted by the world.

O my soul, how narrow is the way to eternal

life! Blessed Jesus, thou hast told us so, and now we see it. Chosen out of the world, yet left in the world. The mildew of sin and death has settled like an incubus on this dark world and we must go through unspotted by it. Who but thou, O Lord, is sufficient for this?

ORIENTAL MAXIMS.

ACCORDING to Geikie, good counsels to the young were not wanting in the days of the Saviour. In his "Life of Christ," he supposes the child Jesus may have listened to such pithy maxims as are given in the following paragraphs:—

The Hazan who taught the Nazareth school in the synagogue, may have told his scholars, "Get close to the seller of perfumes, if you want to be fragrant." He may have given the groups of little ones at his feet words of wisdom such as these: "Grapes on vines are beautiful, and in the right place; but grapes among thorns are neither." "A Nazarite should go round about, rather than come near, a vineyard." "A friend who, as often as he meets you, tells you in secret your faults, is better than one who, whenever he meets you, gives you a gold piece." "If you see a humble man, you may almost take it for granted that he fears God, but a proud man is no better than an idolater." "Make the best of your childhood; youth is a crown of roses; old age, of thorns. Yet do not fear death; it is only a kiss, if you fear God." "Truth is the seal of God." "Trust in the mercy of God, even if the sharp sword be at your throat; he forsakes none of his creatures to give them up to destruction." "Take a lesson from Jose Ben Joher, who was the first Jew ever crucified. He died for his faith during the evil times of the Syrian kings. As he was being led to death, his sister's son, Alkin, tried to make him believe that God showed more favor to transgressors of the law than to the godly. He could have saved Jose's life, if the martyr had yielded to him; but Jose only answered, 'If God prepares such a fate as mine for the godly, what will become of the wicked?' and passed on to the cross." "The humble man is he who is as reverent before God as if he saw him with his eyes."

A wise teacher may have spoken thus to his children in school, but wise counsels would not be wanting at home. Like all Orientals, Joseph was, doubtless, given to speak in proverbs and parables. "One sheep follows another," he might have said. "As is the mother, so is the daughter." "A man without friends, is like the left hand without the right." "The road has ears, and so has the wall." "It is no matter whether a man have little or much, if his heart be set on Heaven." "A good life is better than high birth." "The bread and the rod came from Heaven together." "Seeking wisdom when you are old is like writing on water; seeking it when you are young is like graving on stone." "Every word you speak, good or bad, light or serious, is written in a book." "Fire cannot keep company with flax without kindling it." "In this world a man follows his own will; in the next, comes the Judgment." "With the same measure with which a man measures to others, it will be measured to him again." "Patience, and silence in strife, are the signs of a noble mind." "He who makes the pleasures of this world his portion, loses those of the world to come; but he who seeks those of Heaven, receives, also, those of earth." "He who humbles himself, will be exalted of God; but he who exalts himself, him will God humble." "Whatever God does is right." "Speech is silver; silence is worth twice as much." "Sin hardens the heart of man." "It is a shame for a plant to speak ill of him who planted it." "Two bits of dry wood set a moist one on fire." All these are Jewish sayings which Jesus may well have heard in his childhood.

—Every Christian has peculiar infirmities; these are not to be nursed, but to be taken to the great Physician for healing: he that nurseth infirmity shall be infirm enough.

LIGHT IN DARKNESS.

BY W. CRUZAN.

THE following extract, taken from *Colman's Rural World*, is a ray of light shining in a dark place. The writer's position is correct, so far as the sacredness of Sunday is concerned; and I wish that more such communications might find their way into the public prints. No doubt many honest men and women would be interested, and their curiosity be sufficiently aroused to search for themselves to see whether these things are true or not. After the minds of the people have been awakened on the subject, a short advertisement of the "History of the Sabbath," tracts treating on the Sabbath, etc., could no doubt be profitably inserted in the columns of said papers. I believe the Lord would bless the effort to place the truth before many people whom it would be hard to reach in any other way.

Time is short. The laborers are few. Many are to be warned. If we fail to do our duty when we see the way clearly, then we can only expect that others will be raised up to do the work of the Lord in our stead. Let us improve our opportunities, and lead as many as possible to the kingdom of Heaven.

[We give only that part of the letter which speaks of the Sunday question. After stating that the morals of the people of his place had suffered on account of the fruit business, the writer explains why, as follows.—Ed.]

"I do not wish to be understood as saying that the simple act of growing fruit, has caused this state of affairs. No; the evil has grown out of the taking care of fruit on Sunday. Not that it is wrong to work on Sunday. 'What! not wrong to work on Sunday?'—No, I affirm that it is not wrong. 'Why?'—Because divine law does not forbid it. 'Then why has the doing of that which is right, produced an evil?'—In this way: The preachers have said in thunder tones, that it is wrong to perform manual labor on Sunday; the people have accepted it as gospel truth. There are, however, some exceptions. Let us illustrate: Deacon Smith goes to work on Sunday morning and gathers his strawberries that he could not get gathered on Saturday. Others, who have never investigated the matter for themselves, reason something like this: If Deacon S. can work on Sunday, why can't I? And so say I. A large majority of those who work on Sunday, do so believing it to be wrong; consequently they become hardened, and it becomes easy for them to neglect known duties, and they finally run into immorality and infidelity. Thus we see that the evil is the fruit of ignorance, and the preacher is largely to be blamed."

"TILL HEAVEN AND EARTH PASS."

BY A. SMITH.

By the use of the terms *law*, *commandments*, and *righteousness*, in Matt. 5:17, it is evident that Jesus refers to the moral precepts; for he declares they shall remain unchanged, even as regards the smallest letter or point employed to express their terms, "till heaven and earth pass;" and this was not true of the ceremonial law, which "was added because of transgressions till the seed [Christ] should come," and which, no doubt, our Lord includes in the term *prophets*.

On the term *fulfill*, Dr. Clarke has the following note:—

"It is worthy of observation, that the word *gamar*, among the rabbins, signifies not only to *fulfill*, but also to *teach*. * * * And this meaning of the word gives the clear sense of the apostle's words in Col. 1:25. *Whereof I am made a minister, πληρωσαι τον λογον του Θεου, to fulfill the word of God, i. e., to teach the doctrine of God.*" —*Commentary on Matt. 5:17.*

This view of the term as used by our Lord agrees also with what is declared in Ps. 40:7-10 concerning his mission. On the expression, "Whoever shall break one of these least commandments," etc., Dr. Clarke says, "What an awful consideration is this! He who, by his mode of *acting*, *speaking*, or *explaining* the words of God, sets the holy precept *aside* or explains

away its force and meaning, shall be called least,—shall have no place in the kingdom of Christ here, nor in the kingdom of glory above."—*Commentary on Matt. 5:19.*

Concerning the commandments of God mentioned in verse 19, Christ, in verse 20, bases a consideration of fitness for the kingdom of Heaven upon the practice of the scribes and Pharisees, of whom, in another place, he declared, "Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:6. Is not the tradition of the present day, that tears the Sabbath of the Lord from its honored place in the decalogue, and enshrines in its stead the Sabbath of Baal, equally as culpable? Do those who break the law of the Sabbath, and "teach men so," expect to escape the disapprobation of Christ?

"One jot or one tittle shall in no wise pass from the law, till all be fulfilled." Webster defines *no wise* to mean, "Not in any manner or degree." "Until heaven and earth pass," says the Son of God. That solemn event has not yet transpired. Paul speaks of the manner of its approach in 1 Thess. 5:2, 3; and Peter of the awful scenes attending it. (See 2 Pet. 3:10.) Just as surely, therefore, as God's word is true, we are yet under obligation to keep every precept of the moral law, without the change of a *jot* or *tittle*, or any evasion of the manifest meaning of its terms.

The words *till* and *pass*, as used by our Lord in the text, seem to indicate that when the expressed limitation of time shall have been reached, a jot or tittle may pass from the law. On this point the writer can only express an opinion, which, of course, lacks the force of authority. The moral law of ten commandments is a ramification of the great law of love to God and man, and as such is exactly adapted to the present condition of our race; but when the heavens and the earth shall have passed away, and man enters upon his immortal state, there will be a marked change. The terms *servant*, *wife*, *adultery*, etc., may then, as jots and tittles, pass from the law as expressing conditions that no longer exist.

LIFE INSURANCE.

BY ALBERT WEEKS.

MANY and artful are the snares that Satan lays for the unwary, and unless we guard against his wiles continually, and are faithful in the service of God, we shall surely be taken captive by him. One of the means used to lead astray the child of God is life insurance in its various forms. There are mutual insurance companies, which seem to hold out extra inducements to the poor, on account of being less expensive. The most of them, however, are connected with some secret society, and this makes them doubly objectionable.

The poor man with a family depending on him for support, will think with horror of the destitution that threatens his loved ones in the event of his death, and this thought will prompt him to do that which will draw him away from the truth of God. What we want at such times is living faith in our Heavenly Father. Although circumstances may seem to be adverse, he is able to overrule them for our good; and in the history of his people he has often done this. "All these things are against me," said Jacob, when bereft of his children. Yet a kind providence meant this affliction for his good.

Says the Testimony which our Lord has in mercy given us, "Sabbath-keeping Adventists should not engage in life insurance. This is a commerce with the world which God does not approve of."—*Testimony No. 12.*

We cannot go contrary to the light God has given, and have his approbation; but it is a fact that some of our brethren have disregarded this admonition. The above Testimony further says, "But few will realize any returns from life insurance, and even these returns, without God's blessing, will prove an injury instead of a benefit."

God can make even our poverty a source of good. "All things work together for good

to them that love God." How many times have these words cheered the heart of the Christian! Again: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." May God help us ever to be faithful in his service, and all will be well.

THE TALEBEARER.

"The words of a talebearer are as wounds." Prov. 18: 8.

THERE are other ways of "doing murder" than by the use of the cord, the knife, or the poison; and, short of death, how much evil may be wrought on a man! The acutest pain is not always that which has its seat in the body; but very many are brought down with sorrow to their grave by the unseen yet barbed and poisoned arrows which stick fast in the soul. "The words of a talebearer are as wounds."

If an accurate estimate could be made of all the wreck and suffering of this world, it would be found, in our opinion, that war does not take the heaviest share to itself. War has its alleviations; it has its fierce joys and its pomp and circumstance,—what men call "glory." War is not perpetual. The gates of the Temple of Janus have been shut; but from "the words of the talebearer" you have no cessation: to them there is no alleviation. In a fair stand-up fight you may vanquish your enemy, and feel that you have finally made an end of him. With the talebearer you cannot grapple; he fights you at a distance, in the darkness; he stabs you as you sleep, or from behind. He follows you everywhere, eats with you from your own dish, and then lifts up his heel against you. Besides, he is usually so weak, wretched, and worthless a thing, that you cannot even grasp him hard, for fear of causing the annihilation that is ever so near him. You can only suffer silently, and possess your soul in patience. "Have you heard the news?" he breathlessly begins. "A said to me that he heard B say to C, that you were heard saying"—saying something. Or you are speaking to the talebearer, or to some one in his presence, about a friend. He overhears part of your utterance, and immediately he is off to your friend with the intelligence of what you said, or did not say, of him "behind his back." He puts all his own ignorance and malice in his report,—not one grain of your kindness, humor, and genuine love for your friend,—and the deed is done. The poison is in the "wound" which "the words of the talebearer" have made, and you have one friend fewer, one enemy more, than you had in this world.

But that is only the source of the waters of wrath. *Crescit eundo*. The river grows, and gathers strength and bitterness, as it flows on from mouth to mouth and man to man. "The beginning of strife is as when one letteth out water;" and it is only "where there is no talebearer that the strife ceaseth."

The talebearer is, almost of necessity, a liar. His tale is usually a reported one, and he makes no effort to sift its truthfulness, and to separate the false from the true. He is careful to inform you that he is not the originator, but simply the repeater or reporter of the story, and that he tells it you "exactly as it was told to him." He has lost part of the facts, however, by the way; does not repeat others; gives emphasis to such places as are capable of being made to look very black, and there he leaves it and you, with a comfortable sense of having discharged a painful duty. He has been "faithful," and having sown the tares, he goes to sleep till they grow; and they do grow, very rapidly.

At other times he is unusually earnest; he has seen and heard himself. This time there can be no doubt, for he is the witness. "You may take my word for it, he actually did say so and so; I give you his very words: I could swear to them, if need were." Very likely, and yet in such a case there may be, and often is, the biggest and the blackest lie of all. For there are so many things that a man who is even willing to report honestly and truthfully, cannot report. There

are the circumstances out of which the conversation grew; there is the whole scope and drift of that which preceded and followed; there is the tone of voice, look, manner, each shading of which varies the meaning of words; there is, above all, the feeling in the heart of the speaker, which hardly ever is at any one time all conveyed by any one statement, and the part left behind unexpressed might, and most probably would, have changed the aspect of all the rest; and if you add, as you always ought, the ignorance and malice of the talebearer, where and what is "the truth" which could be sworn to?

It adds unspeakably to the poignancy of the "wounds" caused by the "words" of the talebearer that usually he has so little else to carry than "tales." Of his own, beyond coloring matter, and a little of the inventive faculty, he has most commonly next to nothing. In other respects he is frequently a harmless sort of creature, like the fly that will settle on your face, and which is sufficient to keep you awake. He does not always mean to make strife, only he must talk; and in the utter absence of other presentable materials, he is driven to that frequent refuge of the destitute,—talebearing. There is a world of meaning in these two lines of Thomas Hood's, that—

"Evil is wrought by want of thought
As well as by want of heart."

If there were fewer that listened to idle tales, there would be fewer talebearers in the world. But men not only listen to the tattle of the talebearer, but they believe him, and in many cases act upon his utterances. It is astonishing what disregard man shows for the simplest, most ordinary, and most obvious laws of evidence, when the talebearer is in question. If the veriest blackguard is haled from the street, brought into the presence of a magistrate, charged with the paltriest offense, and a sworn witness against him begins by saying "Mr. A B told me—" "Stop, Sir," says the magistrate; "what Mr. A B told you is not evidence. Bring Mr. A B here, and let him tell that himself. Be good enough, sir, to confine yourself to what you yourself saw and know." And, observe, all this must be said and done before the person accused. Behind his back, absolutely nothing can go on. At each stage he must be permitted to examine and cross-examine the witness, add explanations, call other witnesses to bring out all facts of the case, and then reply on the whole evidence, before even committal can be arrived at. But the talebearer puts himself in the witness-box; the accused party is absent and ignorant of the whole transaction; the talebearer is not sworn, often not examined nor cross-examined; no witnesses are heard for the defense, no explanations are asked, no corroborative evidence demanded; the other party constitutes himself judge and jury, rapidly sums up, gives judgment, passes sentence, and immediately orders execution. And sometimes this sentence so arrived at is "death,"—death to all friendship between him and me: "I shall never speak to him again." Death! let the sentence be executed without delay. How often has this, most monstrous and summary proceeding been gone through in the reader's own experience!

