

Advent Review

AND SABBATH HERALD.

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

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TELL ME ABOUT THE MASTER.

TELL me about the Master!

I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light,—
Light with a radiant glory
That lingers about the West;
But my heart is aweary, aweary,
And longs like a child's for rest.

Tell me about the Master!

Of the hills he in loneliness trod,
When the tears and the blood of his anguish
Dropped down on Judea's sod;
For to me life's seventy milestones
But a sorrowful journey mark;
Rough lies the hill-country behind me,
The mountains before me are dark.

Tell me about the Master!

Of the wrongs he freely forgave,
Of his mercy and tender compassion,
Of his love that was mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow,

Or pain, or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm;
And the heart that was bruised and broken
Grows patient and strong and calm.

—The Advance.

The Sermon.

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

SANCTIFICATION.

THE LIFE OF DANIEL AN ILLUSTRATION OF TRUE SANCTIFICATION.

BY MRS. E. G. WHITE.

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

THE prophet Daniel was an illustrious character. He was a bright example of what men may become when united with the God of wisdom. A brief account of the life of this holy man of God is left on record for the encouragement of those who should afterward be called to endure trial and temptation.

When the people of Israel, their king, nobles, and priests, were carried into captivity, four of their number were selected to serve in the court of the king of Babylon. One of these was Daniel, who early gave promise of the remarkable ability developed in later years. These youth were all of princely birth, and are described as "children in whom was no blemish, but well-favored, and skillful in all wisdom, and understanding science,

and such as had ability in them." Perceiving the superior talents of these youthful captives, King Nebuchadnezzar determined to prepare them to fill important positions in his kingdom. That they might be fully qualified for their life at court, according to oriental custom, they were to be taught the language of the Chaldeans, and to be subjected for three years to a thorough course of physical and intellectual discipline.

The youth in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the meat, and drink of the wine, which came from the king's table. In all this the king considered that he was not only bestowing great honor upon them, but securing for them the best physical and mental development that could be attained.

Among the viands placed before the king were swine's flesh and other meats which were declared unclean by the law of Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. Should he adhere to the teachings of his fathers concerning meats and drinks, and offend the king, probably losing not only his position but his life? or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects?

Daniel did not long hesitate. He decided to stand firmly for his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

There are many among professed Christians today who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They consider the matter of eating and drinking of too little consequence to require such a decided stand,—one involving the probable sacrifice of every earthly advantage. But those who reason thus will find in the day of Judgment that they turned from God's express requirements, and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God. His requirements should be sacredly obeyed. Those who accept and obey one of his precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to lightly regard the holy law of God. "Thus saith the Lord" is to be our rule in all things.

Daniel was subjected to the severest temptations that can assail the youth of to-day; yet he was true to the religious instruction received in early life. He was surrounded with influences calculated to subvert those who would vacillate between principle and inclination; yet the word of God presents him as a faultless character. Daniel dared not trust to his own moral power. Prayer was to him a necessity. He made God his strength, and the fear of God was continually before him in all the transactions of his life.

Daniel possessed the grace of genuine meekness. He was true, firm, and noble. He sought to live in peace with all, while he was unbending as the lofty cedar wherever principle was involved. In everything that did not come in collision with his allegiance to God, he was respectful and obedient to those who had authority over him; but he had so high a sense of the claims of God that the requirements of earthly rulers were held subor-

minate. He would not be induced by any selfish consideration to swerve from his duty.

The character of Daniel is presented to the world as a striking example of what God's grace can make of men fallen by nature and corrupted by sin. The record of his noble, self-denying life is an encouragement to our common humanity. From it we may gather strength to nobly resist temptation, and firmly, and in the grace of meekness, stand for the right under the severest trial.

Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approbation of God was dearer to him than the favor of the most powerful earthly potentate,—dearer even than life itself. Having by his courteous conduct obtained favor with Melzar, the officer in charge of the Hebrew youth, Daniel made a request that they might not eat of the king's meat, or drink of his wine. Melzar feared that should he comply with this request, he might incur the displeasure of the king, and thus endanger his own life. Like many at the present day, he thought that an abstemious diet would render these youth pale and sickly in appearance and deficient in muscular strength, while the luxurious food from the king's table would make them ruddy and beautiful, and would impart superior physical activity.

Daniel requested that the matter be decided by a ten-days' trial,—the Hebrew youth during this brief period being permitted to eat of simple food, while their companions partook of the king's dainties. The request was finally granted, and then Daniel felt assured that he had gained his case. Although but a youth, he had seen the injurious effects of wine and luxurious living upon physical and mental health.

At the end of the ten days the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance, but in physical activity and mental vigor, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom.

The Lord regarded with approval the firmness and self-denial of these Hebrew youth, and his blessing attended them. He "gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the expiration of the three years of training, when their ability and acquisitions were tested by the king, he "found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

Here is a lesson for all, but especially for the young. A strict compliance with the requirements of God is beneficial to the health of body and mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it cost them a great sacrifice.

What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion, by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with Heaven being severed, they would have been swept away by temptation.

God has said, "Them that honor me, I will honor." While Daniel clung to God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days.

The life of Daniel is an inspired illustration of what constitutes a sanctified character. Bible sanctification has to do with the whole man. Paul writes to his Thessalonian brethren, "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." Paul did not exhort his brethren to aim at a standard which it was impossible for them to reach. He did not pray that they might have blessings which it was not the will of God to give. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." "What! know ye not that your body is the temple of the Holy Ghost, which is in you; which ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's."

It is impossible for any to enjoy the blessing of sanctification while they are selfish and gluttonous. These groan under a burden of infirmities because of wrong habits of eating and drinking, which do violence to the laws of life and health. Many are enfeebling their digestive organs by indulging perverted appetite. The power of the human constitution to resist the abuses put upon it is wonderful; but persistent wrong habits in excessive eating and drinking will enfeeble every function of the body. Let these feeble ones consider what they might have been, had they lived temperately, and promoted health instead of abusing it. In the gratification of perverted appetite and passion, even professed Christians cripple nature in her work, and lessen physical, mental, and moral power. Some who are doing this, claim to be sanctified to God; but such a claim is without foundation.

Paul writes to his Christian converts, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Specific directions were given to ancient Israel that no defective or diseased animal should be presented as an offering to God. Only the most perfect were to be selected for this purpose. The Lord, through the prophet Malachi, most severely reproveth his people for departing from these instructions.

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person?"

saith the Lord of hosts. Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord."

Let us give careful heed to these warnings and reproofs. Though addressed to ancient Israel, they are no less applicable to the people of God to-day. And we should consider the words of the apostle in which he appeals to his brethren, by the mercies of God, to present their bodies "a living sacrifice, holy, acceptable unto God." This is true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the every-day life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—"a living sacrifice, holy, acceptable unto God."

Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious. Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers.

"Abstain from fleshly lusts, which war against the soul," is the language of the apostle Peter. Many regard this warning as applicable only to the licentious; but it has a broader meaning. It guards against every injurious gratification of appetite or passion. It is a most forcible warning against the use of such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. The earlier these hurtful habits are formed, the more firmly will they hold their victim in slavery to lust, and the more certainly will they lower the standard of spirituality.

Bible teaching will make but a feeble impression upon those whose faculties are benumbed by indulgence of appetite. Thousands will sacrifice not only health and life, but their hope of Heaven, before they will wage war against their own perverted appetites. One lady who for many years claimed to be sanctified, made the statement that if she must give up her pipe or Heaven she would say, "Farewell, Heaven, I cannot overcome my love for my pipe." This idol had been enshrined in the soul, leaving to Jesus a subordinate place. Yet this woman claimed to be wholly the Lord's!

Wherever they may be, those who are truly sanctified will elevate the moral standard by preserving correct physical habits, and, like Daniel, presenting to others an example of temperance and self-denial. Every depraved appetite becomes a warring lust. Everything that conflicts with natural law creates a diseased condition of the soul. The indulgence of appetite produces a dyspeptic stomach, a torpid liver, a clouded brain, and thus perverts the temper and spirit of the man. And these enfeebled powers are offered to God, who refused to accept the victims for sacrifice unless they were without a blemish! It is our duty to bring our appetite and our habits of life into conformity to natural law. If the bodies offered upon Christ's altar were examined with the close scrutiny to which the Jewish sacrifices were subjected, who, with our present habits, would be accepted?

With what care should Christians regulate their habits, that they may preserve the full vigor of every faculty to give to the service of Christ. If we would be sanctified, in soul, body, and spirit, we must live in conformity to the divine law. The heart cannot preserve consecration to God while the appetites and passions are indulged at the expense of health and life.

Those who violate the laws upon which health

depends, must suffer the penalty. By intemperance in eating and drinking and dressing, they lessen physical, mental, and moral power, so that their bodies are an offering which the Lord cannot accept. They have so limited their abilities in every sense that they cannot properly discharge their duties to their fellow-men, and they utterly fail to answer the claims of God.

When Lord Palmerston, Premier of England, was petitioned by the Scotch clergy to appoint a day of fasting and prayer to avert the cholera, he replied, in effect, "Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitary measures generally, and you will have no occasion to fast and pray. Nor will the Lord hear your prayers, while these, his preventives, remain unheeded."

Paul's inspired warnings against self-indulgence are sounding along the line down to our time. He calls upon us to practice temperance in all things; for unless we do this we endanger the salvation of the soul: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin." He exhorts, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

He presents for our encouragement the freedom enjoyed by the truly sanctified: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He charges the Galatians to "walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh." He names some of the forms of fleshly lust,— "idolatry, drunkenness, and such like." And after mentioning the fruits of the Spirit, among which is temperance, he adds, "And they that are Christ's have crucified the flesh, with the affections and lusts."

If James had seen his brethren using tobacco, he would have denounced the practice as "earthly, sensual, and devilish." As I have seen men who claimed to enjoy the blessing of entire sanctification, while they were slaves to tobacco, spitting and defiling everything around them, I have thought, How would Heaven appear with tobacco-users in it? The lips that were taking the precious name of Christ were defiled by tobacco spittle, the breath was polluted with the stench, and even the linen was defiled; the soul that loved this uncleanness and enjoyed this poisonous atmosphere must also be defiled. The sign was hung upon the outside, testifying of what was within.

Men professing godliness offer their bodies upon Satan's altar, and burn the incense of tobacco to his Satanic majesty. Does this statement seem severe? The offering must be presented to some deity. As God is pure and holy, and will accept nothing defiling in its character, he refuses this expensive, filthy, and unholy sacrifice; therefore we conclude that Satan is the one who claims the honor.

Jesus died to rescue man from the grasp of Satan. He came to set us free by the blood of his atoning sacrifice. The man who has become the property of Jesus Christ, and whose body is the temple of the Holy Ghost, will not be enslaved by the pernicious habit of tobacco-using. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How, then, can he be guiltless in expending every day the Lord's intrusted capital to gratify an appetite which has no foundation in nature?

An enormous sum is yearly squandered for this indulgence, while souls are perishing for the word of life. How can Christians who are enlightened upon this subject, continue to rob God in tithes and offerings used to sustain the gospel, while they offer on the altar of destroying lust, in the use of tobacco, more than they give to relieve the poor or to supply the wants of God's cause? If they are truly sanctified, every hurtful lust will be overcome. Then all these channels of needless expense will be turned to the Lord's treasury, and Christians will take the lead in self-denial, in self-

sacrifice, and in temperance. Then they will be the light of the world.

Tea and coffee, as well as tobacco, have an injurious effect upon the system. Tea is intoxicating; though less in degree, its effect is the same in character as that of spirituous liquors. Coffee has a greater tendency to becloud the intellect and benumb the energies. It is not so powerful as tobacco, but is similar in its effects. The arguments brought against tobacco may also be urged against the use of tea and coffee.

Those who are in the habit of using tea, coffee, tobacco, opium, or spirituous liquors, cannot worship God when they are deprived of the accustomed indulgence. Let them, while deprived of these stimulants, engage in the worship of God, and divine grace would be powerless to animate, enliven, or spiritualize their prayers or their testimonies. These professed Christians should consider the means of their enjoyment. Is it from above, or from beneath?

To a tobacco-user, everything is insipid and lifeless without the darling indulgence. Its use has deadened the natural sensibilities of body and mind, and he is not susceptible of the influence of the Spirit of God. In the absence of the usual stimulant, he has a hungering and yearning of body and soul, not for righteousness, not for holiness, not for God's presence, but for his cherished idol. In the indulgence of hurtful lusts, professed Christians are daily enfeebling their powers, making it impossible to glorify God.

Our Contributors.

—As flows the river, calm and deep,
In silence toward the sea,
So floweth ever, and ceaseth never,
The love of God to me.

What peace he bringeth to my heart,
Deep as the soundless sea;
How sweetly singeth the soul that clingeth,
My loving Lord, to thee.

—Selected.

SKETCH OF EXPERIENCE.

BY ELD. A. STONE.

SIXTY-FIVE years ago, when passing from the stage of childhood to that of youth, I became the subject of strong religious impressions. My attention was directed to the word of God, that, if possible, the question, What shall I do to be saved? might be solved. I felt the need of help from God, but dare not pray, because I was a sinner. I thought I must become righteous by my own strength, and then God would hear and answer my prayers. But the more I labored to accomplish this, the more numerous and aggravated my sins appeared. I found many precious promises in the Bible, but could not appropriate them to myself because of my great sinfulness in the sight of a holy God. I could not see that it was possible for so great a sinner ever to find mercy. At times I suffered intensely, from fear that I had committed the unpardonable sin.

For more than a year I suffered under a sense of utter sinfulness, feeling unworthy to attempt the performance of the duties which I knew the Lord required of me. I longed to open my mind to some Christian friend, but was prevented by extreme bashfulness, and the supposition that my case was a peculiar one. My sorrows were great, but there were times when my terrors surpassed them. My spotted soul I considered as on the margin of two worlds, and it seemed my stay in this must be short unless I found relief.

As I awoke one morning I had an impressive mental view of Christ as the Lamb of God that taketh away the sin of the world. I was enabled to realize that the virtue of his blood was co-extensive with God's holy law, and that God would be just, and yet the justifier of believing, penitent sinners. Instantly my heart leaped for joy, and my soul magnified the Lord. I fixed on a hope which at times I greatly feared was false. Hope and fear alternated. At times I was elated with joy at others depressed with doubt and despondency. After a few weeks spent in trying

to cherish a feeble hope, the while earnestly seeking God for further light, I was suddenly plunged into deep trial by what I now regard as the heaviest shot from Satan's artillery that has ever marked my experience.

Suddenly as the lightnings flash, something seemed to whisper in my ear, *There is no God.* I at once recognized this as a shot from the enemy, and rejected the sentiment expressed by the words; but the terrible force of the temptation consisted in this, as I then understood the matter: Christians, by virtue of their relation to God, were shielded from shots of this kind from the enemy's guns. My conclusion from these premises was that I could not be a Christian. To give up my hope, weak and feeble as it was, was to give up everything dear to me, in this world or the next.

This poisoned arrow from Satan's quiver stuck fast in my soul, and I had no power to extract it. I gave up my hope, and sought for a new one that would place me beyond the reach of the enemy's guns. In this I had no success. I prayed long and earnestly that I might possess the sweet, bright hope of the Christian; but darkness increased, until the pall of despair enveloped my soul. Not one solitary ray of light or gleam of hope penetrated the cloud that covered me. Those who were never in a state of utter despair cannot sympathize with one in such a state. Language is too feeble to express its horrors.

For sixteen hours, each of which seemed an age, was my soul thus oppressed by the power of Satan. My physical frame literally faltered under the burden that rested upon my mind. Nature, to my view, was literally draped in mourning. The sun at noon appeared as if attempting to throw its light through sackcloth of hair.

I asked the Lord that one tear might come to my eyes to lubricate the friction that preyed upon my soul, but even this favor I could not obtain. I turned away from God, and said to myself, *I will not live.* But in the midst of preparations to execute this purpose, a kind Providence interfered, and soon brought the relief which I had ceased to expect. In opening my mind to a few Christian friends, and comparing my experience with theirs, I obtained some relief.

