

# 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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## The Review and Herald

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### JUDGE NOT.

How do we know what hearts have vilest sin?  
How do we know?  
Many, like sepulchers, are foul within  
Whose outward garb is spotless as the snow,  
And many may be pure we think not so.  
How near to God the souls of such have been,  
What mercy secret penitence may win—  
How do we know?

How can we tell who have sinned more than we?  
How can we tell?  
We think our brother has walked guiltily,  
Judging him in self-righteousness. Ah, well!  
Perhaps had we been driven through the hell  
Of his untold temptations, we might be  
Less upright in our daily walk than he—  
How can we tell?

Dare we condemn the ills that others do?  
Dare we condemn?  
Their strength is small, their trials not a few,  
The tide of wrong is difficult to stem.  
And if to us more clearly than to them  
Is given knowledge of the good and true,  
More do they need our help, and pity, too—  
Dare we condemn?

God help us all, and lead us day by day!  
God help us all!

We cannot walk alone the perfect way;  
Evil allures us, tempts us, and we fall.  
We are but human, and our power is small;  
Not one of us may boast, and not a day  
Rolls o'er our heads but each hath need to say,  
God bless us all!

—Selected.

## The Sermon.

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

### SANCTIFICATION.

THE LIFE OF 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.

IN the same year that Daniel and his companions entered the service of the king of Babylon, events occurred that severely tested the integrity of these youthful Hebrews, and proved before an idolatrous nation the power and faithfulness of the God of Israel.

While King Nebuchadnezzar was looking forward with anxious forebodings to the future, he had a remarkable dream, by which "he was greatly troubled, and his sleep brake from him." But although this vision of the night made a deep impression on his mind, he found it impossible to recall the particulars. He applied to his astrologers and magicians,—a class of impostors who professed to have power to reveal secret events,—and with promises of great wealth and honor commanded them to tell him his dream and its inter-

pretation. But they said, "Tell thy servants the dream, and we will show the interpretation."

Here their deceptive character was clearly exposed. The king knew that if they could really tell the interpretation, they could tell the dream as well. The Lord had in his providence given the king this dream, and had caused the particulars to be forgotten, while the fearful impression was left upon his mind, in order to expose the pretensions of the wise men of Babylon. The monarch saw through their subterfuge, and was very angry, threatening that every one of them should be slain if in a given time the dream was not made known. Daniel and his companions were to perish with the false prophets; but, taking his life in his hand, Daniel ventures to enter the presence of the king, begging that time may be granted that he may show the dream and the interpretation.

To this request the monarch accedes; and now Daniel gathers his three companions, and together they take the matter before God, seeking for wisdom from the Source of light and knowledge. Although they were in the king's court, surrounded with temptation, they did not forget their responsibility to God. They were strong in the consciousness that his providence had placed them where they were; that they were doing his work,—meeting the demands of truth and duty. They had confidence toward God. They had turned to him for strength when in perplexity and danger, and he had been to them an ever-present help in time of need.

The servants of God did not plead with him in vain. They had honored him, and in the hour of trial he honors them. The secret was revealed to Daniel, and he hastens to request an interview with the king.

The Jewish captive stands before the monarch of the most powerful empire the sun had ever shone upon. The king is in great distress amid all his riches and glory; but the youthful exile is peaceful and happy in his God. Now, if ever, is the time for Daniel to exalt himself,—to make prominent his own goodness and superior wisdom. But his first effort is to disclaim all honor for himself, and to exalt God as the Source of wisdom:—

"The secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." The king listens with solemn attention as every particular of the dream is reproduced, and when the interpretation is faithfully given, he feels that he can rely upon it as a divine revelation.

The solemn truths conveyed in this vision of the night, made a deep impression on the sovereign's mind, and in humility and awe he fell down and worshiped, saying, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets."

Light, direct from Heaven, had been permitted to shine upon King Nebuchadnezzar, and for a little time he was influenced by the fear of God. But a few years of prosperity filled his heart with pride, and he forgot his acknowledgment of the living God. He resumed his idol worship with increased zeal and bigotry.

From the treasures obtained in war, he made a golden image to represent the one that he had seen in his dream, setting it up in the plain of Dura, and commanding all the rulers and the people to worship it, on pain of death. This statue

was about ninety feet in height and nine in breadth, and in the eyes of that idolatrous people it presented a most imposing and majestic appearance.

A proclamation was issued, calling upon all the officers of the kingdom to assemble at the dedication of the image, and at the sound of the musical instruments, to bow down and worship it. Should any fail to do this, they were immediately to be cast into the midst of a burning fiery furnace.

The appointed day has come, and the vast company is assembled, when word is brought to the king that the three Hebrews whom he had set over the province of Babylon, had refused to worship the image. These are Daniel's three companions, who had been called by the king, Shadrach, Meshach, and Abednego. Full of rage, the monarch calls them before him, and pointing to the angry furnace, tells them the punishment that will be theirs if they refuse obedience to his will.

But all the crowned monarchs of earth could not turn these men from their allegiance to the great Ruler of nations. They had learned from the history of their fathers that disobedience to God is dishonor, disaster, and ruin; that the fear of the Lord is not only the beginning of wisdom, but the foundation of all true prosperity. They look with calmness upon the fiery furnace and the idolatrous throng. They have trusted in God, and he will not fail them now. Their answer is respectful, but decided,—“Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

The proud tyrant is surrounded by his great men, the officers of the government, and the army that has conquered nations; and all unite in applauding him as having the wisdom and power of the gods. In the midst of this imposing display stand the three youthful Hebrews, steadily persisting in their refusal to obey the king's decree. They had been obedient to the laws of Babylon, so far as these did not conflict with the claims of God; but they would not be swayed a hair's breadth from the duty they owed to their Creator.

The king's wrath knew no limits. In the very height of his power and glory, to be thus defied by these representatives of a despised and captive race, was an insult which his proud spirit could not endure. The fiery furnace had been heated seven times more than it was wont, and into it were cast the Hebrew exiles. So furious were the flames, that the men who cast them in were burned to death.

Suddenly the countenance of the king paled with terror. His eyes were fixed upon the glowing flames, and turning to his lords he said, "Did we not cast three men bound into the midst of the fire?" The answer was, "True, O king." And now, his terror and amazement increased, the monarch exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

When the Son of God manifests himself to men, an unseen power speaks to the soul that this is God. And before his majesty, kings and nobles tremble, and acknowledge the superiority of the living God over every earthly power.