Every honest man should set himself to the putting down of these pests of society. They should be hunted out and exterminated, as the vilest of vermin. Men should combine, and go in league against them, as they do against vipers, snakes, and the whole serpent tribe. Traps, gins, and snares should be set for their feet, as for wild beasts and foxes. And the method of procedure is simple. Take it from another of those wise proverbs, given to us by God: "Where no wood is, there the fire goeth out." The fire will be effectually extinguished without the necessity of water, if only you stop the supply of fuel. Cease to listen to the talebearer, and his fire will go out; his "wounds" and his "words" will be harmless. Cease to listen, or cease to give credence; hear as if you heard not; pass on to other matters; go clean over him and his tale, and forget it utterly. He who adds fuel to the fire by repeating the tale of the talebearer is only a shadow less guilty than he who originated it,

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." "He that backbiteth not with his tongue;" i. e., he who is no talebearer. But there is another side to it: "Nor taketh up a reproach against his neighbor." If there were fewer men to "take up" the evil reproach, there would be fewer to make it up, and fewer to carry it about when made. The talebearer usually concludes—for he is a coward—with, "Now, mind, do not for the world say that I told you; don't mention my name at all in the matter." He who acts on such "information" is as bad as the man who gives it, if not worse. "Will you go with me and repeat all that before his face, that I may hear his explanation, and know whether this be all true, and whether I have got all the truth?" If not, then a speedy end ought to be made to the whole business—the heel put on the burning coal to crush it in the dust.—*Rev. Thomas Alexander, M. A.*

GOD WILL ALLOW NO UNHOLY DESIRES.

THE evil thoughts and feelings of the heart must all be banished in order to perfect holiness. God will allow no unholy desires, no unclean thoughts, no worldly feelings, in his holy mansion. Fellow-believer, take this matter to heart. Are you living like the crowd? Do you participate in the follies and vanities of the world? You are not separated and sanctified to God, and in that state of mind cannot enter Heaven. Nothing that defiles shall enter there. However you may say peace to your soul, if evil lusts are within you, if you are hankering after worldly enjoyments, you are not sanctified, and are unfit for Heaven. Can God change his nature? Will he lay aside his holiness to become like sinners?—Impossible. His nature and laws are unchangeable. We praise God for this. We rejoice that he is infinitely holy. Hence he is glorious and happy. To be happy we must be holy like himself.

If you really desire happiness, be holy, like a holy God. Holiness gives peace, rest, joy. Everlasting thanks to God for the way of holiness in Christ. Cast away every hindrance, every besetting sin, and be holy unto God. I heard a professing Christian say, lately, that in a corrupt world like this it was impossible to be holy. But, said I, "Christ has overcome the world; don't doubt his almighty power; trust him fully; he saves from every hindrance, from all sin." Wonderful, indeed, above all comprehension, is Christ's cleansing blood. Try it, prove it, make full test of it, and be among the pure, holy, loving, happy spirits with Christ Jesus, King of kings, Lord of lords, in Heaven.—*Banner of Holiness.*

—A poor old deaf man resided in Fife, and was visited by the new minister shortly after his coming to the pulpit. The minister said he would often call and see him; but the time went on, and he did not visit him until two years after, when, happening to go through the street where the deaf man was living, he saw his wife at the door, and therefore could do no other than inquire for her husband. "Well, Margaret, how is Tammas?" "None the better o' you," was the curt reply. "How! how! Margaret?" inquired the minister. "Oh, ye promised twa years syne to ca' and pray once a fortnight wi' him, and hae ne'er darkened the door sin' syne." "Well, well, Margaret, don't be so short. I thought it was not very necessary to call and pray with Tammas; ye ken he cannot hear me." "But, sir," said the woman, with a rising dignity of manner, "the Lord's nae deaf." And it is to be supposed the minister felt the power of her reproach.—*Leisure Hours.*

—By the tongue of a patient, physicians find out the disease of the body, and philosophers the disease of the mind.

The Family Circle.

HOW DOES HE LEAD?

How does He lead them?—This they cannot tell;
They only know He doeth all things well—
Through fire and water some, where floods do meet,
O'er briars and thorns, with torn and bleeding feet,
Where tempests rage, and storms burst overhead,
And clouds portentous all around are spread;
But still He leads them, rough or smooth the way,
And all His paths are peace, and lead to day.

And some, where springs abound, and pastures sweet,
Go singing all the way, with gladsome feet;
And some He leadeth gently on the way,
Guiding the wandering step that fain would stray;
Others go trembling on the road for fear,
With faith so weak, that will not see Him near;
But still He leads them, rough or smooth the way,
Who follow on to know. He shows the way.

How does He draw them?—Some by cords of love,
That sweetest cord to lift the soul above;
But not all thus—so wisely doth He lead—
Love would not always answer to their need;
And so, by other cords,—pain, fear, unrest,—
But always just the one most fit and best;
And so He draws them, till their journey o'er,
Until they find their perfect rest in Him.

How does He keep them?—This is theirs alone
To whom the secret of the Lord is known—
In perfect peace, though outward foes prevail,
They stand upon a Rock none dare assail;
"Though every human prop have given way,
They rest in Him, their comforter and stay—
And so He keeps them, till their journey o'er,
They enter in where they go out no more.

—Laura Harvey.

GRANDMOTHER'S BIRTHDAY.

EIGHTY-THREE years old to-day! Grandmother Wells leaned back in her easy chair, her poor crippled hands resting in her lap. For six months she had not left that chair except to be carried to the bed or lounge by the window.

She was a lovely old lady. Her complexion had retained much of its youthful smoothness and fairness. She had large, tender blue eyes, and a sweet, childlike mouth. Her silver hair was brushed smoothly over her noble forehead.

Never was there a sweeter or more uncomplaining spirit than hers, yet she could not always resist the gloomy thoughts that stole over her. Forty years ago she had buried her husband, and now all her children slept by his side.

It was several years since she came to live in the family of her granddaughter, Mary Wilton. She had known many happy days there. Mary and her husband loved her dearly, and as for the children, "grand-mother" had the next place to father and mother in their hearts. When sickness and infirmity came upon her, and she was unable to take a step alone, or even to straighten her poor bent fingers, they all tried, by a thousand tender ministries, to make those weary hours pass pleasantly to her. But the dear old grandmother, though she strove to be cheerful, could not always drive away the heartache. To minister to others had been the comfort of her life, and now the smallest service was out of her power. Even her knitting must be laid aside.

"If I could only feel that I was of some little use in the world!" she said to herself mournfully, as she sat in her room, that bright June morning. "But I am utterly helpless—and poor Mary, it seems as if she had enough cares already. But is not this a fretful, repining spirit I am showing? O Lord, make me cheerful and patient, willing to wait thy time."

She closed her eyes, and sat quietly musing while a more placid and hopeful expression stole over her countenance.

A light tapping at the door aroused her; she opened her eyes, and said very cheerfully,—

"Come in."

The door swung wide open, and in filed the four eldest children, one after another.

Herbert, a boy of nine, carried a bouquet of flowers in one hand, and a beautifully illuminated text in the other.

Six-year-old Mary bore a frosted cake, crowned with a wreath of flowers.

Next came dark-eyed Josie, one year younger, proudly displaying his bouquet, and a book-mark of his own making.

Little Alice, grandma's namesake, a curly-haired girl of three, carried a tiny vase filled with flowers. She stepped cautiously, holding the vase in both hands, so as not to spill a drop of the water.

"Why, you little dears," said grandmother, as the procession halted in front of her, "what does this mean?"

Herbert advanced a step, holding up his gifts. He was a delicate, thoughtful-looking boy, with something very winning in his ways. He paused a moment to collect his thoughts, and then said,—

"Dear grandmamma, your oldest boy
Gives you a greeting fond this day;
The winter's snow is on your hair,
But in your heart the flowers of May.

"Oh! lonely would our household be
Without your smile and words of cheer;
May God preserve your precious life,
And make you long a blessing here."

"You dear boy!" said grandma, her blue eyes dim with tears, as he laid his gifts on her lap, and kissed her tenderly. She had no time to say more, for bright-eyed Mary took his place, looking somewhat shy, but very proud of the gift she carried.

"Dear grandmamma, accept this cake
And wreath of flowers for Mary's sake;
Kind hast thou ever been to me,
May I thy little sunbeam be!
And the sweet lesson thou hast taught
Bear fruit in every deed and thought!"

"Bless you, little darling!" said grandma, as Mary deposited her cake on a chair and threw her arms around the old lady's neck. "You are my sunbeams, all of you. But here is my Josie waiting to speak," she said, smiling.

The little fellow laid his gift on her lap, and stood hesitating a moment. He was a warm-hearted, affectionate boy, but very nervous and excitable.

"Dear grandma," prompted Herbert.

"I know it," said Josie, indignantly, "don't tell me!"

"Dear grandma, please accept these gifts
With love from little Joe;
If all the love that's in my heart
In words could—words could—"

"I can't fink what comes next!" hiding his face in grandma's lap.

Herbert's prompting only irritated him, and at last grandma said in a soothing tone,—

"There, dear little man, don't cry. Some other time you will say it to grandma, when we are alone together."

Little Alice, at a sign from Herbert, stepped forward, and resting her vase on grandmother's knee, looked up with confiding eyes into her face.

She had more confidence than Josie; and it was in clear, though lisping tones that she repeated her lines,—

"Thy little namesake offers thee
This vase of flowers and kisses three;
Oh, happy may thy birthday be!"

"You little blossom!" said grandma, kissing her rosy cheeks a dozen times.

And now mamma, who had stood smiling in the background all this time, advanced with baby Charley in her arms.

"Dear grandma, baby is too young to repeat verses, but he offers you his mouth for a kiss."

"Bless his precious heart!" said grandma, kissing him warmly. "Did you hear the children repeat their verses?"

"Oh yes, I was standing here all the time."

"Ma wrote the verses for us," said Herbert.

"And Bridget made the cake," said practical Mary.

"And I made the book-mark myself, all my own self," said little Josie, nestling up to grandma's side.

"And here's a little gift from Robert and me," said Mrs. Wilton.

It was a lovely engraving, representing Christian and Hopeful resting in the valley of Beulah. Grandma's eyes grew moist again as she looked at it.

"Oh, how lovely that is! Thank you Mary darling, and Robert both. This is a happy birthday indeed. Why, Robert, are you there too?"

"Good morning, dear grandmother," said Mr. Wilton, stooping to kiss her. "You look as bright as the morning itself! I was afraid the children would tire you."

"No—blessed little souls!—they did me good."

That night as grandmother lay in her bed, she said

to her granddaughter, who was performing some little service for her,—

"God bless you all for your loving words to-day. It is so sweet to think that I can be some little comfort still."

"You are the sunshine of our house,—one of the greatest blessings God ever gave us!"

Grandmother could not answer. But she fell asleep with a smile on her lips, a token of the joy in her heart.

A NOBLE REVENGE.

THE coffin was a plain one,—a poor, miserable, pine coffin. No flowers on its top, no lining of satin for the pale brow, no smooth ribbons about the coarse shroud. The brown hair was laid decently back, but there was no crimped cap with its neat tie beneath the chin. The sufferer from cruel poverty smiled in her sleep—she had found bread, rest, and health.

"I want to see my mother," sobbed a poor little child, as the undertaker screwed down the top.

"You can't; get out of the way; why don't somebody take the boy?"

"Only let me see her one minute," cried the helpless orphan, clutching the side of the box; and, as he gazed into the rough face, agonized tears streamed down the cheek on which a childish bloom never lingered. Oh! it was painful to hear him cry, "Only let me see my mother—only once!"

Quickly and brutally the hard-hearted monster struck the child away so that he reeled with the blow. For a moment the boy stopped, panting with grief and rage, his blue eyes distended, his lips sprung apart, a fire glittering through his tears, as he raised his puny arm, and with a most unchildish voice, cried, "When I am a man, I will pay you for this."

There was a coffin and a heap of earth between the mother and the poor, forsaken child. A monument much stronger than granite was built in his boy-heart to the memory of the heartless deed.

* * * * *

The court-house was crowded to suffocation.

"Does any one appear as this man's counsel?" asked the judge.

There was a silence when he had finished, until, with lips tightly pressed together, a look of strange intelligence blended with haughty reserve upon his handsome features, a young man stepped forward with a firm tread and kindly eyes to plead for the erring and friendless. He was a stranger, but from his first sentence there was silence. The splendor of his genius entranced—convinced. The man who could not find a friend was acquitted.

"May God bless you, sir; I cannot."

"I want no thanks," replied the stranger.

"I—I believe you are unknown to me."

"Man! I will refresh your memory. Twenty years ago you struck a broken-hearted boy away from his mother's coffin. I was that boy."

The man turned livid.

"Have you rescued me to take my life?"

"No, I have a sweeter revenge. I have saved the life of a man whose brutal deed has rankled in my breast for twenty years. Go, and remember the tears of a friendless child."

The man bowed his head in shame, and went from the presence of magnanimity as grand to him as it was incomprehensible.

HAPPINESS CONSISTS IN LOVE.

As the affections are the noblest ingredient in human nature, so the elevation and happiness of a human being mainly depend on the right bestowment and ample exercise of these affections. To be self-sufficient and self-seeking, that is, to keep all the affections to one's self, is the meanest and most miserable predicament a creature can be in. The homestead of a fine spirit—much more the desolate chamber of a sinful heart—does not contain resources enough for its own blessedness. The soul must go out from itself, if it would find materials of joy. And just as its happiness depends on going out from itself, so its elevation depends on setting the affections upon something higher than itself. The main part of true religion is the right bestowment of the affections. When they are set on things above, they are set as high as the seraph can set his. They are set so high that they cannot fail to lift the character whose ends in living are so lofty.—James Hamilton.

SUCCESS IN LIFE.