Following this, I had a vivid mental view of Christ as the loving, merciful Saviour. I saw him, as it were, cast a loving, pitying look upon me. He seemed to ask, Are you willing to follow me through suffering? My heart responded, Yes, Lord, if I may have thy help and thy friendship, I will follow thee, though it be at the loss of all things. As I contemplated the scene of his sufferings and the object for which he gave up his life, I was enabled to reach forth the hand of faith, and began to exchange sorrow for joy and despair for hope. From that time I began to learn the nature of the Christian warfare, and to realize more and more the value of the Christian's hope.

Such, in the order of Providence, was the experience of a child,—an experience for which the writer has had occasion to thank God. Through the years that have intervened, he has been the receiver of countless mercies; and now, at the advanced age of nearly eighty years, he rejoices in hope of the glory that shall be revealed at the coming of Christ. He has personally witnessed most of the foretold signs that were to herald the day of the Lord. He has heard the closing messages, urging to preparation. He has seen the key-stone of the arch of nations crumbling to dust, preparatory to the collapse of the world. He expects to see Jesus coming in the clouds of heaven, and to share with all the dear waiting ones in the glory of his kingdom.

—We cannot have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

—Those who live without faith, must die without hope, and stand in the Judgment without it, too.

THE REMEDY FOR SICK HEARTS.

BY ELD. J. G. MATTESON.

SIN has made us sick. It is itself the worst of diseases, and the first cause of all disease. Many of us have been much tainted by it, until there is no soundness from the sole of the foot even to the head. The whole head is sick, and the whole heart faint. There are putrefying sores, as well as flesh-wounds. They have not been bound up, neither mollified with ointment. Isa. 1:5, 6. And the worst of all is, we do not feel it. We have no fine sensibility; we have become lukewarm. We need the grace of God,—light from Heaven. The Spirit of God must bring the truth into our hearts, and we must open our hearts to receive it. Then we are re-proved and convinced of sin, and this is the first favorable turn in our disease. When we confess our sins, spiritual healing is possible, but not before. They that are whole need no remedy, but they that are sick. Christ did not come to call the righteous, but sinners, to repentance.

Nothing is more difficult than to see our own sins in the light in which God sees them, and yet nothing is more necessary. The enemy often deceives us fearfully in this respect. He is a liar and a deceiver. He can charm and confound our weak hearts. If we speak evil of our neighbors, we comfort ourselves that we are not excitable, and do not get angry, like some others. If we get angry, we do not lie. If we go beyond the straight line of truth, we are not stubborn. And if we are stubborn, we comfort ourselves that we are honest. Thus the devil brings us up, and teaches us to deceive ourselves. We learn to cover up our mistakes, and to make them look small in our own eyes. If we are wounded, we always have a rag of self-righteousness on hand to cover up the wound. Or we try to cover our nakedness with the fig-leaves that grow out of the mistakes of others. We say, Justice must have its course, and mean that others must humble themselves before us, or we will never yield.

Is this the true remedy for wounded hearts? Does it make my mind more sound, when others confess their sins and forsake them?

The man that had fallen among thieves was sick, full of sores, and half dead. Would it have been any material help to him, if some other poor, dying creature had lamented by his side and confessed its own misery? No! But the good Samaritan bound up his wounds. He poured oil and wine in them, brought him to an inn, and took care of him.

Jesus alone can heal the sick heart. There is no other name given under Heaven, whereby men can be saved, except the name of Jesus. We must come to the Son of God, if any lasting good shall be done for us.

Ought we not, then, to confess our faults one to another, and pray one for another, that we may be healed? James 5:16. Yes, certainly! We want to reach forth the hand of reconciliation to all, and many a heart can be melted thereby. Even Esau was reconciled after twenty years of bitterness and hatred. He embraced and kissed his brother Jacob, in the place of killing him. But have you noticed that Jacob wrestled all the previous night with the Lord in prayer? He humbled himself before God. He wept, and made supplication, or asked for mercy, as some versions read. Hos. 12:5.

It is right that I should humble myself before my brethren. It is also well to explain every case, and have it properly understood on both sides; but it is not a good way to ask too much from others, and claim that they must bow before me. And it does not help me any, if my pride and stubbornness are gratified by the humble confession of another. I may feel better for the moment, but if I do not humble myself before the Lord, and turn to him, ere long I shall be offended about something else.

In the Sun of righteousness alone is true healing. Mal. 4:2. "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." Isa. 53:5. Here is the true remedy for sick hearts. None but the

Anointed of the Lord can bind up the broken-hearted, and give them that mourn in Zion the oil of joy for mourning, the garment of praise for the spirit of heaviness. Isa. 61:1-3.

Dear fellow-traveler, come to Jesus,—come to his word and communion, to humble prayer in your closet. Prove your own work. Gal. 6:4. Prove your actions in the light of the sufferings of Christ. Then you will see how wretched you are, and needy. Cease to have your own way. Let self die. Learn to live by the faith of the Son of God, who loved you, and gave himself for you. Gal. 2:20. Then all will be well.

THE DECEITFULNESS OF SIN.

BY ELD. R. F. COTTRELL.

YES, the apostle has well expressed it: *the deceitfulness of sin*. Sin is a deceiver. She promises largely, but her promises are false and deceptive. Persons sin because they hope to gain something by so doing; but he that sins is the loser every time. Our mother Eve thought the fruit of the interdicted tree was very desirable as an article of food, and to make one wise. She imagined it would be great gain to transgress the prohibition of her Maker. But what a mistake! What an almost infinite loss! The groaning of the earth under the curse for six thousand years, and the utter perdition of the great majority of our race, are the sad results.

The murderer, the adulterer, the thief, and the false witness, hope to be the gainers by the course they pursue. Wealth, or pleasure, or the gratification of a malicious, revengeful heart, is the bait which they so eagerly seize; but in the end their gain is loss, their pleasure pain, and their self-gratification torment and sorrow.

The sinner promises himself that at some future time he will turn to God and serve him; but he postpones it, because he cannot afford to lose what he is now gaining by sin. His sinful pleasures must be followed, and wealth and fame must be sought and obtained; and then, after giving the best of his time and life-energies to the service of Satan, he proposes to serve the Lord! What a mistake! He is losing all the while. Instead of being better prepared to serve God in the future, he is continually disqualifying himself for his service, and traveling with continually-accelerating speed in the downward road to perdition.

And here is the professor of religion who is convinced of his obligation to keep the Lord's Sabbath, which he is now breaking. He would obey God if it would not cost him so much. He cannot afford to lose what he is now gaining by sin. Perhaps he imagines that the service of sin will so enrich him that at some future time he will be able to serve God. Or perhaps he imagines that obedience to God will destroy his influence in the Christian world, and that he can do much more good in the cause of Christ to remain in disobedience and sin. This is not a fancy sketch. The sentiment has been openly expressed by apparently pious Christians.

Oh, the deceitfulness of sin! To cause men to believe that they can even serve God better by breaking his commandments than by keeping them! One can hardly believe that Satan could persuade any person that such a conclusion is truly logical; but facts testify that it has been done.

You wonder, my brother, my sister, that any could be so deceived as to think that sinning against God would prove a real benefit, not only to themselves, but to the cause of God; that telling lies would advance the truth, the illegal means being sanctified by the holy motive, as Papists have held; but let me ask you if you are not deceiving yourself in the same way. Do you not imagine, sometimes, while you are covetously grasping after worldly gain, and heaping up treasures on earth, that you are preparing yourself to do a great amount of good in the cause of the Lord at some future time? And when inclined to follow the foolish and wicked fashions of the world, do you not flatter yourself that it will give you more influence for good? Or, if you are too indolent and careless to make a decent

appearance in the world, do you not flatter yourself that you are crucifying self, and glorifying God by your slackness? If you are laboring beyond your strength and breaking down your constitution to accumulate wealth, are you not doing it for the cause? Or, if you are squandering your time and means through idleness, are you not doing so in honor of Him who said, "Lay not up for yourselves treasures upon earth"? Are you all engrossed in business, so that you have not time for the duties of religion at home, and are not qualified for the worship of God on the Sabbath, so that, should you get into meeting, you fall asleep? Is it not because an apostle has bid you, "Be diligent in business"? Is not this your excuse for not being fervent in spirit when serving the Lord? Or, if you are slack and careless in your worldly matters, is it not because the Lord has said, "Take no thought for the morrow"?

Is there anything gained by cheating your neighbor that you may give it to the Lord? or by robbing God of his tithes and offerings that you may consume them upon your desires? Is there anything gained by fretting because things do not go right in the family, in the church, or in the world? On the other hand, is anything gained by regarding real wrongs with stoical indifference? Will deception and guile profit us in the end? Will it profit us to make the world first in our affections for a time, in order to make the service of God all, at some future time? In short, will anything benefit us but to be honest with God, honest with our neighbors, and honest with ourselves? Will anything be gained by shirking our duties and responsibilities, or postponing them to a more convenient time? No! Idleness is a moral gangrene, procrastination is the thief that steals our time, our pride and worldliness are vanity, and our ill-gotten wealth will eat as does a canker.

Sin flatters to decoy. Its promises are deceptive. Oh, that all might realize that nothing is gained by it, but everything lost. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:12, 13.

THE CUSTOMARY SABBATH.

BY J. R. CALKINS.

A MAN came to see me one Sabbath on business. I told him, "I do no business to-day; it is the Sabbath." "Oh! excuse me," he replied; "I didn't know! Well, you are right; this is the day that should be kept, but I keep the customary Sabbath."

In Pilgrim's Progress is an account of two men, Formalist and Hypocrisy, who came tumbling over the wall, and entered into conversation with Christian.

Christian asked, "Why came you not in at the gate? Know you not that it is written that he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?"

Their reply was, "It is too far."

Chris.—"But will it not be counted a trespass against the Lord of the city thus to violate his revealed will?"

"They told him as for that he needed not to trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that would witness it for more than a thousand years!"

Chris.—"I walk by the rule of my Master; you walk by the rude workings of your fancies. You are counted thieves already by the Lord of the way; therefore I doubt you will not be found true men at the end of the way."

"To this they could make but little answer." And what could they say? Thousands are following custom; it is so easy; it is so short a way. But custom is simply another term for the broad road. The person who keeps the customary Sabbath, and follows the other customs of the world, when he knows better, will receive the reward of the world, which is dismay and ruin.

WHAT IS THE MATTER WITH THE CHURCHES?

As reported in the *Interior* of Dec. 16, 1880, the subject before the Ministers' Association, Monday, Dec. 14, 1880, was the decrease of fruitfulness in the Presbyterian Church. By appointment, Mr. Gray, of the *Interior*, read a paper from which the following is an extract:—

For the assembly year 1875-6, the net increase of our church was 29,176, or about six per cent. For the year ending last April, the net increase was 4,185, or less than three-fourths of one per cent. The increase of the Baptists for the last year was 31,010, and of the Congregationalists for the past three years an average of 5,775; the ratio of increase in each church being the same,—about one and one-half per cent. The Methodists show about the same percentage. It thus appears that while all present meager showings, our own church shows less than half of the percentage of gain of the lowest of the others. Judging from the reports from the churches since the assembly statistics were closed, it is probable that the downward trend continues, and that we are losing rather than gaining in membership. The special efforts that are to follow the week of prayer—the holding up of Christ—may stay the depopulating plague; but if the next assembly shall find that we have held our own, it will be as much as we can, from the present outlook, reasonably hope for. The question is therefore no light one, "What is the matter with the churches?"

"THE AGE OF SUNSHINE."

BY ELIZA H. MORTON.

DARKNESS has settled over the earth, and gross darkness over the people. Morality is at a discount. Purity has soiled her robes. Righteousness is rare, and iniquity abounds. It is with deep feeling that we turn from this gloomy picture, and behold gleams of a glory that God designed should comfort man. "When the tree buds, the gardener knows that blossoms and fruit will deck the coming year;" so also when rays of light stream up the horizon, we know that day is at hand. Signs proclaim the dawning of a day before whose light the orbs of heaven will grow dim; the coming of an age before whose beauty earthly loveliness will fade.

"Creation waiteth for the healing breath of Him from whom all sickness flees, whose cross, stuck into earth's dark soil, is the cure for all creation's ills." "Behold he cometh," and with him the "Age of Sunshine." For that coming we wait with longing hearts, and toward that glory we lift our eager eyes. One Father, one home, one brotherhood, one city, one life, and God himself to lead us to ever-opening and unfolding beauty.

"It shall be morning," and such a morning as the children of men have never seen. *There shall be light*; and the brightness of that light will reach to earth's remotest bounds, and illumine the "long slope of the eternal hills."

O city of song! within thy walls death cannot abide; above thy portals sorrow cannot spread her dark wings; and through thy gates sin cannot enter.

O land of peace! beneath thy sky is a love beyond the "bounds of mortal tenderness," and within thy borders partings are never known.

Bleeding heart, there is balm for thee. Weeping eye, there is joy for thee. Weary ones, the Father will give you rest.

VICTORY TO COME.

BY M. WOOD.

THE great mass of Christians are moving along with the busy throng, feeling at ease in Zion, and knowing not that the Judge standeth at the door. Many of the professed disciples of Jesus act as though they were graduates from the school of Christ; and if we may be allowed to judge from their continual shouting and loud hallelujahs, they imagine themselves already safe

across the swollen Jordan, enjoying those blessings which reach us by the way of Sinai, as revealed to the seer of Patmos. (See Rev. 22: 14.) But this is not a time for rejoicing over battles yet to be fought. It is not a time for singing the song of victory, but of preparation for the last great struggle between truth and error. It is not a season of reaping, but of sowing; not of rest, and enjoyment of this world, but of labor and combat. We are now running the race; hereafter comes the prize, and then will the redeemed host of God sing the triumphant song throughout the endless ages of eternity.

We are now proving our fidelity to God; and in a little while, He who sits as a refiner and a purifier will see his image reflected in his jewels. The sieve is in motion, and the chaff is being separated from the wheat, but not a kernel of the precious seed will fall to the ground.

Courage, brethren, courage in the Lord. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Educational.

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

NOBILITY.

True worth is in being, not seeming,—
In doing, each day that goes by,
Some little good—not in the dreaming
Of great things to do by-and-by;
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight, for the children of men.

'Tis not in the pages of story
The heart of its ills to beguile,
Though he who makes courtship to glory
Gives all that he hath for her smile;
For when from her heights he hath won her,
Alas! it is only to prove
That nothing's so sacred as honor,
And nothing so loyal as love!

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses,
Helps more than the thing which it gets;
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

Through envy, through malice, through hating,
Against the world early and late,
No jot of our courage abating,
Our part is to work and to wait.
And slight is the sting of his troubles
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

—Alice Cary.

MAKE YOUR OWN SPHERE.

THE following earnest, truthful words from the *Christian Union* express a grand truth, and one that lies at the foundation of all well-directed endeavor. It is, that character is more important than position; that it is not so much the work we do as the faithfulness and skill with which we do it, that commands the respect of right-thinking people, and wins the approbation of Heaven. The aim merely to excel others is never a noble aim; the attempt to build ourselves up at the expense of others, is despicable always. The root of these ambitious aims is pride,—the trait that caused rebellion even in Heaven, and finally cost the death of the Son of God,—and the bitter fruit of the tree is envy and jealousy, with the untold crime and misery that have resulted from these Satanic principles. But to aim at excellence, from love of excellence, and because

perfection is Godlike, is right; nay, more, it is a Christian duty,—one everywhere urged upon us in the Bible. Our Saviour, while he commands his disciples to be "wise as serpents, and harmless as doves," sadly complains that "the children of this world are wiser in their generation than the children of light." He would have his followers adorn their profession; and laziness is not humility. The apostle says, "Whatsoever thy hand findeth to do, do it with thy might;" and those who obey this injunction will seldom have reason to complain of having nothing to do. The world is full of work for those who are self-forgetting and earnest. But if you would cultivate a vineyard, go and plant one; do not attempt to cultivate the one your neighbor has planted. And above all, let your aim be excellence, but not to excel. Thus the *Christian Union* says:—

A good many well-meaning people spend their lives in wishing and looking for "spheres." The ambition to do something to help on the slow advance of the world is wide-spread. They are few indeed whose lives are so centered in self that no longing to touch with healing power the infirmities of their fellows ever comes to them. Those even who have condemned themselves to the slavery of mere routine, in the diary of whose lives the entries of each day are identical, year in and out, are visited by inspiring glimpses of the possibilities of the larger life whose appeals neither toil, nor care, nor indifference ever entirely silence. Most men and women begin life with purposes more or less noble and with impulses more or less generous. They do not consciously abdicate their rights in that rich heritage of work and power to which all are born who are strong enough to make their way into it, and faithful enough to stay when they have made an entrance. Yet of all the multitudes who cherish this hope, how few find the sphere of activity and usefulness for which they long! Society is full, too, of discontented people wandering up and down from one profession to another, changing from community to community and from church to church, in search of what they call their "sphere;" but the sphere is never found. What is the trouble? Is the demand for spheres larger than the supply?