With feelings of remorse and shame, the king exclaimed, "Ye servants of the most high God, come forth." And they obeyed, showing themselves unhurt before that vast multitude, not even

the smell of fire being upon their garments. This miracle produced a striking change in the minds of the people. The great golden image, set up with such display, was forgotten. The king published a decree that any one speaking against the God of these men should be put to death; "because there is no other god that can deliver after this sort."

These three Hebrews possessed genuine sanctification. True Christian principle will not stop to weigh consequences. It does not ask, What will people think of me if I do this? or how will it affect my worldly prospects if I do that? With the most intense longing, the children of God desire to know what he would have them do, that their works may glorify him. The Lord has made ample provision that the heart and life of all his followers may be controlled by divine grace, that they may be as burning and shining lights in the world.

These faithful Hebrews possessed great natural ability and intellectual culture, and they occupied a high position of honor; but all these advantages did not lead them to forget God. All their powers were yielded to the sanctifying influence of divine grace. By their godly example, their steadfast integrity, they showed forth the praises of Him who had called them out of darkness into his marvelous light. In their wonderful deliverance was displayed, before that vast assembly, the power and majesty of God. Jesus placed himself by their side in the fiery furnace, and by the glory of his presence convinced the proud king of Babylon that it could be no other than the Son of God. The light of Heaven had been shining forth from Daniel and his companions, until all their associates understood the faith which ennobled their lives and beautified their characters. By the deliverance of his faithful servants, the Lord declares that he will take his stand with the oppressed, and overthrow all earthly powers that would exalt their own glory and trample under foot the God of Heaven.

What a lesson is here given to the faint-hearted, the vacillating, the cowardly in the cause of God. What encouragement is given to those who will not be swayed from duty by threats or peril. These faithful, steadfast characters exemplify sanctification, while they have no thought of claiming the high honor. The amount of good which may be accomplished by comparatively obscure but devoted Christians, cannot be estimated until the life records shall be made known, when the Judgment shall sit and the books be opened.

Christ identifies his interest with this class; he is not ashamed to call them brethren. There should be hundreds where there is now one among us, so closely allied to God, their lives in such close conformity to his will, that they would be bright and shining lights, sanctified wholly, in soul, body, and spirit.

The great conflict is still between the children of light and the children of darkness. Those who name the name of Christ should shake off the lethargy that enfeebles their efforts, and should meet the momentous responsibilities that devolve upon them. All who do this may expect the power of God to be revealed in them. The Son of God, the world's Redeemer, will be represented in their words and in their works, and God's name will be glorified.

Nebuchadnezzar had another dream, which filled his heart with terror. In a vision of the night he saw a great tree growing in the midst of the earth, towering up to the heavens, and its branches stretching to the ends of the earth. In it the fowls of the air dwelt, and under it the beasts of the field found shelter. As the king gazed upon that lofty tree, he beheld a "watcher, even a holy one,"—a divine messenger, similar in appearance to the One who walked with the three Hebrews in the fiery furnace. This heavenly being approached the tree, and in a loud voice cried, "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass."

The skill of the wise men proving ineffectual, Daniel is sent for to interpret the dream. Its sig-

nification filled him with astonishment, and "his thoughts troubled him." He faithfully told the king that the fate of the tree was emblematic of his own downfall; that he would lose his reason, and, forsaking the abodes of men, would find a home with the beasts of the field, and that he would remain in this condition for the period of seven years. He urged the proud monarch to repent and turn to God, and by good works avert the threatened calamity. But the king's heart had become hardened, and he felt independent of God.

About one year after he had received the divine warning, the king was walking in his palace and thinking of his power as ruler of earth's greatest kingdom, when he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

The proud boast had scarcely left his lips, when a voice from Heaven told him that God's appointed time of judgment had come. In a moment his reason was taken away, and he became as a beast. For seven years he was thus degraded. At the end of this time his reason was restored to him, and then looking up in humility to the great God of Heaven, he recognized the divine hand in this chastisement, and was again restored to his throne.

In a public proclamation, King Nebuchadnezzar acknowledged his guilt, and the great mercy of God in his restoration. This was the last act of his life as recorded in Sacred History.

## Our Contributors.

NEBO.

SOMETIMES, from off Joy's crowning height,  
God grants sweet visions to my sight—  
Fair valleys of supreme delight;  
But when my feet would speed away  
To pluck their fruits without delay,  
He bars my path and tells me, "Nay!"  
Yet whispers, while the sad surprise  
Still lingers in my downcast eyes,  
"Come up instead to Paradise!"

—Geo. S. Dwight.

## SELF-DECEPTION.

BY ELD. R. F. COTTRELL.

IT is an easy thing to deceive ourselves. Self-esteem and self-love lead to self-deception. It is easy to persuade ourselves that we are right, and that those who do not agree with us are wrong. A person may imagine that he has attained to a state of perfect humility, when in fact it is only the perfection of self-complacency and pride. And he may become so extremely selfish as to think himself perfectly free from selfishness.

These conditions are hard to cure. The persons thus afflicted imagine that they are so completely given up to the will of God, and have no will of their own, that the thought of renouncing their fancies would horrify them, as it would seem to them to be a renunciation of the work that God has wrought in their soul by the Holy Spirit. They think they have yielded all to God; but what God has wrought in them they cannot yield—they cannot deny him! And so their perfect submissiveness to God results in perfect stubbornness against all attempts to correct their errors. They are ready now for martyrdom. The genuine martyrs to the truth seem stubborn, of course, to their persecutors; but it is only their fidelity and submissiveness to God.

How shall the case be reached? Humility on stilts, proud of its perfection of beauty, self-renunciation clothed in supreme selfishness, and submissiveness steel-clad in stubbornness, are hard things to meet. It was commendable for the martyrs to stand stiffly for the truth. What, then, can be done in the cases of self-deception? I can see but one chance of hope, and that is by some argument or motive to cause the subject to call in question his or her infallibility. If this can be done, we may report progress. The martyrs did right to stand for the truth at the expense of their lives; but are you absolutely cer-

tain that it is the truth that you are ready to die for? Is there not a bare possibility that what you esteem sacred truth may not be the mere fancies of a disordered imagination? Let us make a distinction between clearly revealed truth and our own imaginations and feelings. Let us get a humility that is teachable, an unselfishness that prefers others' judgment to our own, and a submissiveness that yields to the instructions of others whom God has blessed with an experience possibly quite equal to our own. When an individual stands against the whole church, as well as the whole world, there is the greatest reason to believe that he is laboring under self-deception.