SUCCESS is a smooth-flowing, easy-sounding word. It means a great deal. It by implication means sunlight, joyousness, pleasure. Failure means, in the same way, darkness, gloom, unrest. But success, as a mere word, is often a gauge as to the heart and motive of the speaker. It declares the plan of life upon which he lives. It reveals the height and breadth of his ideal. It announces his opinion as to whether life is worth living. The standard of success, like the code of honor, is falsely set up among some people.

To the sensible man, that only can be accepted as a success which leaves permanent benefits. If there is another life; if this is but an infinitesimal fraction of the length of that other life; if this is but a probationary period upon the use of which depends woe or eternal happiness in that other life; if titles, fame, riches, lose their helpfulness amid the gathering death-gloom; if only character—not reputation among men, but personal character—is the eternal companion of an immortal soul; if these things be true, nothing is a success unless it looks helpfully toward the other existence; unless it serves to make truer, more beautiful, our only earth-born heritage in eternity.

This reflection leads to another one: The standpoint for the measurement of success must not be our own, but God's. Men do not always see as God sees. It is his prerogative to count motives, efforts, and longings in the make-up of results. Mercury viewed from the earth and then from the sun, presents different, almost contradictory views; the sun-view is the nearer, the better. Many a man has fallen under tribulation and distress, not through surrender, but by the beating down of his opposing forces, made a victim to some sin or evil. We say a failure. He who notes the knotted veins, the fearful struggle, the unwilling vanquishing, may touch the wounds, the bruises, and the aching spots, and over the ruins deem it a success. Many a tombstone would be marked as recalling a life of failure, since its poor possessor toiled unknown, unseen, and now sleeps unwept and forgotten. He who remembers the tiny rills of helpfulness starting from that quiet, unobtrusive life; the sweetening influence once fragrant about a poorly clad and fed being; the little leavening of a Christian beggar's character,—He who knows all these little things may have a crown of unusual brightness to announce the reversal of earth's judgment. It is a pregnant question, What does God think of me? It is his judgment that makes up success, his condemnation that constitutes failure. Life, then, should be a struggle for such character as shall merit his pleasure. Riches, honor, power, may be desirable, and often prove blessings to the possessor and to others; but they are only winged blessings that to-morrow take their flight, and if our all, they will leave us "naked and uncovered" when the Judge appears. Character is abiding, eternal. A holy character is God's only success. The hands may be empty, the toiling unrewarded, arms be weary with the efforts at gleanings, but the "well done, good and faithful servant; thou hast been faithful over a few things," brings such a result as can only be rightly styled success. The "I will make thee ruler over many things," is secondary; it flows out of the "well done," as a necessary sequence. Life has been a success; eternal life is the promised and necessary adjunct.—*Selected.*

DOMESTIC HAPPINESS.

DOMESTIC unhappiness might be cured if both the husband and wife would agree between themselves—and faithfully abide by the agreement—never, under any provocation, to utter a recriminatory or harsh word; or, if one of the parties, in a moment of impatience, does speak harshly, let the other reply only in the tones and language of devoted kindness. If they cannot speak in the words of friendship and love, let them, for the time being, study the virtue of silence. We say, "If they cannot," but it is indeed a lamentable condition of domestic peace when silence is the only means by which disputes and quarrels are averted. Husband and wife should converse together much and often, and each should aim to introduce such topics of conversation as are known to be agreeable, and to carry on his or her part of it in such a manner as to please and edify.—*Selected.*

—It has long been known that half the wine drunk in this country is artificial, and not made of the juice of the grape; but it was generally supposed that what we imported from France was genuine. This is an error; if there is any truth in the petition lately presented to the French government by the wine

merchants of Paris. They assert that less than one-third of the wine used in that city is made from grapes. Large factories exist near Paris, where rotten apples, damaged dried fruits of all kinds, beets, and even spoiled molasses, are converted into wine; and it is said that a great deal of American cider is now being imported into France, a new patent having been invented to transform it into champagne. A good deal of this stuff is drunk in France, but it is probable that a majority of it is shipped to this country to satisfy the uneducated taste of Americans.

Sabbath School Department.

"Feed my Lambs." John 21:15.

CONSECRATION.

"I HAVE just come from the last service over that noble man Dr. L——, and I never realized before what a grand thing it is to lead a consecrated life." So remarked a brother to me, after he had attended the funeral of one of the best men whom God ever gave to this city. Dr. L—— was no mystic, no sentimentalist, no believer in mere "spurts" of religious emotion; he did not talk much about holiness, but he lived it out beautifully. His idea of self-consecration he got from the great apostle who exhorted his fellow-Christians to present themselves a living offering, holy and well pleasing unto God.

Much is said and sung in these days about consecration. There is just a little danger that it may become a cant phrase, devoid of any spiritual kernel. Some make it an equivalent for sanctification. An able English clergyman, in a very suggestive discourse, says, "We cannot consecrate ourselves. We try it—we subdue the body; we strain all our energy to subjugate the sins of the intellect and affection; and then we are tempted to spiritual pride, and to glory in our self-control. Weary and sad, we say, I will cease the struggle; it is vain. My friend, it is not vain. Admit your own weakness honestly, and then cry to God to sanctify you; and a heavenly hand will touch your life and hallow and purify it all."

This is all very true in regard to sanctification as a work of the Holy Spirit. But to *consecrate* is to *set apart* for a sacred use,—to devote unto the service or worship of God. When we consecrate a church edifice, we devote it to the worship of Jehovah; when we consecrate ourselves, we surrender ourselves to the *ownership of Christ*. That is what Paul meant when he said, "For me to live is Christ." He gave the helm of his will to Jesus; he enthroned Jesus in his soul; he let Jesus guide every step of his first; his one thought was how to please Christ, first, last, and all the time. If self rebelled, he struck it down with hard blows, "giving it a black eye." This one thing he did, and kept doing, until the executioner's ax ended the conflict.

The first thing and the main thing is to consecrate the heart to Christ. Heart consecration signifies giving Jesus the key to every apartment within us, from the basement of the reason up to the cupola of the imagination. Whatever he finds there, and needs for his service, must be his. If he asks for one of our treasures, we must let him have it. The best we have must be given to him, just as we offer the best room in the house and the best table we can spread to a beloved guest. Christ pays us ten-thousand fold for giving him this hospitality; for he makes every chamber of the soul so light, so warm, so fragrant, and so cheery.

One of the most apostolic men of this century was the late Dr. William A. Muhlenberg, whom most people know from his famous hymn, "I would not live away." When he was a young minister, he halted in a church for a few moments, and heard from the pulpit these striking words: "We have but one heart. If we had two hearts, we might give one to God and the other to this world; having but one, God *must have it all*." No man in our day has exemplified this more thoroughly than Dr. Muhlenberg. He had a fine imagination; he consecrated it to composing such

a hymn as "Oh, cease, my wandering soul." He had executive ability, and he used it to found and build up St. Luke's Hospital and the institutions of St. Johnland. He made his home in the Hospital, and once was seen carrying down the dishes from a poor patient's room. "Doctor, why don't you call a servant to do that?" "What am I," replied the cheery old man, "but a waiter here in the Lord's hotel?" If his Master could use a towel upon his disciples' dusty feet, why should he count it menial to wait on one of Christ's poor? With opportunities to lay by a handsome competence, the glorious old man—who was called "everybody's father"—did not possess at his death any more than two twenty-dollar gold pieces, which had lately been given him by a friend. But in Heaven, Muhlenberg will be rich. Now his was just what we mean by a consecrated life. He had but one heart, and that was Christ's; out of that Christ-possessed heart came the issues of the life; and the sweet fountain poured forth full, sweet streams.

The highest quality for a Sabbath-school teacher is self-consecration to Jesus. If you have not given yourself wholly to Jesus, depend upon it, you will never bring any of your scholars to him. There will be no glow of earnestness, no tenderness and importunity, in your appeals to them. You will huddle through your work in the school in a cold, perfunctory way, and allow any slender pretext to draw you away from it. But if you have consecrated a certain portion of time to your Bible study in each week, and a certain portion of every Sabbath to teaching it, then beware how you rob your Master. Those hours are sacred. No more allow trifles to detain you from them than you would from the bedside of a sick child. A bank teller sets apart six hours in each day to his counter in the bank; if he fails, he is discharged. If you count your obligation of devoting certain hours to your holy work less sacred, then your Master will discharge you from his corps. You may continue to be a teacher on the superintendent's roll, but you are not *Christ's* teacher. Your name is off his roll. He knows his own; he calleth them all by name.

We never shall have a generation of *giving* Christians until we train one with Bible ideas about consecration of money to the Lord. The parable of the talents does not mean intellectual gifts; it means money. God loans money to Christians as his trustees. The only honest method is to *set apart* a portion of our income for Christ, and no more appropriate it to anything else than we would steal a neighbor's watch. When the blood-bought church comes up to the Christian standard of consecrating its substance, there will be no starveling missions and no destitute Sabbath-schools, and no pitiful devices of filling empty treasuries by fairs and raffles and "grab-bags."

The cardinal idea in consecration is to give Christ *his rights*. He owns you and me. This means safety here and Heaven hereafter; for Christ will take good care of his own. If we are going to claim to be his on the day of judgment, let us make good that claim by being entirely, conscientiously, and gladly his in every pulsation of the heart and every deed of the life. O brother, sister! when you *give yourself*, Christ will give you a partnership in saving your class.—*Theodore L. Culyer, D. D., in S. S. Times.*

—The following, from the *S. S. Times*, shows plainly enough what Mr. Trumbull, the editor of that journal, and one of the most earnest S. S. workers in the land, thinks of the practice of giving prizes and rewards in the Sabbath-school:—

"One of the easiest ways to make a great show of progress in the Sunday-school is to offer prizes. The dangers of that system, however, are so many and so great that it takes great wisdom and skill on the part of teacher and superintendent to keep the moral feeling of the school from being degraded,—and when a man gets wise enough to do that, he will be too wise to employ the system any longer."

The Review and Herald.

"Sanctify them to thyself, Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., MARCH 1, 1881.

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

THE GLORY OF GOD.

THE psalmist speaks of the deliverance of the Hebrews from the slavery of Egypt, and the manifestation of the power and glory of God, in these words:—

"When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled. Jordan was driven back." "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob, which turned the rock into a standing water, the flint into a fountain of waters." Ps. 114:1-3, 7, 8.

What God did in that wonderful deliverance, was done wisely and well. And in order to keep his work in perpetual remembrance before the Hebrews, and to maintain his glory in their minds and hearts, he established memorials, the passover and the feast of unleavened bread.

The work of Moses and Aaron, the visible leaders of the people, was marked with imperfection and wrong. And the record of their frailty and of their sins has passed to the sacred page as a warning to those who should afterward hold connection with the work of God. Moses saw the promised land from Pisgah's height, but could not enter Canaan, because he in an unguarded moment took glory to himself.

The pressure upon his meek and devoted soul from his rebellious people need not be pleaded as a palliation of his wrong. His sin, in taking glory to himself which belonged to God alone, was great, and no surrounding influences, no pressure upon his careworn soul from those for whom he was devoting his life, could be urged as an excuse. He who has the power of death was permitted to stir up the minds of an ungrateful people to worry and to tempt their noble leader, until he, in an unguarded moment, forgot the glory of God, and committed a sin which made it necessary that he should pass under the dominion of death, as a warning to all those who might, in the providence of God, be placed under similar temptations.

In full view of the facts to which we refer in the manifestation of the power and glory of God in the emancipation of the Hebrews, the psalmist continues: "Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God?" "O Israel, trust thou in the Lord. He is their help and their shield. O house of Aaron, trust in the Lord. He is their help and their shield. Ye that fear the Lord, trust in the Lord. He is their help and their shield." Ps. 115:1, 2, 9, 10, 11.

There is a strength in these expressions, and a power in them to inspire faith in God, which leads us to dwell upon them with great pleasure. The whole drift of the subject of these psalms is calculated to lead the reader away out from the vain glory of self to the glory of the mighty God of Jacob. "I love the Lord," continues the psalmist, "because he hath heard my voice and my supplications; because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Ps. 116:1, 2.

God is jealous of his glory. "I am the Lord; that is my name; and my glory will I not give to another." Isa. 42:8. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another. Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." Isa. 48:10-12.

God created all things for his own pleasure and glory. "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. And those who learn and love his glory here in this mortal life, will join the redeemed in expressions of glory to God and the Lamb in the immortal world to come.

John speaks of those who had washed their robes and made them white in the blood of the Lamb, in these words: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

It is said of the immortal victors standing upon the sea of glass mingled with fire: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." Rev. 15:3, 4.

On the other hand, those who learn and love to glorify and justify self here, during the period of their probation, will plead for dear self, and justify themselves, even at the Judgment. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23.

In our Lord's parable of the sheep and the goats, the one on his right hand, and the other on his left, it is a remarkable fact that those on his right hand cannot see any good thing that they have done for their Lord. "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" Matt. 25:37-39.

Those on the left hand, who have done nothing for their Lord, answer him, saying, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Verses 44-46.

J. W.

WHO KNOWS?

ACCORDING to the prophecies, we believe that the earth is to be lightened with the glory of the last message of mercy, and the proclamation is to go to different nations, countries, tongues, and people. This suggests the idea, as we look over the earth and see vast regions lying, so far as we know, in darkness, that it must be a long time before the work can possibly be accomplished.

This is the appearance of the matter from our point of view; but who knows what other agencies the Lord may have already in operation to accomplish his ends? Elijah thought that he alone of all the people of Israel stood fast in his integrity in the worship of the true God; and he had fled from his native land to save his life from the hands of a persecuting king. It looked to him like a hopeless case. But the Lord informed him that he had reserved unto himself 7,000 who had not bowed the knee to Baal. He had agencies at work which even Elijah knew not of, and a strong people,—7,000 in number,—with whom he was not acquainted.

May it not be so even now? How unexpectedly, in some lands, Sabbath-keepers have already come to

light, of whom before we had never heard! And who knows what agencies may be at work, and what light may be shining to prepare a people for the coming of the Lord, in lands where American or English Seventh-day Adventists have never been, and from which we have no information in this respect? It may not be that all the work is to be done by those with whom we are acquainted. Would it be any stranger to learn that in this land or the other, among the different nations here and there, or even in different portions of our own land, the Lord is preparing a people for himself, outside of our efforts, than it was to Elijah to learn that there were 7,000, even in apostate Israel, unknown to him, who had not bowed the knee to Baal? Who knows, therefore, that the number to be brought out and prepared for the kingdom of Christ, may not already be more nearly completed than we have supposed?