The difficulty is not with the "spheres," but with the men and women who are seeking them. Nobody who went searching for a sphere ever found one. Our spheres are not favorable conditions or large opportunities made ready for our coming; we make them for ourselves. These generous ambitions which stir from time to time the dead level of our business and our pleasures, are not there to mock us; they stand for facts as real as the investments we have made or acres we have planted. Many of us are so hemmed in by circumstances apparently adverse, shut up by poverty, weakness, disease, lack of education, that the aspirations which fill us with longings to render some great service to the Master, seem at times like a bitter mockery of our condition. But God never prompts us to do that which is impossible, never mocks the barrenness of our conditions with the mirage of a grand possibility.

There is a sphere of true and noble living for every one who chooses to make it, but it is not at a distance and with surroundings that inspire splendid effort by the applause of a host of spectators; it is in our own community and among our own neighbors. Every man who is striving to make the most of such opportunities as lie along the pathway of life, is making the sphere which God has kept waiting for him, and doing the special work which God has assigned him. This lesson is hard to learn, and so the Scriptures repeat it again and again, under a great variety of forms; and Christ's life, continually breaking through its limitations by force of his own personality, is its crowning example. If the call comes from Macedonia, we heed it, because there is in it the suggestion of a great field and a lasting work; but, if we cannot follow, we do nothing, and lay the blame on the adverse

circumstances that shut us from the grand opportunities of life; and all the time, on the next block or in the next street, there is a need as pressing, a sphere of work and influence as noble as any in Macedonia.

You can repeat the story of the good Samaritan without going to the road from Jerusalem to Jericho; you can put Paul's zeal and earnestness into your life without journeying through Asia and Greece, to Rome.

The experience of a sincere and wise seeker after truth, who has already touched and inspired two generations, ought to have weight with those who will not accept this truth from revelation. Thomas Carlyle has given a long life to such intensely earnest search for the truest and best things as has rarely been seen in the history of the world. He has drank deep at all the fountains of knowledge, traversed the wide field of history, mastered the thinking of the generations on the deep questions of life, and the outcome of all knowledge and experience he sums up in the phrase, "Do the duty that lies next you." Philosophy and religion are in harmony in this simple statement of the secret of true living.

The next duty may seem mean, may be so small that we overlook it at the first glance, but it is the one thing to be done, if the path is ever to grow wider, the sphere ever to enlarge. It is an old fancy of the poets to represent the days as coming to us with veiled faces and bearing only the commonest gifts in their hands; but when they have passed beyond our recall, the draped figures become radiant, and the gifts we rejected are treasures fit for kings' houses. If you long for a sphere in which you can make your life tell for good, cease talking about and looking for it; stay at home and make it.

KNOWLEDGE PROGRESSIVE.

SPAIN once held both sides of the Mediterranean at the Straits of Gibraltar.

So highly did she value her possessions that she stamped on her coin the two "Pillars of Hercules," as the promontories of rock were called; and on a scroll thrown over these were the words, "*Ne plus ultra*,"—no more beyond. But one day, a bold spirit sailed far beyond these pillars, and found a new world of beauty. Then Spain, wisely convinced of ignorance, struck the word *ne* from the coin and left "*plus ultra*,"—more beyond.—*Selected.*

—Professor Flint, in a late address to his divinity class, at Edinburgh, gave them a definition of what constitutes a "divine call," which is the same for the ministry as for any other known vocation:—

"That man has a divine call to any office or place when, in an honest and conscientious application of his reason to all the circumstances of the case, he perceives that in that office or place he can do most for God's glory."—*Independent.*

—It is a wholesome process to be "taken down" occasionally. The grass in every lawn requires to be taken down by a mower. The oftener it is mowed, the richer and the thicker is the growth. The lawn never looks so beautiful as after the keen-edged cutter has gone over it. The great apostle's career, as I read it in the masterly consecutive narrative of Canon Farrar, showed in almost every page the effects of the scythe. There was prodigious growth from the roots. Yet no man exalted God's sovereignty more heartily than Paul. He gloried even in the tribulations which God permitted him to suffer, knowing that tribulation worketh patience, and patience experience, and experience hope. This, too, he knew, that in all this process the love of God was shed abroad in his heart by the Holy Ghost given unto him.—*T. L. Cuyler.*

—We grow strong and firm to resist and to do, we gain the mastery of ourselves which brings superiority, by a patient use of the daily incidents of life.

The Family Circle.

FOR GOOD OR ILL.

ONLY a word!
Yet it bore on its holy breath
A message that God had given
To kindly warn from the ways of death,
And a soul was led to Heaven.

Only a word!
Spoken in scorn by lips that smiled,
But a haunting doubt's black shade
Was cast in the trusting heart of a child,
And a life-long darkness made.

Only a word!
Yet there lay in its heart, enshrined
Like the germ in a tiny seed,
A thought that fell in an earnest mind,
And grew to a noble deed.

Only a word!
No more widely the ocean parts
Land from land with its ebb and flow,
Than one false word severed kindly hearts
That loved, in the long ago.

Only a word!
The whispered "Amen" of a prayer;
But it flew, like a swift-winged dove,
From the stormy depths of a soul's despair
To the Father's heart of love.

Only a word!
Oh, choose it wisely, weigh it well;
Send it forth with love and faith;
It may be, the message one word can tell
Will rescue a soul from death.

—Selected.

"SHE HAS OUTLIVED HER USEFULNESS."

Not long since, a man in middle life came to our door asking for "the minister." When informed that he was out of town, he seemed disappointed and anxious. On being questioned as to his business, he replied, "I have lost my mother; and as this place used to be her home, and as my father lies here, we have come to lay her beside him."

My heart rose in sympathy, and I said, "You have met with a great loss."

"Well, yes," he replied, with hesitancy, "a mother is a great loss in general; but our mother had outlived her usefulness. She was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself, and was a burden to everybody. There were seven of us, sons and daughters; and we agreed to keep her among us a year about. But I have had more than my share of her; for she was too feeble to be moved when my time was out, and that was more than three months before her death. But then she was a good mother in her day, and toiled very hard to bring us up."

Without looking at the face of the heartless man, I directed him to the house of a neighboring pastor, and returned to my nursery. I gazed on the merry little faces which smiled or grew sad in imitation of mine,—those little ones to whose ear no word in our language is half so sweet as "mother,"—and I wondered if that day could ever come when they would say of me, "She has outlived her usefulness." "She is no comfort to herself, and a burden to everybody else!" And I hoped that before such a day should dawn, I might be taken to my rest. God forbid that I should outlive the love of my children! Rather let me die while my heart is a part of theirs, that my grave may be watered with their tears, and my love linked with their hopes of Heaven.

When the bell tolled for the mother's burial, I went to the sanctuary to pay my only token of respect to the aged stranger; for I felt that I could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up." "She was no comfort to herself, and a burden to everybody!" These cruel, heartless words rang in my ears as I saw the coffin borne up the aisle.

The bell tolled long and loud, until its iron tongue had chronicled the years of the toil-worn mother. One—two—three—four—five. How clearly and almost merrily each stroke told of her once peaceful

slumber in her mother's bosom, and of her seat at nightfall on her weary father's knee. Six—seven—eight—nine—ten—rang out the tale of her sports upon the green-sward, in the meadow, and beside the brook. Eleven—twelve—thirteen—fourteen—fifteen—spoke more gravely of school-days, and little household joys and cares. Sixteen—seventeen—eighteen—sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen—brought before us the happy bride. Twenty—spoke of the young mother, whose heart was full to bursting with the new, strong love which God had awakened in her bosom.

And then stroke after stroke told of her early womanhood—of the loves, and cares, and hopes, and fears, and toils, through which she passed during those long years, till fifty rang out harsh and loud. From that to sixty each stroke told of the warm-hearted mother and grandmother, living over again her joys and sorrows in those of her children and children's children.

Every family of all the group wanted grandmother then. And the only strife was who should secure the prize. But hark, the bell tolls on! Seventy—seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied. She goes from one child's house to another, so that no place seems like home. She murmurs in plaintive tones, that after all her toil and weariness, it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty—eighty-one—two—three—four. Ah! she is a second child. Now "she has outlived her usefulness, she has now ceased to be a comfort to herself or anybody." That means she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lovely forest, and echoing back from our "hill of the dead," eighty-nine! There she lies now in the coffin, cold and still. She makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance—we fancied, also, an expression of grief for unrequited love, sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's words, "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong; but his hair was silvery white. He read several passages of Scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty, and of dependence on God, urging all present to make their peace with their Maker while in health, that they might claim his promises when heart and flesh failed them.

"Then," he said, "the eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk, and gazing intently on the cofined form before him, he then said, reverently: "From a little child I have honored the aged; but never till gray hairs covered my own head, did I know truly how much love and sympathy this class have a right to demand of their fellow-creatures. Now I feel it. Our mother," he added, most tenderly, "who now lies in death before us, was a stranger to me, as are all of these, her descendants. All I know of her is what her son has told me to-day, that she was brought to this town from afar, sixty-nine years ago, a happy bride; that here she has passed most of her life, toiling as only mothers ever have strength to toil, until she had reared a large family of sons and daughters; that she left home here, clad in the weeds of widowhood, to dwell among her children, till health and strength left her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late.

"When you go back to your homes, be careful of your example before your own children; for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the evening of life, that you may never say in the presence of your families nor of Heaven, 'Our mother had outlived her usefulness. She was a burden to us.' Never, never! A mother can never live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosoms, and call forth by her helplessness all the noble, generous feelings of their hearts."

Adieu, then, poor toil-worn mother. There are no more days of pain for thee. Undying vigor and everlasting usefulness are thy inheritance.

SUN-LIGHT.

No article of furniture that will not stand sunlight, should be put into a room; for every room in a dwelling should have the windows so arranged that some time during the day a flood of sunlight will force itself into the apartment. The importance of admitting the light of the sun freely to all parts of our dwelling, cannot be too highly estimated. Indeed, perfect health is nearly as much dependent on pure sunlight as it is on pure air. Sunlight should never be excluded, except when so bright as to be uncomfortable to the eyes. And walks should be in bright sunlight, so that the eyes are protected by veil or parasol when inconveniently intense. A sun-bath is of more importance in preserving a healthful condition of the body than is generally understood. A sun-bath costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air, and sunlit homes, kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigor which no money can procure. It is a well-established fact that people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room in it may be flooded with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive.

A MOTHER'S TRAINING.

THERE were six children in the household,—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. Long accomplished her difficult task,—by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked her to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."

THE WIFE'S POWER.

THE power of a wife, for good or evil, is irresistible. Without one, home must be forever unknown. A good wife is to a man, wisdom, strength, and courage. A bad wife is confusion, weakness, and despair. No condition is hopeless to a man where the wife possesses firmness, decision, and economy. There is no outward propriety which can counteract indolence, extravagance, and folly at home. No spirit can long endure bad influence. Man is strong, but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind. And especially if he is an intelligent man, with a whole head, he needs his moral force in the conflict of life. To recover his composure, home must be a place of peace and comfort. There his soul renews its strength, and goes forth with fresh vigor to encounter the labor and troubles of life. But if at home he finds no rest, and is there met with bad temper, sullenness, jealousy, and gloom, or assailed with complaints and censure, hope vanishes, and he sinks into despair. Such is the case with too many who, it might seem, have no conflicts or trials of life; for such is the wife's power.

LETTER TO A YOUNG MOTHER.

THERE is danger that, where so much pains is taken to amuse children and make them happy, they may grow selfish and exacting. Always to receive and never to give is as bad for children as for grown people. To be sure, there is not much they can do for you, and what they can do is worth very little in itself; but just because it develops a generous thoughtfulness for others, encourage them in all their little plans for other people's pleasure. Children are naturally generous, and delight to make and give presents, until they see their gifts considered as rubbish. Probably they are; but a great deal of love can be put into very common things. You keep their birthdays. Encourage them to remember the birthdays of the older members of the family, even if their celebrations are troublesome and their presents are useless. In the family festivals, let them have something to do for somebody else. Do not let the doing always be on your side.

I saw a birthday celebration once, and I shall never forget it. The mother's birthday had come too soon for the child's calculation, and there was no preparation made. The oldest, a sensitive, loving child of seven years, was overwhelmed with grief, and sobbed, "Mamma is always giving us something, and getting up things for us, and now we have forgotten her."

Close by stood a little basket of stones, picked up in their afternoon ramble, just such stones as you can find in any New England pasture-lot or by any stone-wall. But the white, imperfect quartz crystals and the shining little bits of mica seemed very beautiful to the child. Suddenly she noticed the basket. There was a hurried consultation with her younger sister, a great parade of secrecy and business, a rattling of stones in the kitchen wash-basin, and much dancing about and shouts of, "Now, mamma, we've got something for your birthday. Don't look into the basket! Now, do n't guess—oh! you never can guess what it is!"

The next morning at breakfast there was something on mamma's plate, heaping up the napkin so carefully spread over it.

When the napkin was lifted, there was nothing but the little heap of shining stones; but the children were as happy as if they had been gold and diamonds. Said the youngest, "Mamma, I picked out the very prettiest, the very whitest, and shiniest;" and the oldest added, "We washed them just as carefully last night."

The father said afterward,—

"They came to me in the evening in great glee, for now they had something for mamma, and they showed me the stones, all wet and dripping in the basket—about as pitiful a thing for a present as could be imagined."

A trifle, you say, but the love and delight that went with that worthless little pile of stones could not be counted by dollars. No wonder the mother's eyes grew dim, as she looked from the stones heaped up on her plate to the glowing faces of the children, and that she carefully put the stones away. Trifles like these are the dearest of treasures to a mother's heart, if some day the bright eyes that shone with delight are forever shut from her sight, and the busy little hands are folded still and cold.

You never know how long you and your children will have each other. At best, they will not be little children always. Make the life which you live together as happy and as full of yourself as possible. If you can do but little, put plenty of love and sunshine into that little. If this habit comes,—not because every wish is gratified, but because they are always busy at some cheerful or helpful work,—never fear that they will grow up querulous and selfish. Children so trained are not apt to fall into fashionable listlessness, or to give themselves up to idle grief if disappointment and sorrow come into their mature lives.

The effect of such a home atmosphere as this is incalculable. It not only tends to strengthen and purify each separate individual in the family, but its influence is still deeper and more far-reaching. Whatever tends to make our family life purer

and stronger, is doing the best and noblest service for society. We women listen to the growl of the storm in other countries; we tremble for our own, and feel useless and insignificant!

Brave little Holland keeps the whole mighty Atlantic at bay with her dykes of common-place earth and stones and turf,—mere every-day material. Take courage, weary mother. Your life may seem to you not much more than a dreary grind, day after day, to supply the physical wants of your children; but if they grow up to love and honor you, because you deserve their love and honor, if they go out from you to build up other homes like the one you have made to them the purest and sweetest place on earth, you have built a few rods of dyke over against your own house, and so have built not for yourself alone, but for all society, not for to-day alone, but for all time.—*Mary Blake, in Scribner's.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE TEACHER'S INFLUENCE.

BY EUGENE LEBLAND.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that saith unto Zion, Thy God reigneth."