## "AVENGE NOT YOURSELVES."

BY ELD. F. PEABODY.

WHY should we not avenge ourselves? Must we stand abuse, and never retaliate? Says one, "I believe in standing up for my rights, and being a man among men. I do not know as it is just right, but I cannot help that; it is my nature. I think justice should be done." Well, this sounds very well at first thought, but it savors too much of the spirit of the world. That is just what the world has always been trying to do,—retaliate upon the offender; in other words, visit justice upon him.

The Lord's people have always been instructed never to retaliate; and the apostle gives one of the best of reasons when he says, "For it is written, Vengeance is mine; I will repay, saith the Lord." Rom. 12:19. He says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath." Whose wrath? theirs?—No; God's wrath. To avenge belongs to the Lord; this work is all taken out of the hands of his people. They would not be competent for such a task. If they had the strength, they might lack the knowledge. It is a very nice matter to deal out vengeance correctly. In our selfishness, we might not do enough; and in our madness, we would be very likely to do too much. The Lord has sometimes used his people as instruments to avenge themselves; but in such cases he has been careful to give minute instruction as to how much they should do. He told Saul to smite the Amalekites and destroy all they had, because they lay in wait for his people when they came out of Egypt. Now Saul, in his selfishness, failed to visit vengeance to the full extent that the Lord had proposed. The impetuous Peter would avenge his Master, but he overreached, and had to be reprov'd. Are we not right in the conclusion that we are not capable of avenging ourselves? The Lord knew the inability of poor fallen man to do this work correctly; therefore he reserved it to himself. "Vengeance is mine; I will repay."

While waiting for the Lord to plead our cause, what shall we do to our enemies? The Lord's counsel is, "If thine enemy hunger, feed him; if he thirst, give him drink." This gives a good answer to the question why the Saviour instructed his disciples to love their enemies when it is impossible to love anything that is not lovely. It is not a love of complacency, but of pity and compassion. Paul quotes the same, in substance, as the above, in Heb. 10:30, and then adds, "It is a fearful thing to fall into the hands of the living God."

One said, not long ago, "It is the hardest thing to do to love our enemies, and I wish it was not in the Bible." With such a strong desire to avenge ourselves, no room is left for compassion. God had the love of compassion toward the world of sinners, and by it was moved to give his Son to die for them. It was not a love of complacency, but of pity. He asks us to exercise no greater love toward those that hate us. Our enemies are not lovely to us, but we can learn to so pity them that we shall be moved to do all in our power to help them. All desire to avenge ourselves will be gone, and place will be given unto wrath. The enemies of God's people are *his* enemies. He says, "Touch not mine anointed, and do my prophets no harm." Ps. 105:15. "Inasmuch as ye have done it unto

one of the least of these my brethren, ye have done it unto me." Matt. 25:40. He told his disciples to turn the unsmitten cheek to the smiter for a second blow, and that blow falls upon himself. What close union is this between the Lord and his people! Who else should be their avenger? He knows just what is right. He will never overdo, or come short of doing, what will be for his glory. The Saviour is so closely connected with his people that their enemies are common, and in dealing with them each has a part to perform. His people must bless, and curse not; they must not recompense evil for evil. It is their part to do good to those that hate them, and pray for those that spitefully use them, while the Lord will avenge all their wrongs.

Can we not now see why we should not avenge ourselves,—why we should stand abuse and not retaliate? Is it wise to be a man among men by doing a work which the Lord has reserved to himself? The world may do this, but the people of God, never. Woe to the man that dares to molest one of God's trusting ones. "It is impossible but that offenses will come, but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." Exalted kings have been brought low because they bore hard upon God's trusting ones. Nations have been blotted out because they dared to molest the anointed of the Lord. Individuals have met with dire punishment for hurting Heaven's favored ones.

The Lord is not slack concerning the avenging of his people. It may seem long to his troubled ones, but he will surely repay. Oh, how foolish for poor, frail man to try to avenge himself upon his fellow-mortal! Better leave it all with the Avenger; he feels the hurt. Oh, how the enemies of God and his people are to be pitied! Rash man, beware how you treat a humble, trusting follower of the Lord Jesus. There is another party concerned, who feels deeply every thrust you make, and with Him you will have to reckon. It is a fearful thing to fall into his hands. Vengeance belongs to him. Never fear that they who are truly following the meek and lowly One will harm you in return. Their care is all taken to One who cares for them. They leave the account there for settlement. Take reputation, take property, or even life, from his people; yet that final settlement must be made with One to whom vengeance belongs, and he will repay.

### THE CONFLICT DEEPENS.

BY J. A. OPPEY.

"We must have the strong arm of the law to protect us in our God-given rights." "If you as Adventists do not choose to obey the national law of the land, with the rest of us, you can go to prison, if prison becomes the penalty for violating the law."

The foregoing words are taken, not from newspaper report, or rumor, but from the mouths of two Methodist divines as spoken to me a short time since; and they foreshadow the fate of those who, in the time to come, will have the Christian fortitude to oppose the traditions and commandments of men, and stand upon the broad platform of the "commandments of God and the faith of Jesus."

"The strong arm of the law" is very suggestive. "The past rises up." The corrector of heretics, the pope, is seated on his throne. Men and women and children by thousands, yea millions, march away to the tomb. Every agency which imagination can invent or human genius can employ, is brought to bear upon the teeming millions, pushing them out of life, out of the world, down through the gates of death. Fire and flood, the rack, the gibbet, the dungeon, the stake,—all are brought into use; yet all of these are defied in the name of the God of heaven, and forward these brave, blood-washed hearts move to victory and to death. Verily they have their reward, which will be given them at "the resurrection of the just."

Is it any wonder that there are Volneys, Humes, Voltaires, Tom Paynes, Tyndalls, Bob Ingersolls, B. F. Underwoods, and thousands of others like them, but less capable of feeding Satan's hungry swine, when professed Christians will wade through seas of human blood, rather than yield one jot or tittle of their ungodly and base assumptions to favor a dying brotherhood, whose lives are shaped by the word of God and prayer?

Prophecy is history in advance. The future rises up. "History repeats itself." The great idol is before us. Papal Rome and Protestant Christianity—mother and daughters—are loud in their hosannas to the great goddess of America. A church with the "strong arm of the law" to enforce its Christian mandates, becomes a bloody tyrant, all head without a heart. Little have we dreamed that with song and sermon, prayer and exhortation, lecture and ballot, we have fostered in our midst a power that is to snatch from the dome of our national metropolis the flag-staff that bears aloft the proud bird of freedom, and the thirteen stars, and trailing them in the dust, chain our feet, manacle our wrists, padlock our tongues, and thereby render us powerless as the lamb in the clutches of the lion.