A BETTER WAY.

WE are almost daily receiving from our friends papers containing articles, or reports of sermons, against some point of our faith, especially our views of the Sabbath question. We take no exception to this, but are happy to gratefully acknowledge the kind remembrances of our brethren in this respect. But these articles are usually accompanied with the request that we answer them in the REVIEW. This could be done to a limited extent, both to the profit and interest, perhaps, of the reader; but to comply with all these requests would render the reading in the paper largely monotonous, take too much space, and occupy all our time. The better way we propose is this, that our brethren become so thoroughly familiar with the Sabbath question that they will be prepared to answer these articles themselves, and secure their introduction into such channels as will bring them as fully as possible before the readers of the opposition articles.

It has been remarked as a feature worthy of mention among Seventh-day Adventists that the private members were as well informed concerning the articles of their faith as the ministers themselves. This is as it should be. Every one should be able, according to the exhortation of Peter, to give a reason for the hope that is in him, with meekness and fear.

And further: the tracts already published answer nearly, if not quite, all the forty-three different positions taken by the opponents of the Sabbath. Keep yourselves supplied with tracts. They are always handy, and will do good execution. The Sabbath truth is as clear as a sunbeam. The position we hold upon it is as impregnable as Gibraltar. Its advocates have never been obliged to abandon any of their intrenchments, or yield any ground to the enemy. And its opponents are able to triumph only in those fields which the defenders of the truth have not yet been able to reach. But the means are multiplying to prosecute a still more extended work, and meanwhile we will devote as much space to the matter in the REVIEW as we think will be for the interest of the paper.

TALMAGE HAS IT.

MR. TALMAGE has had much to say in the past against theaters and theater-going. The contest has been warm and long-continued. At length he has changed his tactics. He has come to the conclusion that there is a dramatic element in man's nature that must be provided for. Hence in the New York *Semi-Weekly Tribune* of Feb. 1, 1881, he sets forth a new plan. It is not an effort to reform the drama itself,—not a compromise, but an original and radical proposition. It is simply that the church take the theater in hand and run it themselves. For he says Christianity is going to "take full possession of this world, and control its maxims, its laws, its literature, its science, and its amusements."

His plan would simply put divines, and deacons, and church-wardens, and vestry-men on the stage instead of the loose characters which now occupy it;

and then he holds that Christianity has conquered the amusement question. "What we want," he says, "is a reformed amusement association in every city and town of the United States," and the name he proposes to give it is "The Spectacular" instead of the theater; and he calls upon men to come forward with a donation of \$50,000 or \$100,000 to start the enterprise.

It is not difficult to anticipate how the church will conquer the world in this respect. It will be about as iron takes possession of the furnace, or as a bucket of water would take possession of an iceberg by freezing to it. And the church is already making marked advancement in this direction. The Sunday-school theatricals, the exhibitions by church parties, and movements of this kind, are a long step in this direction. The church and the world will undoubtedly come nearer together, if possible, than they are at the present time, but which will have the honor of "conquest," none need be puzzled to decide.

RELIGION IN NEW YORK.

STATISTICS which appear in the *Independent* of Feb. 7, 1881, give a not very encouraging prospect as to religious progress in the metropolis of this nation. Of the population of New York, 500,000 are set down as non-church-goers. To provide for the 700,000 remaining, there are only 366 churches and 123 missions, provided with 375,000 sittings. These churches and missions have altogether somewhat less than 250,000 members. If, therefore, all the members should come to church on any one Sunday, there would be sittings for only 125,000 non-communicants.

And more than all this, while the city is adding 20,000 a year to its population, there is no proportionate increase of churches. And this is not a new feature in the question; for fifty years ago there was one church to every 1,858 inhabitants, while at the present time there is only one church to every 2,468 inhabitants.

There are said to be in the city "large districts, equal in population to Springfield or Hartford, without a single Evangelical church." Such being the religious condition of the leading city in a country which has long enjoyed the clearest gospel light and the largest measure of religious freedom, how long will it be before Christianity makes a conquest of the world?

WHY THIS AGITATION?

The Sabbath Memorial, published in London, England, says, "We agree with the *Sabbath Recorder* that 'we have never seen a time when the agitation on the Sabbath question at all compared with the present.'"

Why is it so? Why should the public mind become unsettled on a subject which is supposed to have been settled by divine authority for more than eighteen hundred years? The answer is simply this: Since the beginning of the Christian age, there has been a great apostasy from the truth, and in consequence the mass of Christians have been in darkness on the subject of the Sabbath since the dawn of the Reformation; and the time has now come when God says, Let there be light; and there is light.

The hand of God is in this work. The Lord fore-saw that the great apostasy would come; and it was plainly foretold by prophets and apostles. (Dan. 7:25; Rev. 13:1-10; 1 Tim. 4:1; 2 Thess. 2:3-8.) And the restoration of the truth to the people of God in the last days is also clearly predicted in the word of God. (Isa. 8:16; 56:1,2; 58:1; Rev. 14:9-12.) The time has come when the promised messages of Rev. 14:6-12 are having their fulfillment. The work of the great papal apostasy, the power that should "think to change" the times and laws of God, is being exposed; and the light on the "commandments of God and the faith of Jesus" is shining forth all over the world. The Spirit of God is applying his word to the hearts and consciences of believers; the last pre-

dicted warning is on its way; and the living are soon to be judged by the law of the Father and the testimony of the Son.

The hour of Judgment is come; the time message (Rev. 14:7; 10:6) has been announced; Babylon is fallen, and is fast becoming the habitation of devils, the hold of foul spirits, and the cage of every unclean and hateful bird; and the prophesying again "before many peoples, and nations, and tongues, and kings" is heard in many of the nations of the earth. The progress of the proclamation of this last message all over the earth constitutes one of the present signs of the nearness of the end of this age; for when the last message of probation has done its appointed work, the end will come.

It is meet that, in this Judgment hour, the living should be tested upon the law of God. Now, since God has given the open Bible to all the people, it is fitting that they should be admonished by the solemn and fearful warning of the last message to "keep the commandments of God and the faith of Jesus." And it is because the time is come for this message to be given, and it is being done, that the minds and consciences of the pious are everywhere being called to the investigation of the Sabbath question. "The Sabbath question"? The subject is so plain that there need be no question about it; and there is none to those who take only the testimony of the Bible and the facts of history as their guide.

This agitation will not cease until the work of God in behalf of fallen humanity is completed. The Spirit of God and holy angels are urging it forward. The work cannot be arrested in its course till men have been enlightened, faithfully warned, and the truly pious have heeded the warning, have forsaken the traditions of men, which make void the commandments of God, and have turned their feet unto the testimonies of God. O Lord, speed on the work!

R. F. COTTRELL.

THE LITTLE THINGS.—NO. 3.

"PLEASE." This is a little word, but it is very sweet, and, withal, very persuasive, and potent for good. Yet some persons seem never to have learned that there is such a word in our language, for we never hear them use it. They generally speak in the imperative mood. This is their style: "John, bring me a pail of water." "Mary, build that fire." "Wife, get me my shirt." It is positive and absolute command, as though they were lords of all, and others only their slaves. But there is something in every human breast which naturally rebels against such despotism. One of the noblest traits of character which the Creator has planted in every heart is the love of liberty,—a desire to do what we do from choice, and not from necessity. An action is robbed of all its sweetness and enjoyableness if it is done by compulsion.

Even little children feel a spirit of opposition to arbitrary commands, even though they come from their own parents. If they are compelled to do a thing, none of the credit belongs to them; but if they can do a right action of their own free will, they feel that they are ennobled by it. And older persons feel just the same way, only they feel it more deeply; and the older they grow and the more dignity and self-respect they possess, the more intense is this feeling. Hence, in all our intercourse with others, we should regard this principle in them, whether they be small children, older sons or daughters, husband or wife, brothers or sisters, associates, or even our hired help. We should avoid expressing our wishes in an arbitrary manner, in positive requirements. Preface them with "please." They will have no less authority, while they will be obeyed with much more love and alacrity. "Please, John, will you bring me that hammer?" "Please, Mary, will you please get me a pail of water?" "Please, wife, will you mend my coat?" "Mr. Brown, you may plow to-day."

Putting it this way appeals to the nobler motives of

the heart, expresses your confidence in them, allows them the merit and satisfaction of working willingly while it has all the force of a command on your part. How pleasant it is to be in a family where each one, from the father down, speaks to all others in this manner! You will invariably find that mildness, cheerfulness, affection, and courtesy dwell there. Such a home is the next place to Heaven.

Now enter a family where the "please" is left out, and you will find a very different atmosphere. There will be a harshness, a roughness, and a lack of affection and forbearance, which were not seen in the other family. I think no one who has observed will deny these statements. Then would it not be well for us to practice on using this little word? Let husband and wife practice the use of it till it becomes a fixed habit in all their requests of each other. Use this little word in speaking to the children. Example is powerful and catching. The children will soon imitate it, and learn to practice it among themselves and when speaking to their parents.

A costly house, rich furniture, fine carpets, and nice clothes, will not do half as much to make a happy home as the observance of these little courtesies in home life, which, thank God, are within the reach of all, even the poorest and weakest.

"THANKS." This is another sweet little word, sadly neglected and slighted by many of us. It is used in recognition of favors received, and is an expression of gratitude for them. Here, again, an important principle is involved. God has made it so, that ingratitude,—forgetfulness of favors received,—is one of the meanest traits of a wicked heart. All through the Bible we are taught to give thanks to God. Why offer thanks to him? Because he is constantly giving us good things, both great and small. These should be recognized with proper acknowledgments. It is selfish, ungrateful, and sinful not to do it. So, for the same reason, every gift, every act of kindness or obedience from those around us, be they parents, brothers and sisters, companions, children, or servants, should be noticed and acknowledged. It is due to them. "Thanks," or "thank you," is a short and pleasant way of doing this. It costs but little on our part, while it is very sweet and pleasant to those who thus assist us. It is evidence to them that they are appreciated.

How sweet, how pleasant it sounds to hear children always acknowledge any little gift or favor with a "Thank you." It is a sure mark of ill manners not to do it. And why is it not just as proper and necessary in older people? If husbands and wives would always receive from each other with a smile, a pleasant word, and a "Thank you," each gift, act of assistance, or effort to please, how it would sweeten their lives, cherish the love of early days, and bind their hearts together! If brothers and sisters at home would do likewise, how much more pleasant their intercourse would be, and with how much satisfaction would they remember it in after years!

These apparently little things have more to do in forming our characters, in molding our spirits, and in making up the sum total of life's happiness or misery, than do many things which are often regarded as of much greater importance. The natural heart needs to be subdued by the grace of God, and filled with the forbearing, loving Spirit of Christ toward all, in order that one may easily and always be thus courteous and affectionate in the free intercourse of daily home life.

D. M. CANRIGHT.

Danvers, Mass., Feb. 18.

—My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.—*Horace Bushnell.*

ST. JOHN THE AGED.

I'm growing very old. This weary head
That leaned so often upon Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with the weight of years.
These limbs that followed him—my Master—oft
From Galilee to Judah; yea, that stood
Beneath the cross and trembled with his groans,
Refuse to bear me through the streets
To preach unto my children.

E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered around my bed;
My eyes so dim they cannot see their tears.
God lays his hand upon me—yea, his hand,
And not his rod.

* * * * *
Some seventy years ago
I was a fisher by the sacred sea.
It was sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me.
Then I gazed, for the first time, upon his face.
Those eyes, divine, looked on my inmost soul,
And lighted it forever. Then his words
Broke on the silence of my heart, and made
The whole world musical. Incarnate love
Took hold of me, and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

Oh, what holy walks we had
Through harvest fields and desolate, dreary wastes;
And oftentimes he leaned upon my arm,
Weary and way-worn. I was young and strong,
And so upbore him. Lord, now I am weak,
And old, and feeble; let me rest on thee!
So, put thine arm around me—closer still!
How strong thou art! The twilight draws apace;
Come, let us leave these noisy streets and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ is gone
Back to his kingdom? Ah, 'tis so, 'tis so.
I know it all; and yet, just now I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touching of his garments bring back strength
To palsied! I feel it has to mine.

Up! bear me to my church once more.
There let me tell them of a Saviour's love;
For, by the sweetness of my Master's voice
Just now, I think he must be very near,
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch his footsteps.

Raise up my head.
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush,
My little children! God so loved the world
He gave his Son; so love ye one another.
Love God and man. Amen. Now bear me back.

—Sel.

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.

KANSAS.

Topeka, Feb. 23.—After visiting all the churches in Dist. No. 12, I spent a few days at home, and then came here, where a meeting-house had been rented for one month for me to lecture in. I have given four discourses to small congregations, and have sold \$2.10 worth of books. The streets, which at first were almost blockaded with snow, are now very wet and muddy; yet some come out and appear interested.

My address, for the present, will be Topeka, Kan.
SMITH SHARP.

OHIO.

Dunkirk—Feb. 8 to 16, I was with Bro. Rupert in Dunkirk. The church here appear to be doing well. They are quite vigilant in the missionary work, and this is always a good omen. The weather was unfavorable, nevertheless our meetings were quite well attended. A few more will be added to the church. Bro. Rupert will follow up the work for a week or more, and then report.

East Norwalk.—Spent Sabbath and first-day, Feb. 19, 20, with the church at Norwalk. Our meetings were very interesting. They rejoice that other valuable souls are embracing the truth. Our meetings were

quite well attended, and we verily believe there are others in this vicinity who will yet accept the message. Our district quarterly meeting for April will probably be held at East Norwalk.
H. A. ST. JOHN.

Havana.—By request, I held a few meetings at this place, commencing Jan. 29. At first I had some difficulty in finding a place to stay; but just as I had concluded that I was destined to sleep in a snow-bank, a merchant kindly invited me to take up my abode with him during my stay in Havana. This gave me courage, and I went to work with a will. A Baptist minister resident in the place was very friendly, and seemed anxious to hear. He told me when I first went there that I would find it a poor place to hold meetings, as the people would not come out to hear; but at the second meeting the house was packed full, and the attention was excellent, the words spoken seeming to reach the hearts of the people. I think a spirit of investigation was aroused.
WM. BEEBE.