This beautiful figure is intended to represent the character of a minister of the gospel. And, indeed, there is no higher calling than his. He teaches men to leave their wrongs, and follow Him who knew no sin. But would these words be misapplied, if used with reference to the Sabbath-school teacher? He does not labor in so wide a field as does the minister; but in his words and actions he may lend an influence that will be felt by every one with whom he has to do; and among the members of his class, what would have a greater tendency to inspire love and respect in their hearts for him, or to awaken in them an interest for heavenly things, than to see in his every-day life an example of the truths which he teaches? That silent influence will tell upon them whenever they are in his presence, and although no word may be spoken with reference to his relation to them as a Sabbath-school teacher, yet the influence will be felt in their hearts, and its effect will be seen in their lives, leading them to be more careful of their words and actions,—not simply when they are in his presence, nor that his presence has a sort of compulsory restraint upon them; but because his every word and act reveals to them that he has been with Jesus and learned of him, and this revelation creates in them a desire to learn of Christ.

In a position of so much influence, how careful ought he to be of every word,—to see that it is fitly spoken, and that his character corresponds with his words.

"Fluent young men," says Mathews, "who wonder that the words which they utter with such glibness and emphasis, have so little effect on their hearers, should ask themselves whether their characters are such as to give weight to their words. As in engineering, it is a rule that a cannon should be at least a hundred times heavier than the shot, so a man's character should be a hundred times heavier than what he says. When a man's friend gives him religious advice and talks of the solemn responsibilities of life, it makes a vast difference in the weight of the words whether they come from one who has been tried and proved in the world's fiery furnace, and whose whole life has been a trip-hammer to drive home what he says; or from a callow youth who prates of that which he feels not, and testifies to things which are not realities to his own conscience. There is a hollow ring in the words of the cleverest man who talks of trials and tribulations which he has never felt."

Words must come from the heart, the fountain of all feeling, in order to be felt; and if the fountain is impure, a *siboleth* will appear somewhere

among them, to betray the character of their author.

It is impossible for any one to conceal his true character for any length of time; if he does not feel what he says, if his words do not form a part of his living experience, his true character will be detected, and by none sooner than by children. If a teacher would maintain his influence, if he would accomplish the object of his mission,—that of drawing souls to Christ,—he must guard well his words.

Let the teacher once realize the amount of good he can accomplish by his influence; let him once realize the responsibility of his position,—those idle words would be left unspoken, that hasty deed would be left undone, and he would walk more carefully before God and his fellow-men.

When a teacher's every-day life is consistent with his profession, when his influence is such as to gather with Christ and not scatter abroad, then may it be truly said of him, "How beautiful upon the mountains are the feet of him that bringeth good tidings."

—But few who have not had the experience know the trial of patience that the earnest Sabbath-school teacher often undergoes while in the faithful performance of duty. There has much been written about the "art of securing attention," "the use of illustration," etc., but notwithstanding our nicest-cut theories the teacher will have moments and hours of bitter discouragement. Patience will be worn out, and gloom and sadness sit triumphant upon the throne. Boys and girls there are who seem never to appreciate the kindness bestowed upon them. No amount of tact or talent, grace or grit, force or fervency, can move them. They hardly ever look at the lesson; they are indifferent, listless, and morose; they would rather talk about the fashions and fairs than about Jesus and his love. Has this ever been your experience? Have you ever found that point where patience ceased to be a virtue? It is a trying ordeal. But why lament? "My word shall not return unto me void, but shall accomplish that whereunto I have sent it." Put all such refractory cases into the hands of God. He can melt the hardest heart and subdue the roughest nature. It may be a long time ere the work is done, but God will take care of the seed sown. Do your part, and let God take care of the results. Weary, and worry not.—*S. S. Times.*

—It is utter forgetfulness of self that gives truest power and truest attractiveness in character. Self-consciousness does not always show itself with equal offensiveness; sometimes it appears in undisguised vanity; sometimes in overbearing assumption; again it is chiefly manifest in extreme embarrassment of manner; but it is always a loss of power and a loss of winsomeness. Self-consciousness is not inconsistent with sincerity, but it is inconsistent with simplicity, and the truest grace and the greatest force are always found in simplicity. Many who pride themselves on their sincerity are utterly lacking in simplicity, and they suffer before others accordingly. "We see many people," says Fenelon, "who are sincere without being simple. They do not wish to be taken for other than they are; but they are always fearing lest they should be taken for what they are not. A simple man neither affects virtue nor truth: he is never busy thinking about himself; and seems to have lost that *ego* about which we are so jealous." Simplicity is a sure cure of that morbid sensitiveness which causes one to think, that he is always under prominent observation one way or the other, or which would bring him to confess if he really spoke out sincerely:—

"I fancy all the world engrossed with judging My merit or my blame."

Simplicity goes straight at its work everywhere and always, and without a thought of anything but that work. That is always a power, always a source of attractiveness.—*S. S. Times.*

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 25, 1881.

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

THE NEW COMMANDMENT.

THE moral code, spoken from the Mount Sinai, and engraven in the tables of stone, is God's great rule of right. The fact uttered by the apostle John, that "God is love," is recognized in the Old Testament as verily as in the New. The ten precepts of the divine law were given to guard the principle of love. Supreme love to God, and love to our fellows equal to the love for one's self, constitute the outline of duty to God and man.

The first four of the ten commandments express man's duty to God, and guard the principle of love to his Creator. The last six precepts of that holy law express man's duty to his fellows, and guard the principle of love to man. These principles are common to all ages. Said God to the Hebrews, by the mouth of Moses, "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:4, 5. "Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself." Lev. 19:18.

The principles of love to God and love to man are brought forward into the Christian age by the Son of God. In the conversation between Christ and the lawyer, they receive the name of the two great commandments. "Master," said the lawyer, "which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40.

"A new commandment I give unto you," said our Lord to his disciples, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. The injunction of our Lord, that his disciples should love one another, is sometimes improperly called the eleventh commandment, as though it were an addition to the ten precepts of the moral code. Christ is here enforcing the principle of love, guarded by the ten precepts, in view of the new relation which he would sustain to his people on account of the change of dispensations soon to take place.

"Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go ye cannot come; so now I say to you." Verse 33. Then follows, in this immediate connection, the statement of the new commandment. The apostle John comments upon this subject in these emphatic words:—

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John 2:7-11.

The injunction to love one another the apostle states in so many words is "no new commandment;" but

"an old commandment." It was an old commandment, or an old principle, or rule, from the fact that it was ordained of Heaven that created beings should love one another, reaching back as far as the existence of created intelligences. It was a new commandment, in view of the advance of light of the Christian age, as the apostle states, "Because the darkness is past, and the true light now shineth." The apostle continues:—

"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. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:1-3.

Love pervades all Heaven. It is manifested by the Father, by the Son, and by the holy angels. It is the strongest power in Heaven and on earth. "God is love," and "God was in Christ reconciling the world unto himself," are the declarations of the apostles John and Paul. The love that moved the Father to give his Son, dwelt in the Son. "I and my Father are one." And the willing hearts of all the holy angels round about the throne of Heaven beat in unison with the great heart of the Father and the Son.

The apostle makes an application of this subject to the church in these forcible words: "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." Verses 11-16. The holy principle of love for the brotherhood, abiding within, he regards as evidence of true conversion, which he represents by the great change from death to life. Christ laid down his life for us, "and we ought to lay down our lives for the brethren."

We are charmed with the loving words of Christ, recorded by the beloved John. They are so very precious that the reader must allow us to use them in place of our own:—

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:8-13.

Beloved brethren, as a people we should know more of Christ and of his undying love. Our ministers have dwelt upon the prophecies, the nature and destiny of man, the law of God, and the Sabbath, ably and well; but some have been almost silent relative to the love and power of Christ. These have sustained a loss in their own souls, and have robbed the people of that spiritual light and life which the gospel of the Son of God offers.

And it may be said of these, as Christ said to the scribes and Pharisees: "These ought ye to have done, and not to leave the other undone." Matt. 23:23. To use our own words: A proper defense of the great fundamental principles of S. D. Adventists is indispensable to the maintenance of the cause of the last message. But we weary the people by ever

dwelling upon the law, the Sabbath, and those lines of prophecy containing beasts, heads, and horns. Our opponents take advantage of the situation, and prejudice the people, saying, "S. D. Adventists trust in the law and the prophets, and not in Christ." Here they place us in a false position. But are we not in a degree responsible for the very wrong they do us?

We are happy to know that there is a yearning of soul with our dear brethren in the ministry to know more of Christ and of his matchless power to save. May these precious words of our Lord thrill the hearts of both preachers and people: "By this shall all men know that ye are my disciples, if ye have love one to another."

J. W.

PAUL'S "MORROW."

A CORRESPONDENT asks us to explain Acts 20:7, stating that a Methodist minister in his place claims that the word "morrow," as used by Paul in that place, signifies on the second day of the week. We answer by stating that the context itself fully explains what Paul means by the morrow, and when the morrow came. The text reads: "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together."

An evening meeting on the first day of the week according to Bible time, would be held Saturday evening; and this was an evening meeting, as is proved by verse eight. Luke then gives a continuous narrative of events until the break of day. The young man fell down from the window, Paul went down and healed him, came up again, broke bread, ate, then talked until day-break, or till the next period of daylight after that evening meeting, and then departed, and when he departed it was the "morrow" mentioned in verse seven, which was the daylight part of the same day.

To suppose that Paul began his meeting Sunday forenoon, preached continuously all that forenoon, and all the next night, until break of day on Monday, thus holding a meeting at least twenty hours in duration, requires an exhibition of credulity which we relinquish wholly to Sunday-keepers. There is nothing in the definition of the word "morrow" which compels us to understand by it the following day of twenty-four hours. It may be applied to the light part of the same day. The expression *τῇ ἐπαύριον*, the morrow, in Acts 20:7, is defined by Greenfield as an elliptical expression, to be completed by supplying the word *ἡμέρα*, day; and this word, *ἡμέρα*, is defined to mean "the interval between sunrise and sunset," as well as a day of twenty-four hours. Therefore the word "morrow," used at any period of the dark part of the day, would apply to the succeeding light part; and Paul, in his meeting Saturday evening, would mean by "the morrow" the next coming daylight on Sunday morning. And when that came, he departed. This position is admitted by Conybeare and Howson, in their great work on "The Life and Epistles of Paul."

THE BALL ROLLING.

SOME weeks ago we noticed in the REVIEW the formation of a society in Chicago under the leadership of Col. Ingersoll, which has for its object the complete secularization of the government, in opposition to the movement by the National Reform party to secure a religious amendment to the Constitution which will "place all Christian laws and usages on an undeniable legal basis in the fundamental law of the land." The claims of the Liberal party are so extreme as to arouse the resentment of all church-going people, and the fears of many of their own party.

A clergyman writes from the State of Illinois to the *Christian Statesman* of Jan. 6, 1881, as follows:—

"With the fresh assaults of Colonel Ingersoll's society, in addition to the continual agitation of the

subject in more thoughtful and influential minds, it is altogether probable that the next few years will bring about such a general examination of the whole question as no one has expected to see. This is exactly what we desire. Truth has everything to gain from such a contest, and nothing to fear. The shrewder advocates of secular government would greatly prefer that things be left to drift as heretofore; that no sharp issues be drawn; that no alarm be awakened in Christian minds; and that the easy stages by which we have reached our present condition be allowed to mark our further decline. Multitudes of Christian men, fearing to lose ground in an open struggle, favor a policy of quiet inaction, trusting to deeper social forces to bring us right in the course of time. They do not see that they are playing straight into the hands of the enemies of national Christianity. For our part, we welcome whatever disturbs the quiet of timid friends or subtle foes. Violent agitation would be infinitely preferable to the easy but fatal drift which has already carried us so far from the moorings provided by our fathers.

“Better war, loud war, by land and sea,
War with a thousand battles, shaking a hundred thrones.”
Christian patriots must force the issue. We are glad that so many minds everywhere are perceiving this necessity.”

BATTLE CREEK AND OUR INSTITUTIONS.

HAVING official duties connected with our institutions, the writer recently spent over a month at this place, and perhaps it would be of interest to the readers of the REVIEW to have a brief statement concerning the important interests which center at Battle Creek. As has so often been said before, this is the most important point connected with our cause. For several years past my duties have not called me there, and I could hardly realize that the increase in the numbers of those who observe the Sabbath had been so great. Probably fully eight hundred persons stay within a radius of a few miles who either call themselves Seventh-day Adventists or belong to the families of such, though many of these do not belong to the church. With some 300 attending the College, and nearly 100 more connected with the Sanitarium, and many others connected with the Office, and the large church itself, it is not difficult to see how the estimate above is made up. It is almost startling to realize that but few of our largest Conferences have more Sabbath-keepers than this small territory. When we consider the importance of each of these institutions located there to the progress of this work, we may better realize how important this post is to the cause of present truth.

We are more dependent upon our publishing work for the progress of the cause than upon any other human instrumentality. What could we hope to accomplish without it? It centers here, and sends forth its rays of light to all parts of the world. Our Sanitarium, with its health publications, fills the important position assigned to it in the great work of reform. The world is in perishing need of light on the great subjects of health and temperance. It did my heart good to see the hundreds of young people availing themselves of the privileges afforded by our College. We have an excellent school. How thankful I am that it has ever been established. Our people who have freely given of their means for the founding of our College, should feel grateful to God that they ever had this privilege. The cause of education is a noble one. When united with moral and religious instruction, it ennobles and elevates the character. Faithful teachers are trying to do their best in our College at Battle Creek. May God's blessing rest upon them.

The responsibilities connected with the management of these institutions are very great. The burdens are heavy. The interests of all are closely connected. They all look to the same source for assistance and encouragement. The managers of each are pressed under burdens as a cart under sheaves, and many times they hardly know which way to turn. They must watch with anxious care the interests placed under their charge, lest losses and mistakes occur. To guide all these interests so that they will not clash, and so that

perfect harmony and union will prevail, is a matter of some difficulty. All these institutions are more or less in debt, and some of them heavily in debt. The hard times are just passed, which ruined thousands of business firms, and brought nearly all into embarrassment. Great improvements have been made, which seemed absolutely necessary, or the progress of the cause would be hindered. These have been undertaken on a large scale, and debts have accumulated. These can and will all be paid, we firmly believe, if our people unitedly sustain these beloved institutions. But all these things bring care upon the managers, and make their burdens very heavy. These men are entitled to the sympathy, the prayers, and the support of our people. After about five weeks spent in connection with our leading brethren in careful, prayerful attention to these matters, and in trying to assist them in helping in the good work in which they are engaged, we wish to say to all our people that we firmly believe these men are trying to do their very best to discharge the responsibilities you have placed upon them. They want your sympathy and co-operation; they want your prayers and your moral and pecuniary support. They want you to help in circulating our books, tracts, and periodicals. They want you to bring to the notice of the people everywhere, to whom they must look for patronage, these institutions, which are your own institutions. This great and important center must have the fostering care of our people generally. If I have not overestimated its importance, it is certainly entitled to it. No one can love the cause, and feel no interest in our public institutions and the church which guards them. Our great fear is that many irresponsible persons will flood into Battle Creek merely for selfish purposes,—to be benefited by our institutions, when they are not likely to prove a benefit to the institutions. Our leading brethren everywhere should do their best to keep persons from moving there whom they know will be a hindrance to the work. The hands of all our efficient workers there are more than full of burdens already. They are pressed above measure. We should all be interested not to add to them. The church in Battle Creek has many faithful and noble workers. May God sustain, comfort, and support them in their heavy and important responsibilities.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Jan. 21, 1881.

SEDITIONS.

AMONG the works of the flesh, whereof the Scriptures testify that they which do such things shall not inherit the kingdom of God, are seditions, divisions, or factions. Gal. 5: 20, 21. A party spirit often springs up in the church as one member feels offended by the conduct of another. Bro. A. has offended Bro. B. There is strife between them. Love has been disappointed in its expectations. It has changed into envy. The mind has been reversed, like the machinery in a steam engine. It is now working the other way. Offended pride and misunderstanding place a dark mist upon the heart. The smoke of selfishness ascends from the bottomless pit, until it darkens the sun of love. There is sifting, and accusation, and evil surmising.