### TRADITION OF THE DELUGE.

BY A. SMITH.

AMONG the North American Indians there are traditions of events noted in Bible history that witness to the authenticity of that sacred word. A race whose origin is lost to view in the remote ages of the past,—even though their ancestors may have known something about the Mosaic record,—diverging so widely, and for so great a length of time, from the line of sacred history and the associations of the Jewish and Christian religion, cannot have been molded in their traditions by these systems of belief or worship, unless it may be by the incipient stage of the former, when, in point of time, it so nearly approximated the events memorialized that there could not have been a reasonable doubt of their authenticity. If the events under consideration were not authentic, it is wonderful that the many lines of tradition, as preserved by the Indians and some of the Asiatic and South American tribes and nations, should agree in the main facts with the traditions and records of the Jew and the Christian.

It is certain, according to Gen. 11:8, that America was settled soon after the flood by some of the exiles of Babel; but whether these early settlers were the progenitors of the present race of Indians is not definitely known; though it seems almost demonstrated as a fact, by the absence of tradition concerning the exode, the passage of the Red Sea, the terrors of Sinai, or the glories of the first temple; while the event of the flood and its associations are so exactly remembered and memorialized.

Among some of the Indians, the latter event is emblemized, with all the solemnity of religious service, in a yearly feast called "The Bull Dance." In the midst of their camp or village is placed a large canoe upon a mound of earth, to represent the great canoe resting upon the mountain; and around this, eight fantastically attired savages circle in an imposing dance, each dancer carrying a bunch of green willow boughs with leaves upon them; "for," say they, "there were leaves upon the twig that the dove brought to the great canoe." Before the opening of the dance, a solemn personage representing the first, or only man, is seen coming from the west. As he enters the village, he begins to assert his primacy, and solicits a contribution of some tools from the occupants of each wigwam, all of which he visits. "For," says he, "the great canoe was built with such tools." The tools are then deposited near the canoe, the "medicine lodge" is thrown open, and the dance begins. In the midst of the dance, a personage representing the evil spirit appears, causing great consternation in the camp, but is finally expelled; and, order having been restored, the tools contributed are

sacrificed by being thrown into the water, the "only man" retires to whence he came, and the ceremonies terminate.

### POWERLESSNESS.

THERE are to-day more churches in the land, more church-members, more preachers, than at any previous period since the United States has been a nation. More sermons are preached, more prayers are offered, more money is given, in the interest of religion, than ever at any previous date of our country's history. There are more religious assemblies of various kinds, more special convocations of Christians, more so-called "revival" meetings held than at any time in the past. There is more running to and fro of professedly Christian people, more busy talking and doing in the interest of the churches, more noise and clatter and bustle in connection with our latter-day "working-for-Jesus" Christianity than has ever been known.

Despite all this active and busy bustle in religious affairs, it is a fact which the police and criminal statistics of the country abundantly prove, that there is more irreligion and godlessness, more vice and sin, more prevalent and high-handed crimes against God and society in our country to-day than have ever been known in the land before. There is more letting down of old truths, more letting go of old and trusted beliefs, more laxness of religious opinion, more free-thinking, more caviling at the Bible and Christianity, more general drift toward infidelity than were ever known before in Christendom. There is more lying, more theft, more Sabbath-breaking, more divorce, more obscenity and profanity on the streets, more selfishness, more cruelty, more gambling, more licentiousness; in short, more Heaven-daring wickedness, than perhaps has been known on earth since the days of the flood. And with a constantly increasing momentum, the dismal tide runs on, year after year.

What can be the matter? What can be the explanation of this striking and perilous depression of public morals at the very time when religion, or rather, religionists, seems to be most at work, and when the churches are filled and running over with busy and bustling doers as never before since the days of the Reformation?

Without presuming to canvass in any particular manner the causes that are operating to produce this palpable degeneration of our public life, one thing may be said that carries with it all the conclusiveness of a self-evident statement. That is this: The churches, with all their restless and busy bustle, with all their unwonted activity and zeal, with all their showy demonstrations of giving and doing for Christ, are not curbing and keeping back the wickedness of men. They are not restraining wicked doers in any effectual way whatever. They are not saving society.

Doubtless it would be found, if the case were probed clear down, that the failure of the churches to arrest the dominant wickedness, and reform and save our communities, is owing to a real want of power in themselves, to an inherent impotency that reveals at one and the same time the weakness of the churches, and their sin. The type of religion that churches are inculcating is too tame, too ritual, too formal. It is hindered by mannerism. It is cramped by style. It is overawed by the spirit of the world. It is in fetters to mammon. It is too much the slave of semi-infidel public opinion. The religion of the churches of late years shows a sad and grievous departure from the older evangelical ideas. In their teachings and in their practice there is manifest too little dependence upon divine grace, and too much dependence upon human sufficiency, if not human smartness. Human speculation largely takes the place of plain gospel truth, and for salvation the human sympathy is mostly substituted for the in-working, transforming grace of the Holy Ghost. Thus the religion of the churches fails to convict men of sin, to separate them from the world, to save them from hell.—*Banner of Holiness.*

The foregoing fearful picture being a true representation of the condition of the religious world

to-day, from admissions made by the religious press generally, why should it be thought absurd that prophecy should take notice thereof? and why should we be thought harsh or uncharitable when we apply to this state of things those prophecies which clearly point it out? We verily believe the time is drawing near when the message of Rev. 18:1-4, will be given.

## FOR ME.

THE church-door stood ajar one night;  
A strange, dark man was passing by;  
Attracted by the brilliant light,  
He stopped—himself scarce knowing why.  
He thought to pass, this man of sin,  
But some good angel drew him in.

When he was but a boy, his feet  
Had often passed this way before;  
But since, no church on any street,  
No church of God on any shore,  
Had open stood for such as he,  
Who made of good but mockery.

What brought him here? He could not say.  
Where'er he went, a mother's face  
Had followed him, until, one day,  
He turned his steps to seek the place  
Where stood the homestead years before.  
He found the spot, he sought the door.

A moment paused he, and his heart  
Began to sink with nameless dread;  
He conjured shapes that made him start.  
What if they all were gone or dead?  
What if his life of sin and shame  
Had made them loathe his very name?