NEBRASKA.

Fremont.—For two weeks past, this church has enjoyed the presence and labors of Bro. and Sr. C. L. Boyd and Sr. Clausen. Bro. Boyd preached three discourses in the Presbyterian church at Hooper. The last time, he spoke by request of the pastor at the time of his Sunday-forenoon appointment. All listened attentively, and a favorable impression seemed to be made. There are others who desire to hear. We hope Bro. Boyd will again hold meetings here, when he returns the first of April.

C. W. STANLEY.

Dayton, Boone Co., Feb. 21.—I commenced meetings at this place Jan. 23. The weather has been severe, but the attendance has been good.

A discussion was demanded by a petition of the people. The minister chosen said he proposed to sift Adventism. He spoke two nights on the prophecies, with much evil-speaking as his principal argument. On the Sabbath question, he rehearsed, for three nights, the Akers' theory; and last night he said, "We close the debate right here," leaving the immortality question, spiritual gifts, and tithing, which he had promised to take up, untouched.

We feel to praise God for his goodness, for his precious truth, and for the Spirit's aid in presenting it. A number have commenced to observe the Sabbath.

GEO. B. STARR.

PROVINCE OF QUEBEC.

Compton.—I have now labored here over three weeks. The near coming of Christ, conversion, the commandments of God, and the faith of Jesus, have been canvassed. The interest is increasing. Conviction is fastening on many minds. We had excellent meetings last Sabbath. A reinforcement of brethren and sisters from Dixville and Compton greatly added to the interest. A model Sabbath-school was held. This is as it should be. It revives old believers, and encourages beginners.

By the aid of tract societies here and in the States, the REVIEW and Signs visit at least seventy-five more families in new fields. We can still send names to T. and M. societies that can use them without neglecting home wants.

D. T. BOURDEAU.

Dixville, P. Q., Feb. 21.

INDIANA.

Forest Chapel.—I began meetings in Forest Chapel, six miles south-west of Anderson, Madison Co., Jan. 15, and gave thirty-four discourses, closing Feb. 13. Eight have commenced to observe the Sabbath. I sold \$7.00 worth of books, and received \$8.00 in donations. The interest is yet good, and I expect to return next week. We had the free use of a good church building that belongs to the Christian (Campbellite) church. They have let their meetings go down, and the people want us to continue to use the house.

Much of the time since the Roches'er camp-meeting I have been unable to labor on account of poor health. I have suffered much; yet I am not discouraged. The Lord is good; I praise his holy name.

WM. COVERT.

IOWA.

Birmingham.—Began meetings here Jan. 29, and continued them twelve days. Seven more signed the covenant, making, in all, seventeen who are now keeping the Sabbath. They have a weekly prayer-meeting, besides Sabbath-school and Sabbath meetings. They

have also a tract society, and are interested in doing missionary work.

God has blessed the efforts of this little company to serve him and hold up the standard of truth; and as a few have been added to their number, bringing new responsibilities, I trust they may still enjoy more of his blessing, and seek the guidance of his Spirit, that will lead them safely through to the kingdom.

IRA J. HANKINS.

Dist. No. 1.—I have recently visited Village Creek, Waukon, and Postville, Allamakee Co.; also West Union and Albany, Fayette Co. Nearly all the Sabbath-keepers in Dist. No. 1 live at or near these places. The church at Village Creek is composed mostly of Swedes. We held meetings with them over Sabbath and first-day. They seem to be steadily holding on their way. Regular Sabbath meetings are kept up, and union seems to prevail. Our meetings were well attended, and the church was of good courage. Some were there from Waukon, and their presence added to the interest of the meetings. They are also trying to do something in the tract-society work.

The church at Waukon is reduced by removals and deaths to about twenty. They keep up their Sabbath meetings, have an interesting Sabbath-school, and nearly all of them belong to the tract society. There are a few here who have become somewhat discouraged, and do not attend meetings regularly. We hope such may read Mal. 3:16-18; Heb. 10:23-25. We tried to encourage them by speaking to them "publicly and from house to house." Acts 20:20. We hope the old friends of the cause here will try to "hold the fort."

At Postville I held one evening meeting in the Baptist meeting-house. There are four sisters here who are keeping the Sabbath as the result of tent labor last fall by Brn. J. S. Hart and J. D. Pegg. I obtained one subscriber for the REVIEW. It is thought that the tent did not remain in this place long enough to develop the interest.

We held a few meetings with the church at West Union. This church is making an effort to keep alive. They have regular Sabbath meetings, a good Sabbath-school, and are trying to do something in the tract-society work. Two were in attendance from Maynard.

I held a series of meetings with the company of Sabbath-keepers near Albany, where Bro. J. D. Pegg labored about one year ago. Preparatory to organization, practical subjects were presented, and were, I think, quite well received. Some of the main points of our faith were also presented, and two persons took their stand for the truth, and signed the covenant to keep all the commandments of God. There are fifteen or twenty Sabbath-keepers here now. They keep up meetings, and have a good Sabbath-school, in which a goodly number of young people take part. I hope this company may be ready for organization before our next Conference. The director of this district showed a commendable zeal in the work, by helping me to my appointments.

Since returning to Dist. No. 4, I have attended a two-days' meeting at Salem, Henry Co. Three or four have commenced to observe the Bible Sabbath since the tent was there last fall. I have also attended the church and district quarterly meetings at Mt. Pleasant. This church is united in the work and cause of God.

C. A. WASHBURN

Feb. 18.

MASSACHUSETTS.

Danvers.—After an absence of nearly three years, I have just enjoyed a two-weeks' visit with this church. I was pleased to find their meeting-house kept so neatly that it looks as well as when dedicated, there being scarcely a scratch or mark upon it. This is as it should be.

The outside attendance was good, and the interest excellent. Scores of the old friends who attended the meetings in the tent and then in the house, were in their seats again, and greeted us as warmly as ever. While some have left the truth, others have embraced it, so that their number remains about the same. A few have suffered trials to discourage and weaken them; but the majority have grown strong in the faith and in Christian character.

The preaching was largely of a practical and revival nature. We enjoyed several most excellent prayer and social meetings. All expressed themselves as greatly encouraged. By a rising vote, the entire church made a solemn vow to bury past trials, love one another more, and live nearer to God. About a dozen youth made a start in the Christian life. A contribution was raised more than sufficient to pay my expenses here. Have enjoyed the privilege of having my children with me a week.

To me, I find it is the sweetest of all work to labor for Christ and for the salvation of men. In this work, I find peace of mind and joy of heart, and to it I mean to consecrate my life anew.

Feb. 22.

D. M. CANRIGHT.

MINNESOTA.

Oak Springs.—The quarterly meeting of this church was held Jan. 29, 30, and it was my privilege to be with them. Although a heavy fall of snow came on Friday, and it was still storming on the Sabbath, nearly all the brethren were present. The Sabbath-school, which had been given up, was reorganized, and after preaching we had an excellent social meeting.

The business meeting on Sunday passed off pleasantly. An elder was elected and ordained. Three united with the church. A good degree of interest was manifested in the tract-society work, and six joined the society. A health and temperance club was organized.

We were glad to learn that there is quite an outside interest, and that a burden of the work is felt by the brethren here. If they are faithful, the Lord will add to their number.

J. FULTON.

NORTH CAROLINA.

Wilkes and Watauga Counties.—We came to Wilkes county Feb. 4, where we remained five days, preaching, visiting, and talking the truth. The interest in this county is quite dull. Those spoken of in former reports are still keeping the Sabbath, and seem firm, but they are not making the progress in the truth that they ought to make. The First-day Adventists oppose the truth bitterly. They kept many from attending our meeting last Sabbath. We traveled on foot through snow, rain, and mud in our visit to this county, and then the people rejected the third angel's message. The circumstances were very discouraging, but we trusted in God, and received his blessing. We praise him for his goodness.

In Watauga county the interest is increasing. Two more have commenced to keep the Sabbath, and others are interested.

Pray for us, dear brethren and sisters.

L. P. HODGES.

Feb. 10.

S. H. KIME.

ENCOURAGING WORDS.

A METHODIST lady residing in Scott Center, Wayne Co., Pa., on renewing her subscription for the REVIEW, says:—

"I have been a reader of this paper for the past year. I am a member of the Methodist church, but am an Adventist in heart, and have kept the Sabbath for a year. As there are no Adventists in my neighborhood, I am alone here; and had it not been for your paper, I am sure I should have given up. We were urged to subscribe by E. W. Whitney, and now I do not think I can do without it."

A DYING TESTIMONY.

DEAR BRETHREN AND SISTERS: Feeling that my work is nearly done, and that I have only a few more days to live, I take this opportunity to address a few words to you all. Many years I have tried to serve our Lord and Master, and I have been connected with the work of God under the messages of the first, second, and third angels. I had hoped to live to see our blessed Saviour come, and to be with you to welcome him; but it seems to be the will of God that I should sleep awhile. I have been a great sufferer. Only our God, who watches over all, knows the excruciating pain I have endured while afflicted with the dropsy in its worst form.

For many weeks I have not been able to lie down, and have not had an hour of quiet sleep. Yet in all my sufferings, God has been good and kind, and I have not had a cloud of darkness over my mind. The precious truth is just as plain, the blessed hope dearer, than ever before; and my faith and hope are stronger than at any previous time in my life. God is with me, even through the valley of the shadow of death, and his rod and his staff comfort me. I fear no evil; but believe that I shall be with you in the kingdom of God, to share its blessings and joys through a never-ending eternity.

Dear brethren, be faithful, and meet me on the new earth. As you pass through the hour of temptation which shall come on all the world, stand firm, and cling closer to your Lord. Eternal life is worth the price, and we must obtain it at any cost. The shadow of the world's approaching doom hangs over us like a

dark cloud, and everything tells us that the end is near. Still, while men's hearts are failing them for fear, we can look upward with confidence; for our reward will soon be given. Press together, and stand united in this closing work, that God's blessing may rest upon you, and his Spirit be your guide. Make thorough work, that you may be prepared to stand in the trying scenes of the Judgment.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. . . . The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

JOHN ATKINSON.

Port Andrew, Richland Co., Wis.

TEMPERANCE.

I HELD a temperance meeting at East Norwalk, Ohio, Jan. 18. The house was well filled, and the attention was excellent. Sixteen besides our own people signed the pledge. It is a pleasure to advocate temperance according to the principles of the American Health and Temperance Association.

At the close of the meeting a man came and shook hands with me, saying he was glad to see me, for he had been greatly benefited by attending one of my temperance lectures a year ago. He said that the lecture led him to abandon whisky, and his wife to give up snuff, and now they are seeking the Lord. I recommended the same platform (the commandments of God) in this case.

Local-option excitement has been running high in Ohio for some time past, but it seems to have had little effect upon our legislators. We asked for bread, and they gave us a scorpion, by passing what is known as the Stubbs Sunday-observance bill, which makes it lawful to sell the poison that leads men to rob, burn, and kill, six days in the week, but unlawful on the venerable day of the sun. Prohibition is destined to triumph in Ohio at no distant day, if I rightly interpret the signs of the times.

WM. BEEBE.

Our Tract Societies.

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

A PLACE WITH HIM.

O TIRED worker, faltering on life's rugged way,
With faithful hands so full they may not rest,
Forget not that the weak of earth have one sure stay,
And humblest ones by God himself are blest,
Who work for him!

Then courage take, faint heart! and though the path be long,
God's simple rule thy steps will safely guide:
"Love Him, thy neighbor as thyself, and do no wrong."
In calm content they all shall surely bide,
Who walk with Him!

—Selected.

THE MORAVIAN MISSION TO THE WEST INDIES.

Concluded.

THE establishment of the mission at San Juan was largely attributable to the efforts of an overseer on one of the plantations, named Jens Rasmus. Having formed the acquaintance of the missionaries at St. Thomas, he began to address the negroes under his care upon the subjects taught by them. Frederic Martin and others occasionally visited the island, and assisted in preaching the word. In a few years a small estate was purchased for a missionary settlement, and named Bethany. On this estate a church was erected. This building was twice blown down by tempests. In 1782, a house and piece of land in another part of the island was purchased and called Emmaus. The mission on this island seems to have suffered more from storms and hurricanes than those on adjoining islands. At three different times the buildings were wholly or partially destroyed. Notwithstanding this and other adverse circumstances, the mission was successful.

In Jamaica the mission opened under favorable circumstances. The planters were anxious for its establishment, and promised to support the missionaries and give them a house and piece of land. The slaves, also, were allowed time and liberty to attend meetings. During the first year, the regular attendance at public worship reached eight hundred, and twenty-six became members of the church. Two missionary stations were founded on the island. Notwithstanding this mission escaped many difficulties incident to the early history of missions, it was assailed by others of a different character. Although the Moravians up

to this time had been remarkable for the harmony existing among them, some little difference of opinion now arose between laborers newly appointed to this field and those already there, completely paralyzing the work of the mission for a time.

In 1764, harmony was again restored, and the interest among the slaves rapidly increased under the labors of Frederic Schlegel. In 1770, this man died, and the mission suffered another relapse, some of the converts going back into paganism. Famine, the insalubrity of the climate, and anticipated hostilities, combined to depress the missionaries and to sweep them to an untimely grave. In 1800, through the efforts of the planters, who paid the expenses of four missionaries from Europe and promised to support them, the mission again assumed a more hopeful aspect.

During the first fifty years of the mission, nine hundred and thirty-eight were baptized. From this time onward the mission seemed to prosper.

The missionaries at St. Thomas were for a long time desirous of introducing the gospel to the negroes employed on the islands belonging to Great Britain, but did not have the means of doing so. In 1756, however, one of their number, Samuel Isles, with his wife, sailed for Antigua, with the determination of commencing a mission on that island. On his arrival, having set forth his wishes and views to the governor, he received some encouragement, and the permission from several planters to preach on their plantations. He and his wife were soon attacked with sickness, and severely straitened in circumstances. Still they confidently looked to God, believing that light would arise in the darkness, and comforting themselves with the promise that "they that sow in tears shall reap in joy."

For some time they continued to labor with very little appearance of success. In 1764 the death of Mr. Isles left the mission in a very languishing condition, and this state of things continued for five years. At this time a missionary named Brown arrived from North America, and the success which attended his labors was such that it soon became necessary to enlarge their church. To this end each individual coming to the evening meetings brought a few stones, or some other article to be used as building material. The work was divided between the masons and carpenters, while those who could not thus assist provided refreshments for the builders. Thus the church was completed by the voluntary labor of the poor slaves after the completion of their daily tasks.