Bro. A. seeks sympathy. He converses with others about the matter. “Is it right to treat me in this way? Do you call that a Christian course? Is it not a shame and a spot on our church?” “Yes,” says Sister C., “it is awful; I never dreamed that Bro. B. could act so mean,” etc. Bro. B. proceeds after the same manner. Now we have seditions in the church. Factions have been formed. This matter is frequently the theme of conversation. More and more sympathizers are obtained on both sides. The host is divided in two heaps. The enemy is busy fanning the fire. The cause of truth suffers loss,—a hundred times greater loss than by all the attacks of our opposers. In this way the truth is wounded in the house of its friends. A root of bitterness has

sprung up and caused trouble, and many are defiled thereby. Heb. 12: 15.

This course is wrong and unchristian. It is evil, and only evil, in its consequences. What, then, can be done? How shall we proceed in such cases?

1. You must be still as the grave, and not open your lips about the faults of others; for in so doing you transgress the law of truth and love.

2. You can go to your brother, and settle that matter between him and you *alone*. Matt. 18: 15. There, and there only, will it do any good to mention his fault.

3. You may restore the brother that is overtaken in a fault, in the spirit of meekness; Gal. 6: 1; that is, you may show him a better way. Look, then, to yourself, lest you also be tempted.

4. If it is a matter which you cannot settle between yourselves, you may present it before a brother who has more wisdom, and let him judge between his brethren. 1 Cor. 6: 5. What good does it do to have a number of brethren with poor discrimination assemble in a business meeting to be polluted and burdened with the matter?

Come, brethren, let us walk circumspectly. The Lord pardon us where we in any manner have helped to create seditions. May he teach us to be likeminded, and to have the same love. Phil. 2: 2.

J. G. MATTESON.

CHARACTER AND REPUTATION.

WE do not consider character and reputation as interchangeable terms. A person may have a good character with a bad reputation, or he may have a good reputation with a bad character. One may exist without the other. There is as much distinction between them as between a person and the clothes he may wear. A man's clothes may be soiled by others, or by honest labor on his part, while in person he is clean. Again, very fine clothing may envelop a corrupt and filthy person.

Jesus became of no reputation, but ever possessed a perfect character. The martyrs of the blessed Jesus went down with their reputations tarnished, but in character they were unimpeachable. Our reputation is made by others; character can only be formed by the possessor. Our reputation may be destroyed by others, but a man's character can only be destroyed by himself. Our characters are in our own hands, while our reputation is in the hands of fellow-mortals. For this we ought to be exceedingly thankful; for in the Judgment a man will be condemned or acquitted, according to whether his character is bad or good. Be most concerned about your character.

H. A. ST. JOHN.

ANOTHER STRAW IN THE WIND.

THE latest straw which has attracted my notice, indicative of the national-reform breeze that seems to be fast rising, is a statement made by a Boston correspondent of the *Cincinnati Gazette*. It was spoken of as a “move that would be watched with much interest by all thinking persons.” It certainly presents a seeming phase of the subject of church and state union for which I had not looked. The statement is in substance as follows:—

A class of young ladies and gentlemen has been formed in the *Sunday-school* of the South Congregational church of Boston, under the direction of the Rev. Edward Everett Hale, for the especial study of *politics!* with the view, as stated, of diffusing among the young men and women the much-needed knowledge of their *political duties* as American citizens. Mr. Theodore Tyndall, a member of the Suffolk bar, has been appointed instructor of the class; and the winter's course has been introduced by a lecture from that gentleman on the “*Formation of Governments.*”

What next!

E. W. WHITNEY.

—He who buys what he does not want, will soon want what he cannot buy.

I WILL NOT LET THEE GO.

I WILL not let thee go, thou help in time of need!
Heap ill on ill,
I trust thee still,
E'en when it seems as thou wouldst slay indeed.
Do as thou wilt with me,
I yet will cling to thee;
Hide thou thy face, yet, help in time of need.
I will not let thee go!

I will not let thee go. Should I forsake my bliss?
No, Lord, thou'rt mine,
And I am thine;
Thee will I hold when all things else I miss;
Though dark and sad the night,
Joy cometh with the light;
O thou, my Sun, should I forsake my bliss?
I will not let thee go!

I will not let thee go, my God, my life, my Lord!
No death can tear
Me from His care,
Who for my sake his soul in death outpoured.
Thou diedst for love to me;
I say in love to thee,
E'en when my heart shall break, my God,
My life, my Lord,
I will not let thee go!

—Selected.

Progress of the Cause.

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

VERMONT.

Bristol—The quarterly meeting for Dist. No. 4 was held here Jan. 8, 9. After a Sabbath-school and social meeting on Sabbath morning, three were baptized by Bro. Purdon. The church voted to take fifteen copies of the *Signs* for use in the missionary work, and to put a set of our bound books into the public library in Essex Junction. We were sorry that none of the friends from Jericho were present to participate with us in this good meeting.

C. K. DRURY.

MICHIGAN.

Otsego—It was my privilege to spend last Sabbath with the church in Otsego. Though the day was very stormy, and no preaching was appointed, yet there was a large number out. We had an interesting Sabbath-school, after which I enjoyed freedom in preaching, and a good degree of interest was manifested. I believe that all who made a start here last spring are holding on and doing well. This is an excellent little church.

Am now at the Sanitarium for a few days; then I expect to go with Bro. White to attend meetings in New York and New England.

D. M. CANRIGHT.

NEBRASKA.

Republican City, Jan. 18—I have given fifteen discourses at a private house five miles south of this place. A Methodist preacher opposed the Sabbath in three discourses, taking the ground that the gospel abrogated the law. I replied in one evening. The Lord gave liberty in my efforts. The congregations were large, for the place, and the attention was good. One has commenced observing the Sabbath, and others are investigating. The house where meetings were held is now closed against us.

F. G. HARRIS.

Labor among the Churches—I visited Raeville and Albion; but owing to sickness, many were unable to attend meeting. At each place a short course of instruction was given in the tract-society work, and seemed to be appreciated.

At El Dorado I spent a day and a half, speaking four times, and giving instruction in the tract-society work.

Went to Ord, Nov. 27, and spent twenty-one days laboring with the church. Old difficulties and variances were put away. At one meeting, hearts were softened, and all seemed anxious to confess only their own faults, and at the close even the unconverted took part in this work. We had labored hard for this result, and praised God for bringing it about. The church has not been faithfully paying the tithe, and in this they have resolved to reform. The tract society subscribed for twenty copies of the *Signs*, and the Sabbath-school purchased ten Song Anchors. We have faith to hope for good reports from here in days to come. Brethren, be faithful in all points.

I spent five days at Mira Park. The weather was unfavorable, and the interest low. The people here are not fully in the faith (upon some points they were

never fully instructed). But I hope there are some who will stand with the hundred and forty-four thousand on Mt. Zion.

I am now at El Dorado, "snowed in." We have just had the heaviest fall of snow known in this part of Nebraska, and the roads are impassable.

Jan. 9.

GEO. B. STARR.

WISCONSIN.

Labor among the Churches—For the past eight weeks I have been laboring with the churches at Tomah, Grand Rapids, Stevens Point, Amherst, Plainfield, Richford, Adams Center, and Westfield. We have had some very encouraging meetings, and trust that some good has been done. Our labor and preaching have been of a practical character. We sold \$15 worth of publications, and obtained a number of subscribers for our periodicals.

We feel that as a general thing, there is a lack of spirituality in our churches. There should be more zeal and interest in the cause of God. Many seem to be in a state of lethargy.

N. M. JORDON.

Jan. 21.

MEETINGS IN CHICAGO AND IOWA.

DEC. 30, I came to Chicago, where I stayed till Jan. 4. We held five meetings, and celebrated the ordinances of the house of the Lord. The meeting Sunday evening was well attended. The brethren are trying to overcome past difficulties, and to live more for the Lord and his precious cause.

I have visited my mother and sister in Iowa. They are both Sabbath-keepers. This last week I have been in Elkhorn, Shelby Co. The Lord willing, I shall remain in this county two weeks more. There are many Danish Sabbath-keepers here, and they need help. The last three days I have been sick, but am now better, and hope to be able to labor. Pray for us, that the Lord may bless our feeble efforts to advance his cause.

J. G. MATTESON.

Jan. 14, 1881.

NORTH CAROLINA.

Soda Hill, Watauga Co., Jan. 5—I visited Dutch Creek on the first Sabbath and Sunday in December, and again on the 25th of that month. Two of the six brethren mentioned in my last report have not proved substantial, but in their stead five sisters have commenced to keep the Sabbath.

We held our quarterly meeting at Soda Hill last Sabbath and Sunday. Considering the weather, we had a good meeting. All bore testimony. Brn. Fox and Kime did the preaching. We think Bro. Kime will make a good minister for the Southern field. He expects to accompany me to Wilkes County, Feb. 4. Bro. Fox will visit a place in Tennessee where we have sent some reading matter.

We wish to express our gratitude to the General Conference for the profitable and timely labors of Eld. J. O. Corliss. He did us good, and we hope to see him again.

If any of the brethren and sisters have tracts or pamphlets which they can spare, and will send them to me at Soda Hill, Watauga Co., N. C., I will put them to good use.

I go to Dutch Creek, Jan. 23.

We desire an interest in your prayers, dear brethren and sisters.

L. P. HODGES.

MISSOURI.

Nevada and Union Point—Sabbath and first-day, Jan. 1, 2, I attended the church quarterly meeting in Nevada. Five discourses were given, the election of officers was attended to, and the ordinances were celebrated. There was much sickness in the place, and this hindered some from attending the meetings. Five were added to the church.

Our ordinance meeting was one long to be remembered by those present. Sins were confessed, and resolutions were formed to be more faithful in the future. The sweet spirit of Christ was in our midst, and we rejoiced together in the truth. We were sorry that all the members were not present. Hope all will work unitedly for the advancement of the cause of God.

Met with the Union Point church the second Sabbath and first-day in January. Six discourses were given, mostly of a practical character. The weather was the coldest of the season, but those attending seemed much encouraged. We celebrated the death and sufferings of our blessed Lord. Four took a stand with us in favor of the Sabbath. Three new subscribers were obtained for the REVIEW and five for the *Signs*. We think this was a profitable meeting, and

that the church was much benefited. Others in that vicinity believe we have the truth, and are almost persuaded to obey.

J. G. WOOD.

Lawrenceburg, Jan. 18—I am still laboring here, and although the opposition has been the most bitter I have ever seen, the interest is still good. I have had an encounter with a Methodist minister. There was nothing new in his positions. His effort not proving satisfactory to the opposition, they united and brought in a Baptist champion. He was very anxious for a discussion, and stated publicly that he had come for that purpose, and that if I did not discuss the Sabbath question with him, our meetings would have to stop. I agreed to discuss the following propositions:—

1. Is the seventh day the only Sabbath taught in the Scriptures of the old or New Testament, and should it be observed by Christians?

2. Do the Scriptures teach that the first day of the week is the Sabbath of this dispensation?

He accepted, and we entered at once upon the discussion. He advocated the no-law theory, taking a position that was new to me; namely, that God knew when he gave the law that man could not keep it, and that he only gave it to let men know how weak they were. This was virtually saying that God was playing with the race when he gave the law, but became in earnest when they violated it.

His reasons for keeping the first day were the same as those usually given, with one exception. He said that he kept the first day because God never commanded him to keep it holy; that man could not keep a day holy; and that the first day was just such a Sabbath as God wanted. This was simply saying that God did not know what kind of a Sabbath he did want until man fitted it up for him.

The excitement ran high, some of the opposition threatening to club me out of the town; but the Lord helped, and the victory was complete. The interest is good; eleven persons are keeping the Sabbath. Pray for us.

H. WOODRUFF.

OHIO.

Labor among the Churches—Since my last report, I have held a few meetings with the Litchfield church. Obtained a good number of new subscribers for our papers, and sold several books. Six signed the teetotal pledge, and four became full members of the H. and T. society. The church is prospering under Father James' administration, though they have been called to pass through some bitter trials. The blessing of the Lord attended us while there, and their kindness will not be forgotten. May the Litchfield church prosper, and bear much good fruit.

From Litchfield I went to Grafton, and held a few meetings near the station. Had some difficulty in obtaining the house, as the directors were all Catholics. As I promised to skip the pope, they concluded to let me occupy it. The interest was excellent, though nearly half of my congregation were Irish Catholics. All gave good attention; and nearly all the Protestants present admitted that, judged by the Bible, our views are correct. A few here will keep all the commandments.

From there I went to Eaton, Laporte, and Shawville. Sold books along the route, and found the people anxious to hear the message. I visited a family of Sabbath-keepers near Shawville who are members of the Cleveland church, but so far away that they do not have the privilege of attending meetings very often. As I found the REVIEW, *Signs*, and *Good Health* on their table, I expected to find them making progress in the Christian life, and I was not disappointed. My visit with them will long be remembered. I expect to go there again soon, and hold a few meetings at that place.

WM. BERBE.

NEW YORK.

New Connecticut and Silver Hill—Met with the New Connecticut church, Jan. 1, 2. Some of the brethren and sisters were much encouraged. Two have been added to the church the past year, and two to the tract society during the last quarter. Considerable interest is manifested, on the part of some, in the missionary work. But this church, like many others, has its "weights" and "drags" to bring discouragements to those who have an interest in the work. The only way to do, brethren and sisters, is to rise above discouragements, take hold of all branches of the work, and walk in the light, and the weights will drop off, or what is better, get in such a position that they will aid in the great work.

Our district quarterly meeting at Silver Hill closed our meetings in St. Lawrence County for the present,

The preaching was done by Brn. H. H. Wilcox and E. M. Plumb and the writer. Nearly every society in the district was represented, and all reported. There was a slight increase of work done over that of the previous quarter, but much more ought to have been done. The spiritual interests of the meeting were good, and increased to its close.

We can truly say that the Lord has been with us for good in our tour through this county. In a section usually so stormy at this season of the year, we have had no meeting broken up by storm. We have been able to meet all appointments on time. The brethren and sisters have, as a general thing, cheerfully responded to the calls for means as they were able. We have enjoyed some few faint drops of the "latter rain," and we thirst for more. To the Lord be all the praise. This week I join Bro. Brown in Oswego County. Remember us in your prayers, brethren and sisters.

M. C. WILCOX.

KANSAS.

Moline.—In addition to the two notices of Bro. Cook's meetings in Moline and Grenola which have already been published, we have received an article signed by M. L. Williams and M. E. Symms, giving further particulars. We do not publish it entire, as so much of it would be a repetition of what has already been said.

It seems that a few years ago the church at Moline was the largest and one of the most flourishing in the State, but divisions crept in, and the cause there seemed on the brink of ruin. The few who remained faithful were discouraged, and had little trusting faith. Before Bro. Cook's meetings closed, a decisive victory was gained over the powers of darkness, and light, peace, and joy took the place of darkness and division. Five gave their names to return to the church, and seven who had never made any profession of religion made a start in the Christian life. At the beginning of these meetings the average number of testimonies in the social meetings did not exceed five; the Sabbath after their close, thirty-one warm testimonies were borne in rapid succession.

Bro. Cook's farewell meeting with this church will long be remembered on account of the rich outpouring of the Spirit of God.

Our Tract Societies.

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

THE MORAVIAN MISSION TO GREENLAND.

(Continued.)

In languages spoken by barbarous nations, it is difficult to find words by which correct ideas of the Deity and spiritual and divine things can be conveyed to the minds of bigoted and superstitious savages. When these languages must be acquired wholly by an intercourse with the natives, the difficulty arising from this fact is greatly increased, and to men possessing ordinary minds, it would, without much divine aid, seem insurmountable. Mr. Egede and our Moravian missionaries fully experienced this difficulty in their labors in Greenland; and the character and conduct of the natives, to whom they longed to communicate the gospel of Christ, greatly depressed their spirits. Few, even after the missionaries had been years in the country, deigned to visit them, excepting for food or other selfish considerations, and on these occasions they manifested great repugnance to religious conversation. If a missionary remained long in their company at one time, they employed every stratagem to inveigle him into their dissolute practices; and when foiled in their attempt, they endeavored to provoke him, by mimicking his reading, praying, and singing, or by interrupting these devotional exercises by their frightful howling and the deafening noise of their drums. Sometimes they pelted the missionaries with stones, destroyed their goods, strove to drive their boat out to sea, and even formed the resolution of assassinating them in their tent. But in the midst of dangers the missionaries were preserved, and notwithstanding all these severe discouragements, so great was their love for the souls of these unfortunate creatures, that they resolved to still continue on in laboring for their salvation.