He turned and fled, not caring where,  
Until the church-spire beckoned him,  
Until within the house of prayer  
He sat him down with purpose dim.  
Perhaps his father might pass by,  
Or he might hear his mother sigh.

He trembled some, for all was strange;  
Among the crowd he saw so few  
He e'er had seen before, and change  
Had even built the church anew;  
He dared not ask what forms were laid  
Outside among the graves new made.

The light fell softly on his head;  
The silence seemed a voiceless prayer;  
A hymn of love was gently read;  
And then upon the holy air  
There floated up a cloud of song  
That hung like heaven above the throng:—

"Oh, depth of mercy! can it be"—  
So ran the song from lip to lip—  
"That gate was left ajar for me?"  
And Deacon Taylor from his slip  
Lifted a goodly front, and then  
Sent forth an orthodox "Amen!"

And wherefore not, since Heaven knows  
The Deacon is a pillar there?  
He prayeth often, and he owes  
No man, except to speak him fair.  
Besides, what name outrivals his  
Upon the list of charities?

"For me—for me"—ah! near the door  
The stranger, starting from his place,  
A moment grasps the seat before,  
And listens with an eager face  
That settles into gloom again  
At Deacon Taylor's loud "Amen."

"The same proud voice that sealed my doom,"  
The stranger thinks with gathering frown;  
"He says 'Amen' above my tomb,  
As if but now he put me down;"  
And when the song was done, his face  
Of softened feeling bore no trace.

His brow was seamed with ugly lines,  
Wherein one read a life of sin;  
His mother could have found no signs  
Of what his infancy had been.  
He sat like some black spirit hurled  
Unbidden in upon the world.

But in that hour, within his soul  
An unseen hand brought out a book,  
And conscience bells began to toll  
The awful summons, "Look, look, look!"  
Upon the title-page there smiled  
The beauty of a willful child;

But as it grew, it could not brook  
A sharp rebuke or stern command;  
Yet so it was a chiding look  
Was more than all his will could stand,  
And he was tender as a dove,  
So be the cage was only love.

Another page a father showed,  
With face unyielding as the grave;  
Yet he was upright, ay, and good,

And bore himself as do the brave;  
A trifle strange and hard withal,  
On whom the timid would not call.

Within that book he saw the boy  
Cross every fondly cherished plan  
On which the father built with joy,  
Until the son should be a man.  
He saw the father sick with grief,  
Till anger roused and brought relief.

He saw a youth of tender age  
Dispute a father face to face;  
He saw the father's kindled rage  
Condemn the son to deep disgrace;  
He saw the lad, without a home,  
And friendless, starting out to roam.

He saw the boy creep back at night,  
And linger near the close-shut door;  
He saw a mother's face stone-white;  
He heard a prayer oft heard before;  
And when that frozen prayer was said,  
His heart sank down like something dead.

"What did he then?" Ah, toll, ye bells!  
The pages of the book turn fast,  
And each its blackened story tells,  
And each is blacker than the last,  
Until the stranger bows his head,  
And shudders with exceeding dread.

But, hark! what voice is that which brings  
His sleeping angel back to life,  
And fills his soul with rushing wings?  
It is the Deacon's aged wife,  
Whose voice the church has missed for years,  
And now hears faintly through her tears.

She says, "A burden rests on me  
For one far off, I know not where;  
But well I know, where'er he be,  
The weary wanderer needeth prayer.  
Ah! all of you who have a son,  
Pray as if yours might be the one."

Again the stranger grasps the seat,  
And leans in eagerness to hear.  
What! is the Deacon on his feet?  
And did he brush away a tear?  
With wondering eyes the stranger sees  
His father fall upon his knees.

His bursting heart can bear no more;  
He flies to where his father kneels,  
And falling prone upon the floor,  
In broken sobs confession seals.  
His mother's faith has bridged the years;—  
His father's prayer breaks up in tears.

That earnest prayer, before its birth,  
Had brought an answer back from Heaven!  
And when its voice was heard on earth,  
The wayward son had been forgiven—  
Another soul to swell the sea,  
Of those who sing, "For me—for me."  
—S. G. S., in *Christian Union*.

## THE COST OF RENDERING SERVICE.

IN the mental and moral world, although by no means always in the material world, the value of a thing corresponds with its cost. And this is a truth which is not commonly recognized among men. It is not borne in mind as it should be, that no service of the head or heart is ever rendered to us, and that we never render any such service to another, except to the extent of the cost of that service. It is very evident that this is not true of menial service. We all know that material assistance,—from a servant, a child, or a friend,—which costs but little in time or money, is often of more value to us than that which would cost many times more; and we naturally incline to the opinion that the same is true of services in the line of thought or feeling. It seems so easy for some persons to render us important service in counsel or sympathy, and we ourselves find it such a delight to similarly serve others, that it hardly seems possible that such service invariably represents a cost to the doer corresponding with its value to the one served. And here is where our mistake lies.

It is not always that the cost of the service is afresh at the time of its rendering; but the involved cost is somehow represented in the actual value of the service. How quickly the doctor reads your case, and prescribes efficiently for it, when you send for him in an hour of threatened illness. It seems to have cost him very little to say those few words which bring you a permanent cure; but if you could realize all his struggles and outlay in the years of his professional study, and all the anxieties and toils of his years of professional experience, which have

gone to enable him to speak those few words so confidently, you would see how truly the value of his professional counsel represents the steadily accumulating cost of that counsel. And so with the lawyer, or the teacher, or the well-informed friend. A quickly spoken answer which instantly resolves your doubts over a question which has long perplexed you hopelessly, is valuable just because it represents a cost which the one who has so easily rendered you this service had paid for it before you came to him for help.

If you are aided by a sermon, or a book, or a poem, or an editorial, you may be sure that there has been in some way a cost to the writer corresponding to the value to you of that production. It is not only a fact, that—

"True ease in writing comes from art, not chance;"

but it is also an obvious truth, that no one can give expression to feelings of which he has known nothing in his own heart, nor have real sympathy beyond his personal experiences of privilege or of trial. This it is that measures the power of the poets:—

"They learn in suffering what they teach in song."

This, in fact, measures the power of every writer or speaker who would do service by his words. The value of his service to others is settled by the preliminary cost of that service to himself.

"Will you seek it? Will you brave it?  
'Tis a strange and solemn thing,  
Learning long before your teaching,  
Listening long before your preaching,  
Suffering before you sing,  
And the songs that echo longest,  
Deepest, fullest, truest, strongest,  
With your life-blood you will write."