But while unfeigned gratitude was excited by this gleam of prosperity, clouds were beginning to gather around the missionaries. Their numbers were greatly reduced by removals and death, while their buildings were blown down or greatly injured by hurricanes. Still the work moved forward. In 1773, a new and commodious church was erected at St. John's. Many of the planters became convinced of the beneficial effects of Christianity upon the slaves, and numbers of the overseers found by experience that the reproof of the missionaries was more effectual in correcting them than corporal punishment. Some of the planters, however, were hostile to the mission, and severely punished those of their slaves who ventured to disobey them and attend meeting.

In 1810, a Sunday-school was commenced at St. John's, which was attended by seven hundred scholars. Evening schools were afterward opened for slave children, with good success. Fifty years after the establishment of the mission at St. John's, it was found that during that time sixteen thousand and ninety-nine negroes had been baptized at this place, and that as many as seventy missionaries had labored there. This gives some idea of the large number of missionaries who were from time to time employed in the West India Islands. The climate was such that few could live many years, yet as one fell another was ready to take his place, and so the work moved on.

Only those who have some personal knowledge of the debasing effect of slavery, and the low standard of morality among those who are held in bondage and ignorance, can have any just idea of the labor required to instruct such persons, and cultivate in them principles of uprightness and integrity. It required patience, self-denial, and wearisome labor; but these, with the blessing of God, accomplished great things in this direction.

M. L. H.

NOTES BY THE WAY.

INCONSISTENCY.

A WOMAN who was a prominent church-member was speaking of the self-denying character of her son. It seems he was a member of the God Templars. Some of the young men in the neighborhood had been induced to partake of ardent spirits, but her son had not

yielded to the temptation. She seemed to be very glad that he had escaped the intoxicating glass. But where was her son all this time?—In a drug store, where was sold as much liquor as in any saloon in town. She forgot the declaration of the prophet, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." Hab. 2: 15.

In the same drug store was another clerk belonging to the church, who was dealing out the liquid poison. Such a state among professors of religion reminds us of the time when some went to Jesus and told him of the "Galileans whose blood Pilate had mingled with their sacrifices." He said, "Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish."

The church that cries out against the sin of intemperance, and yet allows her members to traffic in poisons which lead the young to use strong drink, are very much like the Galileans. J. S.

THE MISSIONARY SPIRIT.

BY E. H. GATES.

"LET this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

As a people, we need more of the spirit that actuated our Saviour in his mission on earth. One reason why we are not growing spiritually is, we do not let our sympathies extend to those who have not the light of truth.

As we need physical exercise in order to strengthen our muscles, so we need exercise in the things of God in order to gain spiritual strength. The tract-society work is a benefit to the one who receives the truth, and is equally a blessing to those who impart the light. Unless we are doing something for others, something to increase their present happiness, and effect their moral elevation, our mind will be dwelling on ourselves too much, and we shall become narrow and selfish.

If our minds were more occupied in devising means to extend the precious truth to those in darkness, there would be less backsliding, less evil-surmising among brethren and sisters, and a less number of church trials. A vessel that is brim full of any substance will not hold any more until it is emptied. So with our hearts; if they are full of thoughts of self, there will be no room for that love and sympathy we should have for the welfare of others who have not the light of truth. While doing something to elevate others, we feel a satisfaction that comes from no other source. It makes us grow strong spiritually, as nourishing food gives strength to the body.

As Jesus sat on Jacob's well, hungry and weary, after delivering his remarkable discourse to the woman of Samaria, his disciples came and begged him to eat; but he answered, "I have meat to eat that ye know not of." They asked one another, "Hath any man brought him aught to eat?" Jesus said, "My meat is to do the will of Him that sent me, and to finish his work." John 4: 34. Breaking the bread of life to this poor Samaritan woman, gave him real enjoyment, and caused him to forget his physical wants. Here was exemplified the true missionary spirit. Christ's mission was to bless and elevate poor, fallen humanity, and finally to exalt them to his own throne. We may all have a part in this exalted work. Let us have more of the mind of Christ. To each of those who use their talents for his glory, the Master will say, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

MEETING OF BATTLE CREEK V. M. SOCIETY.

The meeting of our society held on the evening of Feb. 23, just before the departure of Elds. Haskell and Corliss for California was of unusual interest, being favored with the presence of the above-mentioned brethren, together with Elds. L. McCoy, S. B. Whitney, and S. H. Lane.

The basis upon which the first V. M. society was organized nearly twelve years ago, and which still forms the groundwork of the missionary enterprise, was clearly presented; viz., The Lord is coming, and there is a third angel's message to be proclaimed throughout the world. Angels will not leave their mission to do this work. It must be done by man. It is impossible for the ministers to reach all portions of the earth, therefore each individual embracing the truth should have a part in bearing the light to those still in darkness; and to do this effectively, a system is needed in which all can co-operate.

Attention was called to the magnitude of the work, to the facts that the home and foreign missionary work

cannot thrive disconnected; that a great responsibility rests upon all S. D. Adventists to warn the world; and that the missionary spirit is the motive underlying all our enterprises, and should this falter, the effect would be injurious to our institutions.

If any faint-hearted workers were present, they must certainly have received new inspiration on being assured that every effort put forth in the love of God is recorded in Heaven; and though the patient toiler may molder in the ground ere the seed sown springs into life, yet the heavenly hosts are interested in the success of this work, and he will one day realize his reward.

It seemed to be a question with the speakers whether this work will not draw a line determining the number who are to endure to the end; and all were exhorted not to let any difficulties that might come in their way deter them from the work; for it is because we have so little love for God that he allows these difficulties to try us; and as his people reach a greater state of perfection, greater perplexities and trials will be brought to bear upon them. But those who will not suffer any trials to separate them from his work, he will set apart for himself.

Allusion was made to our late war, when the announcement was made that Grant's army on the north and Sherman's army on the south were marching on toward Richmond, where they were coming together like the jaws of a vise to crush all opposition. Our ministers representing the one army, and the tract societies the other, were urged to march on till by the aid of God the work of the third message is accomplished, and we have the honor of praising God through all eternity for the privilege of working with him. JENNIE THAYER.

PERSECUTION IN BOHEMIA.

The *Christian Union* of Feb. 2 contains a private letter from a Protestant pastor in the Austrian province of Bohemia, who has suffered persecution for his faithfulness to Christ, and whose name is suppressed, lest he be subjected to further trial. We give extracts from the letter, as follows:—

Since Bohemia is a "*terra incognita*," allow me to say a few words in general on the subject. You certainly know how Bohemia revolted against the perjured Ferdinand II., and how he crushed her. He took a fearful revenge. He was a pupil of the Jesuits, and she was Protestant, and he made her a desert. The false principle by which the Reformation was propped up in Germany became a snare to her. "*Cuius regio, huius religio*" made her Roman Catholic. The decrees issued against Protestants commanded butchery. These persecutions raged from 1621 to 1781, when Joseph II. changed the policy. He suffered the Protestants, but he would have the nation abandon its tongue. To this second danger the Bohemians awoke and claimed their national rights, but to religion they are still indifferent. The small remnants of Protestants are but little islands in the Roman sea. They are also divided into Lutherans and Calvinists, and to crown the misery, are ruled by the government, which tries to amalgamate them into one body. The Reformed Church, being the smaller one, dreads this union like committing suicide, and reaps, therefore, the hateful reproaches of the Lutherans and the disaffection of the government. If you have heard of the late persecutions in Bohemia and of the intercession of the Evangelical Alliance with our Emperor in behalf of the persecuted, the key to it is just this question of self-government and the dislike of the Calvinists. The American and Scotch missionaries were forbidden to have meetings; we were forbidden to visit them, yea, to speak with them; we were forbidden to correspond with our Reformed friends abroad, especially those in England and of the Free Church in Scotland.

Oppression has always its demoralizing consequences, and these are making our life and work very sour. Imagine a church that for one hundred and sixty years has had no pastors; that has lived in worse than bondage, whose faith has been a crime punished like incest and murder, whose members are in daily fear of being scourged to death, and are left rotting in jails, and deprived of their children if discovered to be but in possession of a Bible. And then imagine this church creeping out of its hidden dens, cellars, and woods, an outcast, whose preachers were the laughing stock of fat priests and a mad mob; whose members were the unclean sheep within the Popish parish, visited and superintended by Popish priests, with no literature, schools, or rights; whose highest dignitary is a Roman Catholic! Do you expect such a tree to bear sweet fruits? It is a marvel that it is living at all, and is as it is. It is a hard-trodden ground; for

many a wild beast and boar has passed and ravaged it.

The people have many humors, and have been fed the past half century upon rationalism, but still their heart is better than their head, and we hope to make a true band to Jesus out of them. They are rather dispirited, and forsaken by other churches, but they do still what they can. Our church is self-supporting, and it was a joy to see them twenty years ago build their schools. We are a poor church, but in five years we built about fifty schools, which, alas! were destroyed by a new law in favor of public schools, which are Roman Catholic. Whenever we are picking up, we are sure to receive a stunning blow, but this one was ominous; it fell ten years ago, and we have not recovered yet. We put into our schools everything we could; they were purely Christian in every sense, and hence our great sorrow for having lost them. . . .

Kolin is a town of twelve thousand inhabitants, once thoroughly Protestant, now Roman Catholic. The people in such places are, as a rule, more stupid and bigoted than elsewhere; they have lost their simplicity and have not acquired the pluck and polish of citizens; on the contrary, they combine in themselves the worst qualities of city dwellers and villagers. They are conceited, proud of money and their petty dignities, dull, and too lazy to think. Their religion is their priest, and they shun the Protestants, having been for centuries taught to regard them as beggars and heathen. In this desert there live four hundred Protestants,—my flock, which extends to some neighboring villages. I am the first Protestant clergyman since 1622, and had to gather and organize my congregation. The work began in 1869. The teachers I employ have been my pupils from their childhood, though they receive the finishing touches in my Bible-class. We met with our children for the first time on the 8th of February last year. They are from five to sixteen years old. The teachers meet on Friday for prayer and discussion of the lesson; the children come on Sabbath at two o'clock P. M., and when dismissed, the teachers, with other friends of the word of God, have a Bible-class, the exposition of a chapter, and usually prayer. In the school, we follow the English method. We first recite in single classes, then have a rehearsal in common, and a short application. As far as we are able to judge of the children, they behave very well, are fond of their hymns, like to hear an address, and we hope their hearts remain not untouched by the blessed hands of our Saviour.

If we sum up, we exhibit a sad picture in few words. Austria (Bohemia) is under the sway of poverty; her liberties exist but in name, and scarcely in reality; and the Protestant church, poor and weak both materially and spiritually, is heavily struggling on. The Jesuits and other societies, driven from Germany and France, are settling in our country, and already display their might and schemes. It certainly behooves the Protestants who live under better circumstances to aid their fellow-laborers in a perilous situation. It is a common cause for us all; and if a limb be suffering, the whole body is unsound. I believe that the Lord, who has preserved our church in so many trials, has yet something in store for us, and it is this belief that cheers the exhausted laborers, who are hoping against hope.

THE USES OF CHASTISEMENT.

The shortest way out of trouble is to learn the lesson it is meant to teach. Luther used to say, that when the Lord had fresh work for him, a strong trial was usually sent beforehand to prepare him for the new duty by humiliation. Before promotion comes discipline. Before honor is humility. We must learn to be abased before it is safe for us to abound. We must be faithful over the few things before we can be trusted to reign over the many. He who would rule must first serve. I was in the finishing-room of a watch-factory not long ago. The last thing that was done to the watches before sending them out for work was to test their reliability. They were baked in an oven, then shut up in an ice-box. They were jolted and jerked. They had to stand on their heads and lie on their backs. If, after all this treatment, it was found they did not vary in accuracy of time a fraction of a second, they were declared fit to be trusted. On railway trains, in darkest nights, thousands of lives might depend upon their faithfulness. It would not be strange if we have faults that make it quite impracticable for God to use us for strong work. We covet places of responsibility, yet, ten chances to one, when the strain came on us, we would give way and shatter the faith of hundreds. Now, when God takes us in hand, he is trying to show us our weak points, that we may let him strengthen them, and thus fit us for wide trusts.

No doubt the Holy Spirit whispers to us often of

our need. God would teach the lessons without pain. But we are so busy with our own schemes that we will not heed his monitions. We are like naughty children, so carried away by their own mischief that they have no ear for their mother's voice, till the hand of her who loves them best touches them with the rod. In their pain and anger, they lose sight of her love; but the sooner they acknowledge that she is right, and they must be wrong, and think how they can improve their behavior, the sooner they forget the trouble in her loving arms.

"Pain's furnace blast within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow.
And yet I whisper, 'As God will,'
And in his hottest fire hold still."

"He comes and lays my heart, all heated,
On his hard anvil, minded so
Into his own fair shape to beat it,
With his great hammer, blow on blow.
And yet I whisper, 'As God will,'
And under heaviest blows hold still."

—Christian at Work.

THE NOBILITY OF LIFE.

THERE is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefor; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes,—the pleasing of God. We treat God with irreverence by banishing him from our thoughts, not by referring to his will on slight occasions. His is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honor God by asking his guidance in it, or insult him by taking it into our own hands; and what is true of the Deity is equally true of his revelation. We use it most reverently when most habitually; our insolence is in ever acting without reference to it; our true honoring of it is in its universal application. God appoints to every one of his creatures a separate mission; and if they discharge it honorably, if they quit themselves like men, and faithfully follow the light which is in them, withdrawing from it all cold and quenchless influence, there will assuredly come of it such burning as, according to its appointed mode and measure, shall shine before men, and be of service constant and holy. Degrees infinite of luster there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift, also, to his race forever. Says George Herbert,—

"For all may have,
If they choose, a glorious life or grave."

—Ruskin.

HOW TO BREAK DOWN A CHURCH.