In 1735, ships arrived from Europe, but, through forgetfulness or accident, no supplies of any description were brought to the missionaries. In consequence of this, they were brought into the deepest distress, with the prospect before them of perishing by famine. Their whole stock of provisions consisted of a barrel

and a half of oatmeal, and as they were less successful in hunting and fishing than usual, they were obliged to purchase seals of the natives, who upon learning that the missionaries were in want, demanded exorbitant prices, or even refused to sell to them at all. In order to obtain food, they were often compelled to venture out to sea with their leaky, rotten boat, in stormy weather; and, at times, were obliged to subsist upon shell-fish and sea-weed. But He who sent the ravens to feed the prophet Elijah, did not forget them in their distress. While they were casting their burden upon him and trusting in his mercy, his care was over them, and his ear attentive to their cries. The heart of a Greenlander was inclined with favor toward them, so that, from time to time, he came forty leagues from the South to sell them whatever provisions he could spare. In 1736 a most unexpected supply came to them from Holland, with a promise of more assistance the ensuing season.

Could these missionaries have had the cheering assurance that their labors were effectual to any extent whatever, these severe and accumulated trials could more easily have been borne; but this assurance was not afforded them. Not one native, even, had at this time become interested, or apparently in the least favorably affected, by their labors. All these years they labored and suffered, hoping for good results in the future, and that, too, among a people of whom little could reasonably be expected.

In July, 1736, some Danish ships arrived, bringing letters from the congregation at Herrnhut, and a new accession to the missionaries, consisting of the mother of Matthew and Christian Stach, a widow of about forty-five years of age, and her two daughters, Rosina and Anna, the former twenty-two, and the latter twelve years of age. These young ladies, possessing the same spirit which actuated their brothers, and desiring to act as missionaries among the natives of their own sex, applied themselves sedulously and successfully to the attainment of the Greenland language.

The following year, in one of their excursions, the missionaries were driven by contrary winds to the southern islands, where they met their friend who, in the time of their distress, had supplied their wants as far as he was able, and they were kindly received by the people. Here Matthew Stach remained one month. The natives, however, soon wearied of his instruction, and refused to listen to him. The children regarded him with great affection, but he found it extremely difficult to fix their attention upon any subject, and impossible to make any lasting impression upon their minds.

In 1738, a scarcity of provisions among the natives induced many of them to visit the missionaries to obtain food. Among others, there came a young pagan who wished to take up his abode with them, to which they consented. Day by day they labored to direct his mind toward the Christian religion, but for a time he seemed a hopeless case. Finally, he manifested some feeling upon the subject, and was affected to tears when the missionaries prayed with him. This excited the displeasure and persecution of his countrymen, and having found it impossible to allure him back to his former heathen practices, they falsely accused him of theft. After awhile he left the missionaries of his own accord, yet the fact that they had been able to make impressions upon his heart inspired them with renewed zeal in their work, and led them to cry mightily unto the Lord that his great salvation might appear to the benighted barbarians by whom they were surrounded. These prayers were graciously heard and speedily answered. A brighter day was about to dawn upon the tried and faithful laborers. Five tedious years had now rolled away since the Moravian missionaries first landed on the shores of Greenland, and, with the exception of the solitary case just mentioned, no fruit of their labor had appeared.

In June of the same year, as one of their number was transcribing a translation of some parts of the New Testament, a party of Southlanders called upon him, and expressed a wish to know the subject on which he was writing. This opportunity of making known the words of eternal life was gladly embraced by the missionary, and after reading a few sentences, he gave them a concise account of the creation of the world, the fall of Adam, and the work of redemption as effected by our adorable Saviour. While discoursing on the latter subject, he was enabled to speak with peculiar affection, pathos, and energy. He read to them the beautiful and affecting history of Christ's agony in Gethsemane. At this juncture one of the natives, named Kayarnak, stepped up to the table, and exclaimed with great earnestness, "How is that? Let me hear that again; for I, too, am desirous to be saved." These expressions, the like of which had

never before dropped from the lips of a Greenlander, penetrated the missionary's heart with indescribable emotion, and tears of joy chased each other down his cheeks, while he endeavored to set before his auditors the principal scenes in the life and death of the Son of God, and to explain the way of salvation through him. A few of the pagans disliked the subject, and withdrew secretly, several placed their hands on their mouths in token of admiration, and others earnestly solicited that they might be taught to pray. When they went away, they promised to make their countrymen acquainted with these important subjects, and to visit the missionaries again.

M. L. H.

(To be continued.)

THE BURDEN-BEARER.

CHRISTIAN, when thy way seems darkest,
When thine eyes with tears are dim,
Straight to God, thy Father, hastening,
Tell thy troubles all to him;
Not to human ear confiding
Thy sad tale of grief and care,
But before thy Father kneeling,
Pour out all thy sorrows there.

Sympathy of friends may cheer thee
When the fierce wild storm has burst,
But God only can console thee
When it breaks upon thee first;
With words, or tears, or silence,
Only lay thee at his feet,
Thou shalt prove how great his pity,
And his tenderness how sweet.

Think, too, thy divine Redeemer
Knew, as thou canst never know,
All the deepest depths of suffering,
All the weight of human woe;
And though now in glory seated,
He can hear thy feeble cry—
Even hear the stifled sighing,
Of thy dumb heart's agony.

All thy griefs by him are ordered,
Needful is each one for thee;
Every tear by him is counted—
One too much there cannot be;
And if whilst they fall so thickly,
Thou canst own his way is right,
Then each bitter tear of anguish
Precious is in Jesus' sight.

Far too well thy Saviour loves thee,
To allow thy life to be
One long, calm, unbroken summer,—
One unruffled, stormless sea;
He would have thee fondly nestling
Closer to his loving breast;
He would have that world seem brighter
Where alone is perfect rest.

Though his wise and loving purpose
Clearly yet thou mayst not see,
Still believe with faith unshaken,
All will work for good to thee;
Therefore when thy way is gloomy,
And thine eyes with tears are dim,
Straight to God, thy Father, hastening,
Tell thy sorrow all to him.

—Selected.

FRUIT MULTIPLYING ITSELF.

ONE encouraging feature of the missionary work is, that when a person becomes interested in the truths of God's word, he is anxious to interest others also, so that the influence of the first effort is extended and multiplied to an incalculable extent. Several weeks ago, the experience of a sister while remaining for a time in the South was briefly given in the REVIEW. As the result of her distribution of reading matter, accompanied with earnest prayer and personal labor, four persons had commenced to keep the Sabbath. The following is an extract from a letter written by one of this number, the mother referred to in the above-mentioned article, "An Item of Experience":—

"I never heard any one speak of this doctrine until a few years ago, when, in the providence of God, I met with Sister ——. While with us, from time to time she read and explained the Scriptures according to the light which she had received, until at last I began to investigate for myself. The more I read the Bible, the plainer the views she advocated appeared, and at last the way seemed so plain that I could but walk in it. For the last year and a half, I have been observing the Sabbath according to the commandment. I have, since that time, met with seasons of bitter and almost unrelenting persecution, but through the grace of God I have been enabled to stand firm in the faith.

"Since I was first brought to see the present truth, I have been devoting all my spare time and means to the work of presenting it to others. I have, from time to time, sent all the money I could spare to the publishing house at Battle Creek for tracts and period-

icals, which I have been distributing where I thought they would do the most good. There seems to be a general awakening on subjects connected with present truth, in this section of country. Scarcely a week passes but that I have calls for something relating to the Sabbath question or the second advent. A young Methodist minister in this place has, for the past year, been preaching that the end of time and the sitting of the Judgment were near at hand. Some time ago, I had a long talk with him on the Sabbath question and other points of our faith, and I am confident that, had I the proper reading matter, particularly that treating upon the Sabbath, it would be the means of giving us at least one more earnest worker in this place. If you can provide me with this reading matter, I shall take great pleasure in placing it in his hands. And in this connection I will say, that, if there is a Seventh-day Adventist minister who can spare the time to give us a call, it will be of incalculable benefit to this community. There are many who seem ready to accept the truth.

"At present, there are four keeping the Sabbath here. We have for some time met together on the Sabbath at my house, for the purpose of discussing points of faith, and cheering one another in the good work in which we are engaged. One of my sons, who until a short time since was educating himself for a lawyer, is one of the number. Since he has embraced these doctrines, he is interested in preparing himself to preach them to others. Another is a young Swede, who desires to educate himself a little more in his own language, and then go over the sea to proclaim the glad news to his own countrymen. There are also quite a number of others who are preparing to keep the Sabbath soon. I think the prospect is most encouraging, and I only hope that the day may soon come when this mountainous country shall be known far and wide as the habitation of a people who keep all the commandments of God and the truth as it is in Christ Jesus."

Thus we see that instead of "one soul," it is probable that many will be saved as the result of this sister's humble but faithful labor. Such a result is well worth spending one's life for; and the blessing of God is able to make the efforts of every one as productive of good as those referred to seem to have been. The distribution of reading matter, personal labor, and much prayer, should be connected together in missionary labor. It is God who gives the increase, and without a connection with him little can be accomplished.

M. L. H.

TRACT-SOCIETY WORK IN IOWA.

BY JAMES SAWYER.

WHILE traveling one day, I fell in company with a Swede, to whom I gave a copy of our Swedish paper. He invited me to visit him, and a few weeks later I did so. There was no other Swedish family living within miles, but the paper had been loaned, and had been read and re-read by the man and his wife. Before I left, they subscribed for the *Härolden*, and said they should preserve the numbers and have them bound. They had a large and intelligent family of children. Pen cannot express the gratitude manifested by that lone family, for the truth which was thus brought to them. We may sow the seed, but God alone can give the increase.

Three days were spent in visiting Swedish families in Cherokee and Buena Vista counties, and I would have been glad to visit other Swedish settlements in those counties. I there obtained a few subscribers for the Swedish paper.

Omens of success appear as we review the past. The truth is agitated among the people in Crawford County. A Scandinavian and his wife who became interested over a year ago, now take the *Review*, *Good Health*, and the *Instructor*, and have determined to keep all the commandments of God and identify themselves with the Seventh-day Adventists.

The Sabbath question is also before the public in Ida County. An article recently appeared in the county paper, in which the writer tried to show that it was impossible to keep the seventh day on this round globe. In the immediate vicinity, one has recently begun to keep the Sabbath through the labors of our brethren. The Sabbath question is also agitating the Swedish Baptists.

The third angel's message will not only agitate counties and States, but go to every nation, kindred, tongue, and people, and will yet move the world. The gospel must be preached as a witness, then the end of the world shall come. Solemn warnings urge the people of God to activity. The very elements are at work to arouse us to duty, to warn the slumbering people around us. And unless we live out the truth and

hold up its standard, others will be raised up to carry forward this work. As we see wickedness increasing, cold-hearted professors asleep, and awful calamities threatening the careless, our loins should be girded, and we should press more earnestly into the work. The end of all things is at hand, and let us be ready to meet the Saviour when he comes.

"A scrip on my back and a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long;
I'll smooth it with hope, and I'll cheer it with song."

DIST. NO. 9, ILL.

THE quarterly meeting in Dist. No. 9, Ill., which was held at St. Anne, Jan. 8, 9, was signally blessed. Sabbath morning, I spoke from 2 Tim. 3:16, and tried to impress upon minds the insidious, piety-destroying nature of the influences which surround us, as indicated by 2 Tim. 3:1-5. The third angel's message, precious and admirable as are its teachings, will doom to deeper condemnation all who, having sought the aid of the Holy Spirit, do not do all they can to warn men and women of the perils before them in the near future.

The ministers alone cannot do this work of warning; but the tract societies afford all an opportunity of engaging in it, and rays of light are thus sent to all parts of the world. Many of the workers have been discouraged, because they have seen no fruit of their labor. To such the Lord says through his inspired apostle, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7. And the Saviour tells us that "the harvest is the end of the world." Matt. 13:39. See also Rev. 14:15. We are to labor for the Lord in our family, our church, our neighborhood, and the whole world. The Master has hired us, and he expects us to use in his service all the talents he has confided to our care. Our Saviour says that the good news of the everlasting kingdom which is soon to be established, "shall be preached in all the world for a witness unto all nations, and then shall the end come;" yet numerous signs indicate that the advent of our Lord is very near, and the word of God will prove true in each case. If we saw our neighbor's life or property in danger, we should hasten to his assistance; but a sudden and general calamity is fast approaching, and will soon overtake all who are unprepared. Shall we not lift a warning voice, and try to rescue some precious souls?

In the social meeting, our hearts were made glad by the testimony of a dear young brother who had gone astray after worldly pleasures, but who on this occasion declared his determination to again battle for God and his truth. Another young brother who is very active in the cause of God said that this was the happiest day of his life. Thus the seal of the divine approval was set upon our work.

The director of this district, Bro. Tait, from Onarga, was with us; also some from Watseka, Pittwood, Beaverville, Kankakee, and Aroma. The debt of the district was liquidated, and there is now a small balance to our credit.

Dear brethren and sisters, it will soon be apparent that they who have done the most for Jesus, even though they have grown poor in his service, are the wisest and most wealthy. Let us seek for our first love and zeal by working, watching, and praying. If we do this, we shall hear of many good meetings in the churches, the districts, and the States. The Lord is waiting to bless; hearts all around us are starving for the bread of life. The stupor that is over the churches will only be overcome by those who will succor the perishing. "Yet a little while, and He that shall come will come, and will not tarry."

Pray that the blessing on our district may be abiding.

PAUL E. GROS.

INSTITUTE IN DIST. NO. 4, IOWA.

IN connection with our district meeting, which was held at Mt. Pleasant, according to appointment, a T. and M. Institute was ably conducted by our State Secretary. With one exception, all the societies in the district were represented, and many of the members of the Mt. Pleasant church attended, so that in all thirty-one names were enrolled.

The instruction given in the keeping of accounts was so clear and so thorough, that when we came to settle up at the close of our work, not one mistake was found. All were well pleased with the system, and decided to fully adopt it in future work. As our time was limited, it was devoted almost entirely to Insti-

tute work, only a small portion being occupied each day in parliamentary practice, and singing. Suggestions were made by different persons with reference to the best manner of doing missionary work. In short, we all considered our little Institute a success, and we feel determined to have more actual labor to report at the end of the present quarter than was reported for the previous one.

The sum of nineteen dollars, nearly, was pledged on the Tabernacle, and fifty dollars on life membership; so our work was not *all* sham.

The librarians of this district will hereafter send their reports to Henry Detwiler, Bonaparte, Iowa, as he was appointed to act as district secretary.

W. W. CONKLIN, Director.

WITTY, BUT TRUE.

SOME of the sayings of that pious but witty English clergyman, Rowland Hill, were remarkable for hitting the nail on the head. Not another blow was needed to drive it home.

Being very much grieved at the conduct of some of his congregation, who were frequently unpunctual, he once offered the following prayer:—

"O Lord, bless those who are in their places, have mercy on those who are on the road, and save those who are getting ready to come."

He once said of a man who knew the truth, but seemed afraid to preach it in its fullness, "He preaches the truth as a donkey mumbles a thistle—very cautiously."

On a wet day a number of persons took shelter in his chapel, during a heavy shower, while he was preaching. He remarked, "Many people are greatly to be blamed for making their religion a cloak, but I do not think that those are much better who make it an umbrella."

Entering the house of one of his congregation, he saw a child on a rocking-horse. "Dear me!" exclaimed the aged minister, "how wondrously like some Christians! there is motion, but no progress."

A professed Christian who was addicted to drinking, asked him impertinently, "Now, do you think, Mr. Hill, that a glass of spirits would drive religion out of my heart?" "No," he answered, "for there is none in it."