In the service of the heart it is that this truth stands out most vividly, and with fewest exceptions, when once we have come to realize it in its fullest scope and meaning. Every heart-throb of love, every look of affection, every word of tenderness or sympathy, every deed of kindness, is of value just in proportion to its immediate or its accumulated cost. Only a mother knows how much her love to her child has cost her; and perhaps she herself cannot appreciate it fully, but the cost of her love for that child is, nevertheless, the measure of that love's value to the child. It is the mother who will not pay the cost of the multiplied self-denials, and the prolonged and uncomplaining endurance, and the tiresome yet tireless watchings, in behalf of her child, which enter into the very composition and growth of true maternal love, whose love is of least value to her little one. Few stop to think, or could understand if they did think, how much, in a life-long struggle, it has cost a true friend to reach the possibility of becoming a firm, unselfish friend, and of giving a friendship accordingly. A very smile has value according as it represents the cost of attaining to the sweetness of spirit and the beauty of character which it evidences. So with every hand-clasp of cordial greeting or look or word of considerate or sympathetic interest. The cost determines and imparts the value.

Nor is the cost of heart service wholly paid before the service itself is actually rendered. There is an unceasing outgo necessary to enable one to continue loving and kindly and tender and considerate and sympathetic. And again, the very rendering of heart service is invariably at an immediate cost to him who renders it. There is no serving another out of our heart without a cost to our heart. However great may be the stores of love or sympathy from which we give to those in need, the giving is always a reality; it takes from those stores, and the cost to us is a conscious one. This was illustrated and proven in the experience of our Saviour himself, while he bore our nature with its human weaknesses. Jesus must gain fitness for his work of loving ministry to those who were in need, by his days of fasting and his nights of prayer; and it was at an unmistakable cost to himself that he was of service to the multitude of sufferers who, after he was thus prepared for service, gathered about him and "sought to touch him; for there went virtue out of him, and healed them all." And when a poor woman came in the press behind him, and stealthily touched his garment,

and was thereby healed of her infirmity, "Jesus immediately, knowing in himself that virtue had gone out of him, turned him about in the press," and said, "Somebody hath touched me; for I perceive that virtue hath gone out of me." If the Son of God could not be of service to one poor sufferer except at a positive and conscious cost to himself of the virtue, of the power, of the goodness, by which she was benefited, what right have we to think that we can ever be of loving service to anybody except at a positive and a conscious cost to ourselves? Why should we suppose that there is any value in a service on our part which cost us nothing in effort or sacrifice?

If we would be of substantial service to others, our service must cost us something. Neither our smiles nor our tears are of any value to another, unless they represent real emotion in our hearts; and real emotion is always a cost to the heart. It is not enough to put on a smile of recognition or to drop a tear of sympathy. This is very often done without cost to the one party or value to the other. The feeling which prompts—which in fact forces the smile or the tear—gives to either its value; and that feeling cannot be experienced without a struggle in the heart that is moved by it. It is very easy to look or to speak just as we feel. It is not always easy to feel just as we ought to look and speak. To feel right is our duty. The forcing ourselves to this duty of right feeling is commonly the true cost of real and proper service. We too often fail of serving others, because of our unwillingness to be at the necessary cost of right service.

This truth ought also to give us a higher appreciation of the loving service constantly rendered to us by those whose kindness and hearty ways we have been accustomed to look at as the most natural thing in the world, in all our intercourse with them, and as coming to us without any cost on their part. If their words and ways are valued by us, those words and ways are surely at a cost to them. It may be that it costs them more of a struggle than we imagine never to lose patience with us; always to be considerate of our moods; to keep back all show of their own discomfort or struggles; to give us and our needs the foremost place in their thoughts while they are with us; and resolutely to be cheerful and appreciative in spirit and expression, in spite of the trials which all the time they have to contend with. A thought of the cost of the service they are thus rendering to us so freely and lovingly, ought to increase our sense of its value and preciousness. Whatever is of service to us from a friend has cost that friend to the full extent of its value to us.

A cost, be it remembered, is not necessarily a loss. One may be all the richer for the cost of a new investment; but a cost is nevertheless always a cost.—*S. S. Times.*

### THE BIBLICAL DELUGE.

No event in the history of the human race seems to be so well established by almost universal concurrent tradition as the fact of a deluge that destroyed nearly the whole human family. It comes down independently from time immemorial and from all parts of the globe. The recently discovered narrative of the Babylonish cylinders, buried for 2500 years or more, is but another form of the old Chaldean story of Berosus, more poetic and, in some respects, extravagant. The tradition is found also in India, China, Phœnicia, Phrygia, Syria, Armenia, Persia, Greece, Wales, among the old Scandinavians, at Tahiti, in Southwestern Africa, along the Orinoco (by Humboldt), among the various tribes of North American Indians (by Schoolcraft), also among the Peruvians, Cubans, Mexicans, and Brazilians. Although it may possibly, in some of these instances, have been carried by early Christian missionaries, such a supposition is in most cases out of the question.

Many of these traditions were quite extensively into details, more or less tinged by the locality, but often remarkably coincident with the Biblical narrative. Thus the ancient Chaldean

legend, as given by Berosus, mentions the previous warning to Xisuthrus, the command to take his family and nearest relatives, with animals and birds, into an immense ship, five furlongs in length, and to provide them food; his obedience; the coming of the flood; the sending out of birds three times successively; the landing on a mountain in Armenia; the disembarkation; the praying; the building of an altar and the offering of sacrifices. . . . .

The closest approximation to the Scripture narrative is found, strangely enough, in the Greek of Lucian. He relates that the former race of men were destroyed for their great wickedness; that the earth sent forth water, great rains fell, the rivers and sea rose, till all things became water, and all men perished, except Deucalion (with his family), who was saved for his piety. He built a great ark, into which he conveyed his wife and children, together with animals in pairs, and remained with them in a divinely established friendship as long as the flood prevailed. A Polynesian tradition mentions eight persons saved in a canoe. The Vedas of India give a statement very similar to Lucian's, but more brief, concerning Manu, who, with seven other holy sages, entered the ark, was saved from the flood which destroyed the race, and was landed on a mountain, where he offered sacrifice, and then went forth to re-people the world. In short, as Kalisch has well said, "There is scarcely a single feature in the Biblical account which is not discovered in one or several of the heathen traditions," while "the coincidence extends also to the whole outline, the very spirit and tenor of the narrative." And as most of these traditions are manifestly independent of one another, with differences as striking as their analogies, they carry us back to an historical event which "really happened in the ages of the childhood of mankind,"—an event which has been branded into the memory of the nations, in all their dispersions from their common origin. The conclusion is inevitable. . . . .