SINFUL man needs no instruction in the way of evil, but it is sometimes well to set forth the course of evil in a way of warning. The following are the rules by which many have acted in successfully hindering the work of the church:—

1. Stay away from the ordinances of public worship as frequently as possible. Such a course will be sure to discourage the pastor and set an example for others to follow.
 2. Do not go to the prayer-meetings. It will be easy to find an excuse for neglecting this duty. Say that your health does not permit, or that your business is urgent, or that the prayer-meeting is very cold and dull, and of no profit to you.
 3. Go to other churches frequently, and be sure to tell the members of your own how much better affairs are managed elsewhere. Be enthusiastic about all services except those of your own church.
 4. Keep saying how cold and unsocial the members of your own church are. Especially, complain about the spiritual deadness of the church. This will give an appearance of great piety on your part, while it will tend to discourage others. Even if it is not so, others will soon believe it.
 5. Always go home finding fault with the sermon. Tear it to pieces while you are at dinner. In this way you can influence the minds of the rest of the family, and make them also dissatisfied.
 6. Get up a quarrel with the pastor or some of the members. You can easily find occasion for offense.
- These rules are all easy to practice. It requires no piety nor any great amount of brains to execute them, but remember that in keeping them you are doing the devil's own work.—Selected.

NORTH PACIFIC TRACT SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	7	1	...	13	32	3	...	...	55	...	...
2	30	12	...	3	33	20	...	4309	213	52	\$ 52 60
3	32	2	...	19	75	10	...	6426	268	...	19 55
	69	36	4	35	140	33	48	10735	536	52	\$ 72 15

NOTE.—Received for membership and on donations, \$9.20; sales, \$14.60; periodicals, \$48.35.

MRS. A. P. VAN HORN, Sec.

NEW ENGLAND TRACT SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	58	9	...	43	32	43	1	4452	190	20	\$ 23 98
2	46	48	...	109	567	324	11	15581	3884	37	239 25
3	88	38	...	13	65	27	2	4329	413	6	56 66
4	51	35	...	1	73	64	2	3251	984	...	88 85
5	32	19	...	102	60	60	23	9629	700	17	40 64
6	25	15	...	7	27	10	...	5643	217	8	19 95
7	100	37	...	33	149	171	8	13804	1731	14	173 37
8	21	15	...	27	31	10	...	7498	488	...	30 00
	411	216	6	335	1003	700	46	63937	8607	102	\$603 09

* Ministers and Agents.

NOTE.—Received for membership and on donations, \$175.67; sales, \$262.86; periodicals, \$464.56.

ELIZA THAYER, Sec.

MINNESOTA TRACT SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	78	48	1	190	123	41	32	9488	1212	...	\$ 55 29
2	65	12	...	1	4	...	11	...	50	...	27 15
3	32	3	...	50	44	48	32	3000	626	30	108 65
4	32	1	...	7	48	30	2	2147	677	...	48 57
5	66	43	...	323	118	43	46	5039	848	...	37 58
6	12	3	...	...	10	10	...	1008	65	...	5 95
7	32	2	...	...	5	...	...	...	...	...	121 98
8	32	2	...	...	25	...	...	3024	409	...	61 53
9	32	9	...	109	51	10	...	4468	349	...	11 65
	367	183	16	640	402	207	312	34074	4226	32	\$574 98

* Agents.

MRS. NETTIE G. WHITE, Sec.

INDIANA TRACT SOCIETY.

THE meeting of this society was held at Rochester, Ind., Feb. 6, 1881. It was called to order by the President. Bro. Webber offered the opening prayer. The Secretary not being present, E. A. Wilhelm was chosen Secretary *pro tem*. The report of last quarter was read and approved. The report of labor for the quarter ending Jan. 1 is as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	41	20	...	29	13	34	26	850	3309	494	\$35 21
2	30	12	...	3	26	21	42	94	6251	557	41 96
3	28	20	...	20	36	10	...	7419	2141	277	30 80
4	20	8	...	...	7	...	13	...	4062	145	1 00
	119	60	2	52	82	65	81	8363	15853	1473	\$108 97

* Ministers.

At this meeting something was raised toward paying for the thirty copies of the *Signs* sent to England by the Indiana Tract Society.

After words of encouragement from Bro. Lane, and Bro. Hurlburt of Nebraska, the meeting adjourned to call of Chair.

E. A. WILHELM, Sec. *pro tem*.

SOUTH LANCASTER, MASS., V. M. SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1881.

No. of members,	32
" " reports,	15
" " letters written,	509
" " received,	125
" " periodicals distributed,	2,990
" " pages of tracts and pamphlets distributed,	7,459
" " families visited,	98

MRS. M. L. PRIEST, Sec.

—Mr. Moody suggests that in all ages God has never used a proud man or woman, or a conceited man or woman! The men whom God has used in all ages were men who obtained glimpses of themselves, and so had the conceit taken out of them, before he used them. It was so with Moses; it was so with Job; it was so with Isaiah.

SPECIAL MENTION.

ROME AS IT IS.

FATHER GAVAZZI, in a lecture in Chicago, Feb. 20, gave the following graphic description of the present unreformable condition of the Church of Rome. We quote from the report of the speech as published in the *Inter-Ocean* of Feb. 21:—

The Free Christian Church of Italy is a well-established church, a well-rooted church, a well-disciplined church, a thoroughly Scriptural church, a genuine, native Italian church, with the re-Christianization of Italians by Italians as its grand aim and object. "You will permit the Italians," said Father Gavazzi, with a bold stagger at English idiomatic construction, "to be evangelized by Italians. They prefer to be Christianized, not Germanly, or Scotchly, or Americanly, but Italianly. [Laughter.] It is a mistake to call us reformers. We are not; for we don't reform anything in Italy, and we don't reform anything because there is nothing to be reformed. We have learned from young America not to lose time and labor for anything; and to try to reform, and not reform, is to lose time and labor. And as the Church of Rome is unreformable, it would be losing time to try to reform the Church of Rome. Reform in the Church of Rome must come from the laity, and the pope can never accept anything from them, because it would be a bad example for any pope to submit to the wishes of his own children. All the reform is to come from the pope; so we shall have to wait a long time, because the pope is not such a fool as to suicide himself to please anybody. [Laughter.]

"When I was with Garibaldi, in the military hospitals, I learned many extraordinary facts. A man has a small wound, say, in the smallest finger on his hand, so small that it is almost imperceptible; but owing to the bad blood, or the foul atmosphere, or some other cause, the finger becomes gangrened. The surgeon loses no time, but takes out his knife and cuts the finger off [illustrating the operation by a vivid pantomime with his hands]. He cuts off the hand, again, to save the arm; or, being a young and courageous man, fond of experiment, he severs the arm to save the body. But if the whole man is gangrened, no surgeon will cut the patient into one hundred parts to save nothing in him. [Laughter.] That commits the patient to the undertaker. This is the case with the Church of Rome. Now, after its multifarious councils, and especially after the last sacrilegious and blasphemous council held under Pius IX., the church is in error from beginning to end, from head to foot. What will you reform?—Nothing! nothing! nothing! The only thing is to commit the Church of Rome to the public undertaker, and the sooner he undertakes her burial the better. Oh, the stench! [Pantomimic illustration.] That's the reason why we don't try to reform the church." [Great laughter.]

HOW PROPHECY IS FULFILLING.

A LONDON paper says:—

"Childs' Banking House, No. 1 Fleet street, London, has vast aristocratic connections. The Childs are not only the custodians of great sums of money, but of a mass of jewels, plate, deeds, and other valuables. More space than is occupied by the working staff of the bank, is demanded by the bulk of inconvertible deposits. The lower part and rear of the premises are divided into numerous strong rooms, with walls of enormous thickness, and iron doors of proportionate weight, locked with Chubb's most per-

fect locks. So far as ingenuity can make them, these dungeon-like receptacles are fire, water, and burglar-proof, as they need to be; for jewel-cases lie piled one above the other by the hundred; and the gold and silver plate, packed in heavy, iron-bound chests, filling vault after vault, can only be estimated by tons, and requires a special lift for hoisting and lifting it."

"Ye have heaped treasure together for the last days." James 5:3.

Is not this a fulfillment?

D. F. E.

—The condition of the Nestorians in Persia is deplorable in the extreme. It appears that they have escaped destruction at the hands of the Koordish raiders only to incur the animosity of the Persian troops and the Moslems, who, incensed at the favor shown them by the Koords, charge a secret understanding between them. The soldiery are satisfying their hatred by the lawless plunder of the Nestorians, while the government is crushing them with oppressive taxes. This persecution, coming, as it does, before they have rallied from the effects of the two-years' famine and the frequent previous raids of the Koords, has well-nigh reduced the Nestorians to despair. It is gratifying to note that through the representations of the American missionaries in Persia, the British government has promised to use its influence with the Shah in favor of the sufferers.—*Interior.*

—A man in his calling is twice as strong to resist temptation as one out of it. A fish is twice as strong in the water as on the shore; but a four-footed beast is twice as strong on the land as in the water. The reason is because the water is the proper element of the one, and the earth of the other. The work is thy element, wherein thou art most able to resist temptation.—*Thomas Fuller.*

—Nothing is ever done beautifully which is done in rivalry, nor nobly, which is done in pride.—*Ruskin.*

Notes of News.

- A revolt in Venezuela is reported.
- More British troops are to be sent to South Africa.
- The new treaty between China and Russia has been signed.
- The United States and Mexico will soon be united by cable.
- A Jewish synagogue in Pomerania has been burned by incendiaries.
- About one-fourth of the population of Wisconsin are Roman Catholics.
- According to private advices, peace has been declared between Chili and Peru.
- Secretary Sherman has called in \$25,000,000 of the 5 per cent bonds of 1881.
- It is believed that the lottery business in New York City has been broken up.
- General Ney, a grandson of the celebrated French marshal, has committed suicide.
- Fifteen buildings in the business portion of Edenton, N. C., have been destroyed by fire.
- In Chicago, about five hundred men and women are given to the habit of smoking opium.
- Sixteen steamers and over two hundred sailing vessels were wrecked during the month of December.
- Queen Victoria's income is said to be \$3,200,000 per annum, while her expenses do not exceed \$100,000.
- Two avalanches swept over the village of Brevierse, France, destroying the town, and killing fifteen persons.
- The Czar of Russia has sent aids-de-camp to distribute money in the famine-stricken districts of that empire.
- The Jesuits are under a vow of poverty; but in France alone they own real estate valued at 42,000,000 francs.
- The Servian Legislature has unanimously passed a resolution in favor of closing all monasteries in that country.
- The new refunding bill is creating such a depression in the money market as to threaten a panic on Wall street.
- Our government has invited France to take part in the coming centennial celebration of the surrender of Yorktown.
- During the fourteen months ending Feb. 10, 1880, over 9,000,000 acres of land were sold under the homestead laws.
- The internal-revenue bill, as reported to the House of Representatives, makes a reduction of \$25,000,000 on the internal taxes.
- A Sunday-school in which the Hindoo religion is taught is one of the latest novelties of India. It is located at Cocanada.
- At a masquerade in Munich, Germany, the costumes

of some art-students caught fire, and eight young men were burned to death.

—It is thought that the French bark *Fannie*, from Philadelphia for Havre, has been lost at sea, and that all on board have perished.

—The long Senatorial fight in Pennsylvania between factions of the Republican party, has terminated in the election of John I. Mitchell.

—The cloud of war that threatened Afghanistan has passed over. The rumor that Ayooob Khan had declared war against the Ameer is denied.

—It is estimated that 2,500,000 visitors will be attracted to New York by the World's Fair to be held there in 1883, each of whom will spend \$15.

—The Senate Committee on Commerce has reported back the river and harbor bill, with amendments increasing the appropriation over \$1,000,000.

—On account of a misunderstanding with Prince Bismarck, Count von Eulenberg, the German Minister of the Interior, has tendered his resignation.

—The Boers have made propositions for peace, and negotiations with General Colley are progressing. It is believed that a truce will soon be arranged.

—It is said that the Porte has expressed a willingness to cede to Greece Thessaly and a portion of Epirus, but insists on retaining Janina, Metzavo, and Prevesa.

—Senator Carpenter, of Wisconsin, died at his residence in Washington, Feb. 24. It is said that his life was insured in various companies to the amount of \$50,000.

—At St. Michaels, in the Azores, thirty-six shocks of earthquake have occurred. One church and about two hundred houses have been destroyed, and several people killed.

—The connection between the Atchison, Topeka, and Santa Fé and the Southern Pacific Railroads will be made so that trains can run through to San Francisco by March 10.

—A few weeks ago a plot was discovered to murder the European residents of Kalapore, India. A number of arrests were made, and nineteen of the prisoners have been found guilty.

—The new rules of debate introduced into the British House of Commons for the purpose of heading off obstructionists, have been greatly modified on account of the general opposition.

—On the 22d inst., Washington's birthday, the Egyptian obelisk was formally presented to the city of New York. The ceremony took place in the Metropolitan Museum of Art, Secretary Evarts making the presentation speech.

—The latest news from South Africa is to the effect that hostilities between the British forces and those of the Ashantees may be expected at any time. It is said that the Ashantee king can put 90,000 troops in the field.

—Several persons in Serbia belonging to a sect of Christians called Nazarenes, are in prison for their unwillingness to bear arms. These people are in good repute for their honesty, loyalty, and earnest Christianity.

—January was a month of sun-storms. "Tempests powerful enough to sweep every living thing from the face of the earth spent their force on the great, glowing orb, and their effects were visible at a distance of more than a million miles."

—The Volksraad of the Orange Free States has passed an almost unanimous resolution expressing sympathy for the Boers of Transvaal. The Boers of the Dundee district of Natal have expressed a similar sentiment, and are continually sending assistance to the Boer camp.

—It is not certain that there will be war between Turkey and Greece, but it does look as though Turkey meant to be prepared. She continues her preparations by strengthening her Bulgarian and Danubian fortresses and ordering 30,000,000 cartridges of the United States.

—The pope, in an address to the cardinals, has expressed regret at the renewed attacks and insults heaped upon the church in nearly all parts of the world, and directed that an extraordinary jubilee be held throughout Christendom for the purpose of imploring divine favor.

—Last year the Empress of Austria spent £20,000 in Ireland, where she passed the hunting season. This year she will not visit Ireland, on account of the disturbed state of that country, but she will probably spend an equally large sum in England. And in Agram, thousands of her Majesty's subjects are starving.

—The coercion bill has passed the British House of Commons by a vote of 281 to 36. The speaker will now announce that business is no longer urgent. Many of the Irish farmers have resumed paying rents; but although there is less terrorism in that unhappy country, quiet has not been fully restored. Outbreaks and murders continue to be reported.