A lady who professed religion, but whose daily practice was not in harmony with it, once said to him, "I am afraid lest, after all, I shall not be saved." "I am glad to hear you say so," replied Mr. Hill, "for I have been long afraid for you, I assure you."—*Selected.*

BEFORE THY CALL, I WILL ANSWER.

A PREACHER one evening held a meeting in a strange city. While he was preaching, and enforcing upon the hearts of his hearers the doctrine of the cross, a police officer came into the room and forbade him to go on. He even commanded him to leave the city. As he was a stranger in the place, and the night was dark, he wandered around the city gates. He was not, however, without consolation; for he remembered Him who had said: "Lo, I am with you always, even to the end of the world." He thought, too, of the words of the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

He had long been in the school of Christ, and had learned to watch for the slightest intimations of his will. While he was thus wandering around, suddenly he saw a light in the distance. "See," he said to himself, "perhaps the Lord has provided me a shelter there;" and in the simplicity of faith he directed his steps thither. On arriving, he heard a voice in the house; and, as he drew nearer, he discovered that a man was praying. Joyful, he hoped that he had found here the home of a brother. He stood still for a moment, and heard these words, poured forth from an earnest heart: "Lord Jesus, they have driven thy persecuted servant out of the city, and he is perhaps wandering at this moment in a strange place, of which he knows nothing. Oh, may he find my home, that he may here receive food and lodging."

The preacher, having heard these words, glided into the house, and as soon as the speaker said "Amen," he saw his prayer answered. Both fell upon their knees and thanked the Lord together, who so conclusively proved himself a hearer of prayer.—*Sunday Magazine.*

—Stay not till you are told of opportunities to do good; inquire after them.

General Selections.

THE MIXED CUP.

In wise proportion doth a fond hand mingle
The sweet and bitter in our life-cups here;
Each drop of either is, by Love eternal,
Poured forth in wisdom for his children dear.

The loving Father, as a wise physician,
Knows what the wants of all those children are,
Knows which is needed most, the joy or sorrow,
The peace of comfort, or affliction's war.

Then, should the bitter be our daily portion,
So that we cannot e'en the sweet discern,
Let us in childlike trust receive with meekness
The needed tonic, and its lesson learn.

And if we cannot even that decipher,
Let us be still—nay, thank him for his care,
Contented still that we shall know—hereafter—
When we the fullness of his presence share.
—*Illustrated Christian Weekly.*

THE POWER OF "GOOD SPIRITS."

WITH the aid or under the influence of "pluck," using that term in a modern sense and in relation to the daily heroism of life in the midst of difficulties, it is possible not only to surmount what appear to be insuperable obstructions, but to defy and repel the enmities of climate, adverse circumstances, and even disease. Many a life has been saved by the moral courage of a sufferer. It is not alone in bearing the pain of operations or the misery of confinement in a sick-room, that this self-help becomes of vital moment, but in the monotonous tracking of a weary path and the vigorous discharge of ordinary duty. How many a victim of incurable disease has lived on through years of suffering, patiently and resolutely hoping against hope, or, what is better, living down despair, until the virulence of a threatening malady has died out, and it has ceased to be destructive, although its physical characteristics remain! This power of "good spirits" is a matter of high moment to the sick and weakly. To the former it may mean the ability to survive, to the latter the possibility of outliving, or living in spite of, a disease. It is, therefore, of the greatest importance to cultivate the highest and most buoyant frame of mind which the conditions will admit.

The same energy, which takes the form of mental activity, is vital to the work of the organism. Mental influences affect the system, and a joyous spirit not only relieves pain, but increases the momentum of life in the body. The victims of disease do not commonly sufficiently appreciate the value and use of "good spirits." They too often settle down in despair when a professional judgment determines the existence of some latent or chronic malady. The fact that it is probable they will die of a particular disease casts so deep a gloom over their prospect that through fear of death they are all their lifetime subject to bondage. The multitude of healthy persons who wear out their strength by exhausting journeys and perpetual anxieties for health is very great, and the policy in which they indulge is exceedingly shortsighted. Most of the sorrowful and worried cripples who drag out miserable lives in this way would be less wretched and live longer if they were more hopeful. It is useless to expect that any one can be reasoned into a lighter frame of mind, but it is desirable that all should be taught to understand the sustaining, and often even curative, power of "good spirits."
—*Lancet.*

WILD WATER.

"Hold the cup just under the stream; don't get that wild water," said my friend, as we stopped to drink at a wayside spring. The expression was a new one to me. I asked an explanation, and was told that in the hill-country, when the rains prevail, the wells are often troubled by the running into them of springs which are not sweet and clear, and the farmers are disturbed because of the "wild water." So when he wished me to fill my crystal cup with a crystal beverage, he bade me keep it close to the stream, that none of the overflow from the trough where the horses drank should sully its purity.

In these days there is a great deal of wild water sprinkling up in unexpected spots, mingling itself with sparkling fountains, and subtly undermining the health of those who drink. We meet it in our books, perhaps in reading some lovely oriental dream, rich with sensuous imagery, and embroidered with trope and simile, where we find the insinuated attack on the religion of Christ. We discover it on the historian's

page, in the argument of the political economist, and far too often in the speculations of the theologian. Wherever man's reason is set above God's command, wherever doubt is permitted to question inspiration, wherever the inquisitive mind tampers with the dangers of false doctrine, there the wild water has entered, and is doing its evil work. It glides winningly into the romance, which captivates the attention of yonder sweet young girl, and it enchains the eager boy in the thrilling tale of adventure, which opens regions of wonder to his aspiring thought. We cannot guard our children and our young men and maidens too closely against the flow of the wild water, which is poisonous.

It finds itself a course in society through the influence of beautiful women whose gifts and graces are not consecrated to Christ; through scholars who are lured by mistaken science, and who grope in the mists of chill and blinding error; through those who live only for their own selfish advancement, and those who are satisfied with what earth has to bestow. No sadder sight is there than that afforded too often, when a lad goes out from the care of Christian parents, and exchanges the faith they taught him for the specious philosophy of some prophet of lies. The day will surely come when he will take up the mournful lamentation, "Alas! for a believing heart is gone from me!"

It rests with ourselves to keep away from the wild water. If we hold the cup close to the spring, we shall be safe. Golden cup of prayer, which, daily carried to the mercy-seat, is returned to us filled with blessings; silver chalice of thanksgiving, which refreshes the soul athirst, and intensifies the worth of every precious thing; iron cup of duty, which weighs heavily in some burdened hours, but which, if steadily carried, is like the widow's cruise of oil, in that it never fails; crystal cup of trustful waiting no the Lord, which is not only a refreshment and a solace, but a lamp to the feet and a light to the path—let us hold them near the stream, the while we sing,—

"Secure from troubled waves we tread,
Nor all the storms around us heed
While to our Lord we look."

—*Margaret E. Sangster, in S. S. World.*

"IN SUCH TONES."

WHEN I was a boy, my Sabbath-school teacher invited her class to a picnic in a grove near the village. It was the time of the civil war, and playing soldier was a favorite pastime for us boys. We formed a company in the grove and "trained," I being captain. Fully sensible of the importance of my position, I issued my orders in a most imperious voice, until my teacher, overhearing me, sent me word not to speak in such tones.

The other day I had occasion to call upon a farmer living a little out from my parish. It was noon before my business was finished, and I accepted his invitation to dinner. As we entered the house, a bright-eyed little girl and curly-headed boy met us—their faces washed and hair combed—as gentle and lovable children as one ever sees. Child-like, they would often interrupt our conversation with some tale of their sports. At every such interruption the father spoke to them in the harshest tone of voice, telling them to "shut their noise." I was surprised and pained. He could not have spoken more harshly to the cattle in his barnyard—indeed, he spoke to his children as he would speak to the cattle in his barnyard. I at once recalled the picnic, and my teacher's admonition "not to speak in such tones."

Thinking about it since, I am certain of these three things: That man was not aware of what he was doing. It was a habit into which he had fallen, but nevertheless a most unpleasant and pernicious habit. And it may be that hundreds of other fathers have unconsciously the same habit. If any such read this article, let me give them my teacher's friendly advice, "Do not speak in such tones;" for (and this is the second thing of which I am certain) when children who are thus spoken to grow up, they will have a harsh, rude way of speaking. It is almost certain that the children of this man will talk to each other and other children as their father has talked to them. It is no more certain that a child will catch a parent's language than it is that it will catch its parent's tones. If we would have our children of gentle speech, they must hear it from the cradle and their ears be familiar with it in their childhood.

I am certain, too, that the father's harsh tones to the children were weakening the bond between him and his wife. It was plain to see that she was mortified. Her pride in her husband, which is one of the strongest bonds of union, was wounded in the presence

of a stranger; the luster of the glory with which her love had surrounded him was in some degree impaired. And in proportion as a husband lowers himself in the pride of his wife's love, the wedded bond is weakened.

Let those who are prone to the evil habit of harsh speech, ask themselves the question, Can I afford to make my children familiar with such tones, and wound the pride of her who loves me best?—*Rev. A. G. Upton.*

MAKE THE BEST OF THINGS.

WE excuse a man for an occasional depression, just as we endure a rainy day. But who could endure three hundred and sixty-five days of cold drizzle? Yet there are men who are, without cessation, somber and charged with evil prognostications. We may be born with a melancholy temperament, but that is no reason why we should yield to it. There is a way of shuffling the burden. In the lottery of life there are more prizes drawn than blanks, and to one misfortune there are fifty advantages. Despondency is the most unprofitable feeling a man can have. One good laugh is a bombshell exploding in the right place, while spleen and discontent is a gun that kicks over the man that shoots it off. Let us stand off from despondencies. Listen for sweet notes rather than discords. In a world where God has put exquisite tinges upon the shell washed in the surf, and planted a paradise of bloom in a child's cheek, let us leave it to the owl to hoot, and the toad to croak, and the fault-finder to complain. Take out-door exercise and avoid late suppers, if you would have a cheerful disposition. The habit of complaint finally drops into peevishness, and people become waspish and unapproachable.—*Baptist Weekly.*

WHO IS DRIVING?

WE often think we are succeeding by our own foresight or skill. Hence we are keeping a keen lookout, and employing all our wisdom; but sometimes the control of a mightier hand and a wiser intelligence is so manifest that we cannot fail to see and to acknowledge it. Who that believes in God and in his providence cannot recall instances in which he has been guided by a wisdom not his own, and been vouchsafed deliverances which he could not have achieved?

A father and his little son were once riding along a familiar road with a gentle horse. To gratify his child the father placed the reins in his hand, but at the same time, unseen, retained his own hold on them. As they rode on, they saw approaching them, at terrific speed, a runaway team. The danger was great and imminent; but the father guided his horse so that a collision was avoided, and the danger escaped.

When all was over, the little son looked up to his father, and with choked utterance said, "I thought I was driving, but I was n't, was I, papa?"

So, often, does the child of God, when some peril has been escaped, or some deliverance has been vouchsafed in ways unforeseen and unthought of, have occasion to say, "Father, I thought I was driving, but I was n't." Oh! it is, it is blessed to feel that the reins are in the hands of One mightier and wiser than we are. And it is blessed, on the eve of some signal deliverance, to look into the face of our Father, and say, "Thou hast done it. Thy hands held the reins."—*Rev. Wm. Lamson, in Watchman.*

WHITEFIELD'S ELOQUENCE.

THE effect which impassioned eloquence produces is illustrated by the following anecdote:—

When Whitefield preached in New York to the sailors, he closed with the following bold apostrophe:

"Well, my boys, we have a clear sky, and are making fine headway over a smooth sea, before a light breeze, and we shall soon lose sight of land. But what means this lowering of the heavens, and that dark cloud rising from beneath the horizon? Hark! do n't you hear distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves rise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beams-end! What next?"

The listening tars, reminded of the former perils of the deep, arose, and with united voices exclaimed, "Take to the long boat!"

—A broken physical law involves its penalty. A denied intellectual law implies a punishment. A defied spiritual law presumes its retribution.

SPECIAL MENTION.

WHAT WHISKY IS DOING.

Soon after Christmas, the daily *Inter-Ocean* contained the following:—

A long list of "shot," "stabbed," "cruelly beaten," "frozen to death," comes in our exchanges in connection with the rejoicing of the glad holiday week. In nearly every case the explanation appended is, "Whisky did it." A father is made a murderer, a wife a widow, a son a parricide, and a multitude of helpless children shiver, and ache, and starve in cellars and garrets, and of all the same story—"Whisky did it." It would seem as if the unchained devil needs no captains, lieutenants, nor even an army of workers, to bring the race to damnation, either on earth or in eternity, while the agency of free whisky is guaranteed to him; by it, he covers the home with a mantle of shame, and hides every beauty of earth and Heaven. By it, he smothers all affection and drowns every love-note of music from wife or child. If, in this closing week of 1880, all the stolid misery of the year, directly made by whisky, could be gathered in one great company,—from marble-fronts and from hovels, from prisons and from penitentiaries,—men and women might well bow in shame, and with uplifted hands, exclaim, O Lord, how long, how long shall such a demon rule?

ROMANISM AND THE INQUISITION.

IGNORANCE, intolerance, and cruelty have of late been exhibited by a number of Roman Catholics in Spain, who, glorying in their shame, celebrated with some solemnity the four-hundredth anniversary of the establishment of the inquisition in that country. On the first of June, 1480, the Spanish cortes, then in Toledo, adopted a proposition submitted to it by one of the cardinals, which passed into a law with the sanction of the Crown, to substitute a tribunal of faith to punish alleged heretics. Two chief inquisitors were at once appointed, but they were soon after superseded on account of their leniency, and Thomas de Torquemada, of bloody memory, was nominated grand inquisitor. During this monster's tenure of office, no less than 8,800 professed believers in Christ were burned alive throughout that country. His successors did their best to emulate his bloody example, so that down to 1808, when that hellish office was finally abolished in the Iberian Peninsula, no less than 31,912 men and women had been burned alive by its officers for following Christ instead of the pope! Thus did the priests of Rome seek to convert Protestants, in those days, to the Romish faith, and thus would they do now, were they not restrained by our laws.—*The Investigator*.

IS LARD CLEAN?

A CORRESPONDENT sends the following clipping from the *Echo* of Dec. 1, 1880. If any of our brethren and sisters buy lard for use in their cooking, we would especially commend its perusal to them:—

In most pork-packing concerns, such portions of the hog as cannot be sold for meat are thrown into a boiler and converted into lard. After the animal is killed, his body is immersed in boiling water, and the bristles scraped off as far as the head and feet, which are cut off and thrown into the lard kettle, bristles, hoofs, and all. They are not scraped, because it would be a mere waste of time to do so. The hog is then cut open, and the entrails, after being hastily passed through two tubs of water, go after the head and hoofs. All the trimmings and scraps of the establishment—anything that has grease in it—are consigned to the kettle. When it is full, the steam-tight cover is fastened down, and steam is injected into it until everything is reduced to "lard," when it is drawn through a tap. In warm weather, when there is not much killing done, the boiler stands open for several days before it is filled, and millions of maggots spring into life and have their being within the iron receptacle. And it frequently happens that the cover has to be placed on in order to prevent the little fellows from crawling out and making their escape; for be it known that, having no bone structure, there is no waste to them, and they make an excellent quality of lard. Some idea of the extracting power of steam in a steam boiler may be formed from the fact that all that is left of the hog's head at the end of the operation is the bones and teeth, and the substance of these has been so effectually eliminated that they readily crumble between the thumb and finger on being picked up. The eyes, ears, nose, and all

other portions, have disappeared, and you, gentle reader, may rest assured that the utensil on which the breakfast cakes are baked is probably greased with a compound extract of hog-eye.

Notes of News.

—The strike of the Lancashire, Eng., miners is at an end.

—A mine at Cornwall, Eng., was recently flooded, and eight persons were drowned.

—Last year the Gloucester, Mass., fisheries lost seven boats, involving a loss of fifty-five lives.

—Eight hundred Roman Catholic children are reading the Bible daily in the Christian schools of Italy.