The Scripture narrative gives a vessel not quite so large as the "Great Eastern," and in breadth and height almost exactly coincident with it. If we reckon the cubit at 21 inches (which is but three-tenths of an inch more than the Egyptian cubit), we get the breadth of 87½ feet and the height of 52½; those of the "Great Eastern" being respectively 83 and 58 feet. The length of the ark would be 525 feet; of the "Great Eastern," 680,—a difference which would be of less importance in navigation, while making the ark the stronger vessel. . . . .

In view of these and other similar indications, we may accept the remark of Delitzsch: "A survey of all these traditions assures us that the Flood was an historical event which had struck deep root in the memory of the nations; that the recollection of it extended from America to Britain, and from China across Eastern Asia to America; and that the Biblical narrative of this event, in its freedom from all mythological and national events, is the most faithful and purely historical representation of a tradition which had spread through all the nations of the world."

The explanation of this truthful sobriety and consistency is easy to find. There is nothing against, but much in favor of, the view advanced by Kurtz, and adopted by Taylor Lewis and others, that the narrative has come directly down from the time of Noah, and is far older than Moses. Kurtz judiciously remarks that "the account of the flood bears all the marks of being a carefully kept diary," and we may add, of an optical description. This is sufficiently obvious even in the translation; but still more so in the original. Observe the exactness, sometimes emphatic, of all the dates and numbers. Not only the precise dimensions of the ark and the depth of the water, but year, day, and month are constantly given. "The six hundredth year, second month, seventeenth day of the month, the same day," the very day, or, literally, "the bone of that day;" then "four days" and "one hundred and fifty days," "the seventh month, and seventeenth day of the month;" "the tenth month, on the first day of the month;" "forty

days;" "seven days" and "seven days;" "the six hundred and first year, first month, first day of the month;" "the second month, and seven and twentieth day of the month,"—all these precise statements are the natural records only of a participant.

Look again at the description and see how optical. One almost sees the long procession in the thirteenth and fourteenth verses (chap. 7) winding into the ark. Then the gradual rise of the flood (verses 17-19) as the "waters increased, and bare up the ark, and [at length] it was lifted up above the earth." And still "the waters prevailed, and were greatly increased," and "the ark waters." And still "the waters prevailed exceedingly," till at length "all the high hills under the whole heaven were covered"—*out of sight*. There is a scene of death (verse 21) and a waste of waters prevailing a hundred and fifty days (verse 24). Then comes a reaction, "the waters returning from off the earth continually" ("going and returning"); the ark grounding; and thirteen days later, "were the tops of the mountains seen." Could anything be more strikingly visual? Noah opens his window, but cannot see satisfactorily—perhaps by reason of dense mists—and when the dove returns "puts forth his hand" and takes her in. The second time she returns: "Lo! an olive leaf, fresh plucked." Again (chap. 8:13): "He looked, and, behold, the face of the ground was dry." To one who carefully follows the Hebrew, the whole narrative seems like the vivid description of a looker-on. And why not? A scene that has so sunk into the memory of the nations, in all their wanderings, why should it not have come down the line of the chosen seed, from the very transaction, in all its freshness and vivid accuracy? This view is not a matter of mere curiosity or poetic sentiment, but has its important bearing on the interpretation of the passage. That bearing may, perhaps, be considered in connection with some further remarks on the extent and history of the deluge.—*Prof. Bartlett (Dartmouth College), in the Independent.*

### HOW TO STARVE.

PERSONS who visited the southern shore of Lake Ontario last summer were disgusted with the foul odors arising from decaying fish, vast quantities of which had been thrown ashore by the waves. These fish belong to a branch of the shad family, and swim in so large schools that all are unable to find food. Those at the head of the schools pick up all the food, and those behind starve to death. When found, they are but little more than skin and bones, and have nothing whatever in their stomachs.

A good many people would do well to read and ponder. A sure way to starve is to go behind everybody else, and depend on what others fail to pick up. Take the truth into the religious world. There are too many professing Christians who form the rear-guard in the army of the Lord. Like the fish, those at the head pick up all the food, and those behind starve to death. Every community is disturbed by the "foul odors" arising from these decaying members. If you will not work, you need not expect to eat. This is Biblical. But if you do not eat, you will soon become a mere skeleton, and will be obnoxious to all around you.—*Sel.*

BE SELF-RELIANT.—Don't wait for helpers. Try those two old friends, your strong arms. Self's the man. If the fox wants poultry for his cubs, he must carry the chickens himself. None of her friends can help the hare; she must run for herself, or the greyhounds will have her. Every man must carry his own sack to the mill. You must put your shoulder to the wheel and keep it there, for there are plenty of ruts in the road. If you wait till all the ways are paved, you will have light shining between your ribs. If you sit still till great men take you on their backs, you will grow to your seat. Your own legs are better than stilts. Do n't look to others, but trust in God.—*Selected.*

## The Family Circle.

### GROWING UP.

THE children are growing up—ere long  
You'll miss the notes of their merry song,  
As they cluster in glee about you;  
Ah, never from them unheeding turn,  
For the saddest lesson young hearts can learn  
Is that of living without you.  
The children are growing up!

The children are growing up—then see  
That the morning hours all sunshiny be,  
While the dew still freshens the blossom;  
Else the day will come when the years have flown,  
You'll long for the little ones, once your own,  
To press to your lonely bosom.  
The children are growing up!

The children are growing up—oh, now  
You may bind them with silken cords, I trow,  
Neither time nor distance can sever;  
Then the men and women who go and come  
Across the threshold of childhood's home,  
Will be "mother's children" forever.  
The children are growing up!

—Ruth Revere, in *Arthur's Home Magazine*.

### THE ERRING CHILD.

"OUT again? You have not spent an evening at home in a month."

"And do n't intend to, unless detained by sickness."

The mother turned away with a sigh, as her son, a fine youth of seventeen, left the house to join a set of jovial companions at a billiard saloon.