—On the 23d inst., an incendiary fire occurred at East Liverpool, a village in the vicinity of Pittsburg, Pa., by which eight persons lost their lives. Seven of these were a mother and six children. The remaining victim was a brother-in-law who was residing in the family. Only the father, Mr. Sloan, and a little daughter, escaped.

—Kemberly, the head-quarters of the South African diamond diggings, has had a rapid growth. Eleven years ago, there was not a hut there; now, the town has a population of 16,000, and has a trade of £2,000,000 per annum. It has recently been discovered that Kemberly itself is built on a diamond field, and that the town is as full of gems as the actual diggings.

—A Chinese alphabet of thirty-three letters has been

invented to take the place of the monosyllabic words of that language. The Emperor of Austria has donated to the inventor, Vicar Apostolic Cusi, of Chan-Tong, the type necessary to carry out his project, and it is said that the new system is becoming popular among the converts.

—A St. Petersburg paper, commenting on the Afghanistan correspondence which has recently been made public, thinks the practical English mind will know how to discriminate between the chimerical danger of a Russian invasion of India, and the reality of the vast territory separating the two empires and teaching them to live in harmony.

—On the 19th inst., a boy residing near Milton, N. C., was attacked by a large eagle while sitting at the breakfast table in his father's house. The eagle drew the boy into the yard, where a desperate battle of nearly an hour was terminated by the eagle receiving a fatal wound in the neck from a sharp stick. The boy was badly mangled, and was unable to rise. The father refused to come to his son's assistance, fearing the eagle was the devil.

—According to a recent report from the Russian Holy Synod, there are in Russia, besides the cathedrals, about 35,000 churches, of which 30,000 are parish churches. The services are carried on by 37,718 priests and 11,857 deacons; there are 66,951 lay church servants, such as sextons, etc. The State contributes to the support of 17,667 churches (a little more than half of the whole number) the annual sum of \$3,285,000.

—The following statistics give some idea of the magnitude of railroad corporations: The gross earnings of the Northwestern Railway for the year ending May 1, 1880, were \$17,349,349; the net profits, \$4,080,167. The number of tons of freight transported was 5,574,635. The company owns and controls 2,512 miles of road, 425 locomotive engines, and 13,254 cars of all kinds. During the year, 3,964,798 passengers passed over the road.

Obituary Notices.

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

DEWEY.—Died of inflammation of the lungs, near Dowagiac, Mich., Feb. 11, 1881, Claudie N., only child of Norman and Minerva Dewey, aged five months. Affectionate parents and sympathizing friends deeply mourn the loss of the little sleeper; but the Christian's hope comforts them. Funeral services were conducted by the writer.

G. H. GILBERT.

LAUCK.—Died of inflammation of the bowels and brain, in St. Marys, Kan., Feb. 7, 1881, our little daughter, Lena, aged 1 year and 16 days, after an illness of only nineteen hours. Her sudden death caused great sorrow in the family circle, but she sleeps in Jesus, and we hope to meet her again. Words of comfort by the Congregational minister of St. Marys, from 2 Kings 4:26.

JOHN A. LAUCK.

PARSONS.—Died of typhoid pneumonia, in Chardon, Geauga Co., Ohio, Feb. 3, 1881, Sister Persis Parsons, in the eighty-third year of her age. Sister P. embraced the truth under the labors of Eld. J. H. Waggoner in 1863, and continued faithful to the close of her life. Her illness was brief, but severe, and was borne with patience. She met death calmly, and said she was ready. She had endeared herself to a large circle of friends. The funeral services were conducted by the Rev. E. J. Smith, and were largely attended.

WM. CHINNOCK.

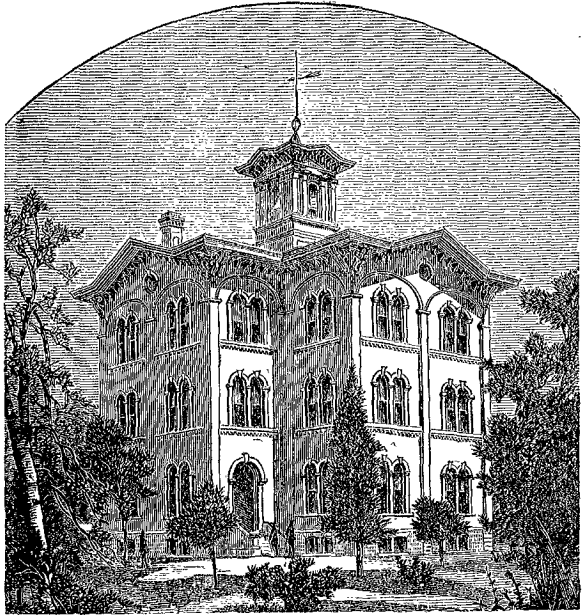
MONROE.—Died of congestion of the lungs, in Armenia, Bradford Co., Pa., Jan. 22, 1881, Mrs. Anna Coope Monroe, aged 80 years and 8 days. Her father, Thomas Coope, was a Wesleyan Methodist minister, and was intimately acquainted with the Wesleys. He came from Liverpool, England, when he was twenty-one years of age, and settled in the then province of Maine. He soon after went to Boston, Mass., but finally married and settled in Preble, Courtland Co., N. Y. Here Anna was born Jan. 19, 1801. Mr. Coope was an itinerant minister of the M. E. Church; and his daughter Anna was converted under his labors when about thirteen years of age, and united with the church of which her father was a minister. April 9, 1823, she was married to Andrew Monroe, and about the first of June, 1834, they removed to Pennsylvania, and settled in the midst of a vast wilderness, almost without roads or inhabitants. Mr. and Mrs. Monroe were among the first to establish a school-house in this place. When the town became more settled, a Disciple church was formed, and Mrs. Monroe left the Methodists, and united with this new church. About nine years ago she embraced the Advent faith, and until her death remained a firm believer in the doctrines taught by Seventh-day Adventists. The Review was a welcome visitor to her. She was a lover of her Bible, and old as she was, read it daily. By her death we have lost a loving and self-sacrificing mother and grandmother, the church an exemplary member, while all who were acquainted with her feel that a dear and much-valued friend has gone from them. She leaves one brother, a son, daughter, several grandchildren, and other relatives to mourn her loss. Funeral discourse by S. Bedford, Wesleyan Methodist. "She sleeps in Jesus!" But—

"The golden dawn of the day of God
Shall smite on the sealed eyes;
The trumpet's sound shall echo around,
The dreamers shall wake and rise.

"The night is over, the sleep is slept,
They are called from the shadowy place;
The pilgrims stand in the glorious land,
And gaze on the Master's face."

JANE CASE.

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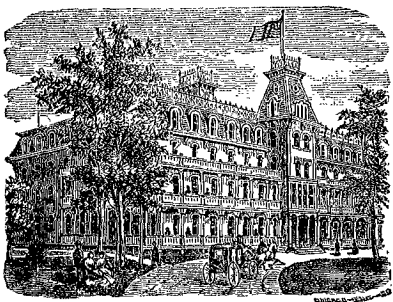
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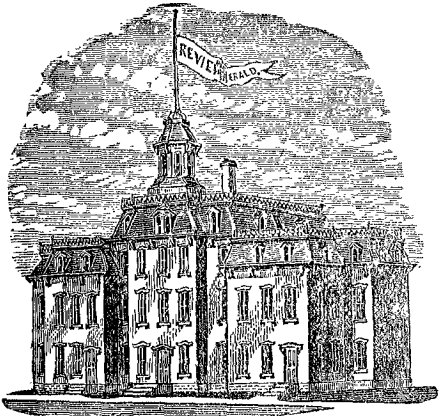
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The Review and Herald.

Battle Creek, Mich., Tuesday, March 1, 1881.

The attendance at the Tabernacle, Sabbath, Feb. 26, was unusually large, and the Sabbath services, both in the morning and in the afternoon, were made of deep interest by the presence and labors of Elder J. H. Waggoner.

The large congregation enjoyed the practical discourse of the morning, and those in attendance in the afternoon were made happy in the remembrances of the past, in the early days of the cause, when simplicity, devotion, humility, and love were the order of things with S. D. Adventists. Elder W. leaves us this week, with the assurance that the prayers of this people will follow him to his field of labor in California.

J. W.

We send out by mail, this week, more than one thousand copies of the pamphlet entitled, Testimony to the Church, No. 30. A copy is forwarded to each one of our ministers free. They will please consider this an invitation to assist in the circulation of this important work. We prepay postage and express bills, and give this book to the worthy poor who may be represented to us by our ministers, or the officers of our churches. Besides this, the Office gives no commission on No. 30. Any of Mrs. W.'s books will be furnished to the worthy poor on these conditions.

J. W.

We wish to say to our active preachers, and also to the old friends of the cause who are not able to purchase the work, that the volume entitled, Life Sketches, containing sketches of the early life, Christian experience, and labors of J. and E. G. White, with fine steel engravings of both, will be forwarded to them by mail, free, on application to this Office.

J. W.

We can furnish back numbers of the REVIEW, postage paid, free of charge, to those who can use them to advantage in procuring new subscribers.

J. W.

We still bear in mind the invitation of the church at Lapeer, Mich., to be present at the dedication of their house of worship, and appoint Sabbath and first-day, March 12 and 13. Elder E. R. Jones will also be present.

J. W.

Eld. S. N. Haskell and Eld. J. O. Corliss, wife and sister, left Battle Creek for the Pacific coast on the morning of Feb. 24. They carry with them the most cordial wishes of all their friends this side the mountains, for their prosperity and the advancement of the cause for which they go to labor.

In another column the reader will find a solemn photograph,—a photograph of a tale-bearer,—from the pen of Thos. Alexander, M. A. The features are brought out in startling distinctness; study them well, by reading the article carefully, and mark if any of them belong to you.

The *Christian Advocate*, speaking of a New York gentleman who died recently worth \$10,000,000, says that in the Judgment to which he has gone he will have two hard questions to answer. One is how he made his money; and the other, how he disposed of it. These questions, the *Advocate* says, will give members of churches more trouble than they anticipate.

MIRACLES TO ORDER.

FATHER GAVAZZI, in a lecture in Chicago, Feb. 20, 1881, related the following incident in the history of Garibaldi:—

When Garibaldi arrived in Sicily, he was told that the patron saint would not perform his customary miracle. He immediately sent word to the priests that if the miracle was not performed at the usual time, they should go to prison; whereupon the miracle was promptly performed at the appointed time!

Very accommodating, surely.

CIRCULATE THE PAPER.

MUCH has been said in the REVIEW recently showing how desirable it is that all our brethren should take the REVIEW. We have of late had a new evidence of this. Some weeks ago a story was circulated through the secular papers that on New Year's eve, an angel was seen at the Tabernacle in this city. It did not originate with any of our people, and was immediately corrected in the REVIEW. We explained the matter, showing that the whole story arose from the appearance of a bright meteor which passed over this city at the time. But since that explanation appeared, quite a number of letters have been sent in from those who had noticed the item in some secular paper, inquiring if it was true. If these persons had taken the REVIEW, they would have been saved the trouble of writing in regard to the matter. This is only one of a number of like instances. Therefore, we would second all that has been said to induce our brethren everywhere to take the REVIEW, and read its columns carefully from week to week.

C. F. STILES: Business notices, as per announcement in No. 6, present volume, are discontinued.

THEIR HOPE.

ALL people are disposed to cherish a hope. The skeptic hopes that it will be as well with him as with religionists in a future state, if there be such a state. And all those who profess faith in Christ, make the plan of salvation broad enough to include themselves; and if they see no hope for themselves, unless the scheme is sure to include all mankind, they adopt the doctrine of universal salvation. They think they will not be judged by "stern, unbending laws;" but hope that the law may bend, rather than that they should break; and therefore they look for the quality of "infinite pliancy" in the law of God.

R. F. C.

"SEND MEN TO JOPPA."

WHY send to Joppa? The prayer of Cornelius is heard, and his alms are held in remembrance before God. What more is needed? Why should Simon Peter be called to tell the good man what he ought to do?

Our God is a God of order. He has established a church on earth; not only a spiritual church, which he knows, though the members may be unknown to each other, but a visible organization, an outward, as well as an inward, unity. The gospel of reconciliation, and the building together of the spiritual stones into a visible temple, to be the light of the world, has been committed to chosen men. Peter is one of those men. They were to preach the gospel of salvation through Jesus Christ, and to baptize in his name. The pious Gentile ought to be added to this church; therefore Peter must be called to preach Jesus to Cornelius and his household and kindred, and baptize them in the only name given under heaven among men whereby we must be saved.

R. F. C.

—Too many professing Christians forget the importance and real value of gentleness. They become wedded to their rude, blunt ways, never stopping to consider that bluntness is an indication of weakness rather than of strength. If you would be loved and appreciated by those with whom you associate, learn to be gentle toward them, remembering that bluntness is calculated to bruise and ruin.

Appointments.

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

THE Lord willing, we will commence meetings at Richland, Iowa, Friday evening, March 11, and continue them over Sabbath and first-day; at Brighton, Tuesday evening, March 15, and continue over the following Sabbath and first-day.

H. NICOLA.
J. T. MITCHELL.

PROVIDENCE permitting, I will visit, in the interest of the tract society, churches in Dist. No. 3, Ind., as follows:—
New London, Sabbath and first-day, March 5, 6
Alto, " " " 12, 13
West Liberty, " " " 19, 20
Hope to find all the members present.

J. P. HENDERSON.

THE Lord willing, I will spend about two weeks (March 10-23) with the friends in Essex Co., N. Y. Meetings will be held with the church at Keene the 12th and 13th and the 19th and 20th, and during the week between if it seems best. We trust that these meetings will be occasions of great interest and profit, and hope that none of the friends in all that section will fail of being present.

E. W. WHITNEY.

PROVIDENCE permitting, I will hold meetings in Missouri as follows:—

Half Rock, Mercer Co. Meetings will commence Thursday night, March 10, and continue over Sabbath and Sunday.
Emporia, Daviess Co. Meetings will commence Wednesday night, March 16, and continue over Sunday.
Hamilton, Caldwell Co. Meetings will commence Tuesday night, March 22, and continue several days.
Kingsville, Johnson Co., with the Lincoln church, over Sabbath and Sunday, March 25, 26.

Should be glad to see at these meetings a general attendance of all Sabbath-keepers within a reasonable distance.

GEO. I. BUTLER.

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

Hermon,	March 1.	Bro. S. M. Cobb	appoint.
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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