—This winter, for the first time in twenty-five years, the people of Augusta, Ga., have had fine sleighing.

—General Grant has accepted the presidency of the commission of the world's fair to be held in New York in 1883.

—Just before Christmas, Pittsburg had a day of darkness so intense that all business had to be transacted by gaslight.

—There are 31,500 British troops in Ireland, with 60 cannon, and the military forces there are constantly increasing.

—A terrible battle between the Chilian and Peruvian forces nine miles south of Lima has resulted in the defeat of the latter.

—It is authoritatively announced that unless something favorable occurs, thousands of people in Ireland will soon be out of food.

—The Russians are disturbed over news that the Chinese are making great military preparation in the direction of the Siberian frontier.

—There is a telegraphic rumor from South Africa that the Boers have twice repulsed the British troops in their attempted sorties from Pectoria.

—The business transacted in this country during 1880 is said to have been a fifth greater in amount than that of any previous year.

—The stage running between Messila and Fort Cummings, in New Mexico, was recently attacked by Indians, and five persons were killed. Troops are in pursuit.

—Last year, 4,061 illicit distilleries were seized, and 7,399 persons who were engaged in this law-breaking business were arrested. In doing this, twenty-six officers and employes of the government were killed, and fifty-seven wounded.

—One of the curiosities of the recent exhibition in Sydney, Australia, was a dwelling-house made entirely of paper. The entire furniture, including stoves, in which large fires were kept burning daily, was also manufactured from paper.

—At Marshalltown, Iowa, a servant girl put arsenic into the coffee at a boarding-house. There were thirty or forty boarders, some of whom are very sick; but it is thought that none of them are fatally poisoned. The girl is supposed to be insane.

—The Dalrymple farm in Minnesota produced 540,000 bushels of wheat last year. California thinks this may do for a small Eastern farm, and patronizingly announces that Dr. Glenn, of that State, has already shipped 724,336 bushels of wheat to Europe, and expects to ship as many more before the season is over.

—General Walker, superintendent of the census department, announces that the population of our States and Territories is, in round numbers, 50,000,000. The exact figures are 50,152,599, a gain of 30.8 per cent in the last ten years. The population of New York is 5,083,173, one-tenth that of the whole Union.

—The three great telegraph companies, whose competition secured reasonable rates to the public, have consolidated their interests. The stock of the new company is fixed at \$80,000,000. The public will be anxious to see whether the great power thus placed in the hands of a few persons, will be used to oppress or to favor them.

—The Crown Prince of Germany condemns the anti-Jewish agitation, and especially regrets that it is invading the schools and universities. The Bavarian Minister of the Interior has instructed the police to arrest the agitation in his province. But in Berlin the anti-Jewish feeling is indicated by the fact that the sum of 50,000 marks has been subscribed to found an anti-Semitic newspaper.

—The heavy fighting at Geok-Tepe, between the Russians and the Turcomans, has thus far resulted in a Russian victory. At first the Russians were repulsed, and dislodged from their outworks, with the loss of several guns. At latest accounts, they had retaken all their guns except one, and had not only regained their lost ground, but had captured the Turcoman outworks. The fighting still continues. The loss is heavy on both sides.

—In Lapeer, Mich., on the evening of the 16th, Mrs. E. Curtis, wife of the Baptist pastor of that place, was murdered by Mrs. Barnard, wife of a prominent lumberman in Greenville, who was visiting Lapeer for the purpose of attending meetings. Mrs. Barnard went to Mr. Curtis's house, and finding Mrs. Curtis alone, threw her down, poured gasoline over her clothing, and set it on fire. Mrs. Curtis was so badly burned that she lived but a few hours. Insanity from religious excitement is

one of the causes attributed for the commission of the deed.

—The powers have invited Turkey to make known the utmost extent of the concessions she will make preparatory to calling a European conference on the Greek question. This definite, business-like way of dealing is so out of joint with Ottoman policy, that the Turk refuses arbitration. In the meantime, Greece has requested Russia to protect Greek citizens in Turkey. The Greek Minister of War has sent in his resignation, but it has not been accepted. Preparations for war are still going on. France claims that the powers are not bound to maintain the decisions of the Berlin conference on the Greek-frontier question, and Russia dissents from this position.

—Reports from various parts of this country speak of violent storms and very cold weather. The storm broke down telegraph wires, and seriously interfered with telegraphic communication. But the storm-wave seems to have spent its greatest fury in the Old World. In England the snow-storm was the severest known within the memory of the oldest inhabitant. The damage to property has been very great, that from the overflow of the Thames alone amounting to about \$10,000,000. Many vessels were driven onto the coast, and at Yarmouth it is believed that not less than fifty persons were drowned. The storm was very severe in France and Spain, where much damage has been done.

Obituary Notices.

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

BAILEY.—Died of brain fever, at Dorr, Allegan Co., Mich., Jan. 11, 1881, Fanny, only child of William and Lizzie Bailey, aged two years. The parents have but recently come from Ireland, and are relatives of Bro. Wm. J. Patterson, of Monterey, where the funeral services were held. Discourse by the writer, from Jer. 31:16.

H. M. KENYON.

MILLS.—Willis E. Mills, son of J. S. and Abbie Mills, died at Milton Junction, Wis., Jan. 9, 1881, on his seventeenth birthday. His sickness was a protracted one. As his hold upon earth was being broken, his faith in God grew stronger, and he fell asleep with a peaceful trust in Christ. The funeral services were held in the S. D. Baptist house of worship. Words of comfort were spoken from Matt. 5:4.

G. C. TENNEY.

RASMUSSEN.—Died of consumption, at East Genoa, N. Y., Dec. 30, 1880, Adelaide Rasmussen, in the forty-second year of her age. Sister R. had known and loved the truth for many years, but it was not until a few months before her death that she became connected with the church. She spent two or three months last summer at the Sanitarium, where she was greatly benefited; but owing to over-exertion soon after leaving there, she was again prostrated, and soon fell under the power of disease. But her death, like her life, was calm and peaceful, and the many who visited her in her last hours believe she rests in hope. Sermon from the text, "Looking for that blessed hope." Titus 2:13.

GEO. D. BALLOU.

BAKER.—Died on the 3d of January, 1881, in Rapid City, D. T., Melissa Baker, aged 41 years. Sister Baker embraced the third angel's message, under the labors of Elds. Bartlett and Kilgore, in 1872. For the last five years she has been so situated that she has had excellent opportunities to scatter tracts and papers, and she has distributed much reading matter to the traveling public and to miners in the Black Hills. The burden of her life (next to her care for her own family) was the spreading of the Advent truth; and she always had a tract or paper to hand out, with words of cheer and encouragement, to read and see if these things are so. Sister Baker's Christian solicitude induced many to investigate the evidences of the Advent faith, so she came to be known as the Seventh-day Adventist of the Black Hills. She was buried at Hooper, Neb. Sermon by Eld. Warner, Presbyterian.

HARRIET STANLEY.

STURDIVANT.—Died of consumption, at Glenwood, Erie Co., N. Y., Jan. 2, 1881, Sister Cordelia A. Sturdivant, aged 25 years. Her health failed about a year ago, and she suffered much, but with marked patience. She embraced present truth about five years ago, by reading, and at the time of her death was a faithful member of the Randolph church. She was firm in the truth through many trials, and she has fallen asleep in the blessed hope. A large congregation met at the Presbyterian church on the occasion of her funeral. Funeral services by the writer, assisted by Mr. Foster, pastor of the church. Text, 1 Cor. 15:26.

BENJAMIN HOLMES.

Oh! what is life? 'Tis like a flower
That blossoms and is gone;
It flourishes its little hour
With all its beauty on.
Death comes, and like a wintry day,
It cuts the lovely flower away.

Oh! what is life? 'Tis like the bow
That glistens in the sky;
We love to see its colors glow,
But while we look, they die:
Life fails so soon: to-day 'tis here;
To-morrow it may disappear.

Lord, what is life? If spent for thee
In humble praise and prayer,
How long or short our life may be,
We feel no anxious care:
Though life depart, and death doth reign,
When Jesus comes, we'll live again.

—Jane Taylor.

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The Review and Herald.

Battle Creek, Mich., Tuesday, January 25, 1881.

THIS WEEK'S PAPER.

PLEASE read the lines on the first page, "Tell me about the Master." The more we speak of Jesus, the nearer and more lovely he will appear.

And the sermon on Sanctification will bear reading twice with care. It is our duty to perfect holiness in the fear of God, and it is his part to fill our hearts with perfect love.

Sketch of Experience, by our venerable brother, Eld. A. Stone, on page 51, will be read with interest and profit.

We recommend Elder Matteson's Remedy for Sick Hearts to all who are afflicted with the terrible maladies of the soul he describes.

"Earth knows no sorrows
That Heaven cannot heal."

The articles by Eld. Cottrell, Bro. Calkins, Sister Morton, and Bro. Wood, on page 52, are worthy of a careful perusal.

The Family Circle, on page 54, has become an interesting feature of the REVIEW.

We pass over the remarks of the editors on pages 56, 57, as it is supposed that everybody reads them, to say that it is the design of the conductors of the REVIEW to make each succeeding issue better than the one before it.

J. W.

THE SABBATH AT BATTLE CREEK.

SABBATH, the 22d, was a good day to the Battle Creek church and congregation. The Sabbath-school and Bible-class at 9 A. M., was of usual interest. Elder Canright was with us; but declined giving a discourse on account of a bad cold. We spoke of Christ from Isaiah, chapters 53-58, for a period of forty minutes, and Eld. C. finished the hour with appropriate and touching remarks relative to his discouragements in the past, and his present position.

J. W.

SPECIAL NOTICE.

IN company with Elder Canright we purpose to make a tour of several weeks in New York and New England. We shall endeavor to be at the meeting at Rome, N. Y., January 28-31. From that point we design to go to New York City on business, to remain in that vicinity till February 10. Then we expect to visit Massachusetts, and spend two weeks at Danvers.

J. W.

There are many disagreeable things about a printing office, but none so painful as to be compelled to cut off the names of delinquent subscribers. We have hundreds of these, and shall wait only a week or two longer for them to pay up and renew their subscription. Brethren, you need the REVIEW, and we need two dollars a year from all our present subscribers, and for 5,000 new subscribers. Please pay up. And to our prompt friends we say, Send us more subscribers.

J. W.

A copy of the Central New Jersey Times, dated Jan. 13, 1881, shows us that Bro. E. Lanphear is doing good service through that paper in behalf of the Bible doctrine of life only through Christ.

The reader will find in this volume, so far, a good illustration of Isa. 28:20 as applied to the Sunday question. The different positions taken in support of this day show that "the covering is narrower than that" a man "can wrap himself in it." For when one man tugs the covering over to his side to cover his position, lo, he has pulled it off from some of his colleagues, who try to maintain their position in some

other way, and has left them all exposed. If God sanctified the seventh day because he rested on that day at creation, though he did not sanctify it for 2,500 years afterward, he did not sanctify it because the Hebrews came out of Egypt. If the fourth commandment originated at Sinai, for Israel alone, it cannot now be urged in support of any Sabbath. If Eph. 2:15 and Col. 2:14-17 refer to the weekly Sabbath, then there is no Sabbath in this dispensation. If an indefinite seventh part of time is all that is required, then the seventh day is as much the Sabbath as the first day, and so on to the end of the chapter. There is probably no theological question upon which so many contradictory arguments have been put forth as have been devised in behalf of the Sunday Sabbath. That of itself is good proof that it is not a doctrine of the Bible.

CHANGES IN EXCHANGES.

The Sabbath Recorder, the organ of the Seventh-day Baptists, published at Alfred Center, N. Y., comes to our table in a new form and dress, and much improved in appearance. It is now a quarto, instead of a folio. The new form gives opportunity for a good variety and arrangement of departments, all of which are in charge of able conductors. We congratulate the Recorder on this evidence of its prosperity, and wish it abundant success in its mission.

The Brethren at Work, published at Lanark, Ill., presents a similar improvement in form. It is now a 16-page, stitched and trimmed like the REVIEW. Ably conducted, and well calculated to occupy the field it is designed to fill.

The Restitution, published at Plymouth, Ind., comes to us with the beginning of the year, enlarged, with a new dress and new heading.

Our Rest, published at Chicago, also appears in a new engraved heading.

AN ANGEL (NOT) SEEN.

THE following item under the heading of "An Angel Seen," furnished by some unprincipled reporter in Battle Creek, is going the rounds of the papers, and demands a word of correction:—

"It is claimed by several people who were in attendance upon the watch-services at the Seventh-day Adventist Tabernacle on New Year's eve, that an angel made its appearance at one of the large windows, and was distinctly seen for a full moment. The attention of those present was attracted toward it by a brilliant light which streamed through the window. It is described by those present as dressed in flowing white garments, and with a halo about its head from which radiated the most brilliant light, so bright that those who looked upon it were dazzled and fascinated by it, being unable to take their gaze off from it until it disappeared as suddenly as it appeared. The story is creating considerable excitement in the city, and by those who believe in it is accepted as a favorable omen, while others, who believe in Mother Shipton's prophecy, look upon it in the light of being a warning and a forerunner of the world's end."

The most fault we have to find with this story is that it is not true. The very slight foundation for it is simply this: On the evening of Jan. 1, while a meeting was in progress at the Tabernacle, not a "watch-service," but one of a regular series of meetings then being held, between the hours of seven and eight a brilliant meteor passed over the city, the light of which, reflected on the windows, was observed by some in the audience. They were unable to account for it till, after meeting, the account of the meteor explained the mystery. No one ever claimed to have seen any form, flowing robes, wings, or anything of the kind. There has been no excitement in the city about it. That is all gratuitous, put in by those who purposed to create a little sensation at the expense of the congregation worshipping in the Tabernacle.

M. AND H. ENOCH write that in their report of meetings held near Salem, Kan., published in Review of Jan. 11, they unintentionally omitted the name of Bro. Joseph Lamont, who had charge of the meetings.

Appointments.

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

THE State quarterly meeting of the Wisconsin T. and M. Society will be held at Oakland, Wis., Feb. 4, 5. A general attendance is requested, as matters of importance will be discussed.
O. A. OLSEN, Pres.

No preventing providence, I will meet with the church at Marion, Grant Co., Ind., Sabbath and first-day, Jan. 29, 30. First-day, Jan. 30, the new meeting-house just completed will be dedicated. Hope to see a general turnout.
S. H. LANE.

BANCROFT, Mich., Sabbath and first-day, Jan. 29, 30. Meetings to commence Friday evening, the 28th, at 7 P. M., and continue as long as the interest may warrant. Let all our people of the Bancroft church take a lively interest in circulating the appointment.
E. R. JONES.

THE State quarterly meeting of the Indiana T. and M. Society will be held at Rochester, Fulton Co., Ind., Sabbath and first-day, Feb. 5, 6, 1881. Let all districts be sure to report to the State secretary, S. S. Shrock, Ligonier, Noble Co., Ind., so that we may have a complete report at the State meeting. We hope to see a general turnout of the missionary workers in all the churches near Rochester.
S. H. LANE.

PROVIDENCE permitting, I will meet with the church at Peru, Iowa, Feb. 5, 6, meetings to commence Friday evening. Bro. Henry Nicola and J. T. Mitchell will be with me. We will also meet with the church at Afton, Feb. 12, 13. We hope to see a general attendance of all our isolated brethren at these meetings. We shall have a good assortment of books with us. We hope for the blessing of God.
E. W. FARNSWORTH.

THE Lord willing, I will hold meetings as follows:—
Weston, Iowa, Feb. 1-7
Sunny Side, Dakota, " 8-17
Swan Lake, " " 19-28
Spencer, Iowa, March 2-7
Emmitsburg, " " 8-14
Meriden, Minn., " 15-21
Golden Gate, " " 22-30
Riceland, " April 1-11
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THE post-office address of Eld. D. M. Canright is Battle Creek, Mich.

TO SABBATH-SCHOOL WORKERS IN VERMONT.—The address of Frank S. Porter, the secretary of the Vermont S. S. Association, is now Burke, Vt., and all correspondence with him should be sent to that place.

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