Three older sons were married and engaged in honorable business, and two daughters had also found homes of their own; two young ladies were still under the sheltering home roof, and one son, older than Harry, a steady, sober young man of twenty-four; all save Nellie were older than Harry, and all had caused the parents less heartache than this one wild, beautiful, headstrong boy. They had managed the rest nicely, brought them up in the fear of the Lord, and had already heard their older children ascribe their success in life to their early religious training. Frank was studying for the ministry, and during his vacations at home, was often grieved and shocked at Harry's dissipated ways. His rebukes were sometimes severe, and unjustifiable toward a brother. Edith, the sister next older than Harry, had a touch of sarcasm in her voice whenever she spoke to him; and in the mother's there was always a sob or a sigh. Nelly was the only one who did not reprove him or cry over him. His father's prayers at the family altar sometimes almost drove him to distraction. His thanksgiving for the sober, industrious sons and daughters, his despair for the erring one, drew a line of distinction at once painful and humiliating. Mr. Rogers did not intend to wound his son's feelings. He hoped that some arrow of conviction might thus pierce his heart and turn him from the error of his ways. Many parents have made Mr. Roger's mistake.

Harry refused to be present at the family worship, and had not spent an evening at home for a month. In the morning he would not rise till the family were gathered at the table, and so escaped the importunate prayers.

Nelly felt sorry for her handsome young brother. She felt, too, that all the family had taken a wrong course with him. She believed in prayer; but when she prayed for Harry she went away alone, and besieged the throne of grace in his behalf. She did not believe in telling the Lord how bad her brother was, right to his face, and she often felt the hot blood rush to her temples as her father or mother led the devotions, and held up their prodigal son as a spectacle of pity and commiseration. "They will drive him to all they pray about," she sometimes thought; and when he told her he was n't going to stay and be insulted every time they had worship, she ran away and cried, but could not blame him. The entire family was religious, save Harry, and it seemed so cruel to treat him like a lost one.

One day he came home slightly intoxicated. Edith passed him with a scornful, "Been tippling again. Will soon be in the gutter, if you keep on."

Frank came near, and added, "A drunkard shall not inherit the kingdom of Heaven."

"You ought to be glad of it. You will be rid of me then," was the quick answer.

Both felt the rebuke, but were too blind to see the right side of his disposition.

Nelly came to the rescue. "I want you to help me fix this rose bush, Harry. It needs a few leathers up near my window; come, we can reach down."

"Are n't you afraid he will pitch out? see how he staggers," said Edith.

Nellie did see, and felt sorry; but she did not utter one reproachful word; she only wanted to get him away.

Harry fixed the leathers; then she told him to lie down on her lounge and she would darken the room, and let him sleep awhile. He kissed the bright, sunny face, then threw himself on the lounge, and soon slept soundly. Nelly knew that this would again call forth loud prayers for Harry, and a long harangue from his mother; and she resolved, if possible, to prevent it. The carriage was at the door, and her father was just ready to visit some patients.

"May I go?" she asked, coming to the door, hat in hand.

"Certainly; you are always welcome, puss," he answered.

She sprang in, but there was a shade of sadness on her fair brow, and she was revolving in her mind how to broach her subject. Her father came to her relief.

"Harry is drunk again; I am at a loss to know what to do with the boy."

"You have done too much already, father," said Nelly, timidly.

"Too much; I do n't understand you."

"Yes, father, if you will not be angry, I will tell you how you have done too much."

"Certainly not; anything to give light."

"Well, Harry is not all bad yet, and there is much good in him. I am fonder of him to-day than of any other brother I have; but you talk to him and pray about him as if he was ready for prison, or even worse. You call him your erring, disobedient son; you tell the Lord he drinks and seeks low society, and you never mention his fine intellect, his lively, interesting manners, his handsome face and form, his pleasing address, and the power all these might have if reclaimed for Christ. I believe Harry would make a more successful preacher than Frank, if he could be made to believe that such a life were possible for him."

Mr. Rogers had listened very attentively to this little speech from Nelly, and she blushed as she looked up to see how it affected him.

"I believe you are right," he said, after a moment, "I will have a talk with the family, and we will see if another course of discipline will save him."

After visiting two or three patients, they returned home just as the sun was setting. Harry was on the front porch, ready to take his father's horse and put it up. The old gentleman smiled on him, and went in. The family were all in the parlor, and, scarcely waiting to remove his gloves, he said,—

"I am glad to find you all together. Nelly has put some new ideas into my head about Harry."

He then related their conversation, and requested the family to try an entirely different course with the dear but wayward boy. With some misgivings, they agreed to go according to the father's wishes; and when Harry came in, very much to his surprise, Frank took him by the arm and walked with him to the dining-room. A cheerful group gathered around the table, and Harry, having slept off his debauch, was lively and sparkling. To something especially witty, his father replied,—

"Harry, you ought to cultivate public speaking. You can get off a good joke or illustrate a subject now, with as much adaptability as the best orator I ever heard."

It was spoken lightly, but meant much; and Harry, with a keen glance at his father, received the compliment, going on shrewdly but cautiously till the tea was over.

It was a short summer evening, and before they were aware of it the clock struck nine, the time for family worship.

"You will come in," said Nelly, as Harry hesitated. He followed, wondering whether he would again be put to the torture by his father's prayer; but after a short Bible reading there went up from that parent's heart such an offering of thanksgiving for the possibilities open to his children,—open to them all,—that something touched Harry in that prayer, and after he went to his room, he stood long looking at himself in the glass. He was wondering what it all meant, and whether he might excel his brother as a preacher. He did not enjoy his loose life, but they had all pushed him out where he could find play for his turn of mind, his witty nature. The next morning his mother seemed to forget, in her approaches to the throne of grace, the sighs and tears that had always choked her, and she prayed earnestly, but thankfully, for the gifts bestowed upon her children.

"I wonder what has come over father and mother," said Harry a month later, as he and Nelly were walking home from high school. "They used to suffocate me

with their prayers and sighs; and though I am no better, they treat me just as though I had reformed, and joined the church."

"I think they are learning to trust you for what you may become," she answered.

"Then I will not disappoint them any longer; for since they believe in me, I will put my trust in their Saviour, and leave my bad habits."—*S. A. Hume, in Christian Woman.*

### AUNT BETSY'S CHILDREN.

SOME time ago, a lady in London was trying to get a girl to help her in doing housework. Her name was Mrs. Levy. One day while walking in the street she met a friend, and asked if she knew of any good girl that she could get. Said her friend, "Why don't you get one of Aunt Betsy's children?"

"Aunt Betsy's children? Pray who is Aunt Betsy?"

"She is an old Scotch woman who lives in Bird's Alley. She adopts poor homeless children, teaches them, takes care of them, gets them into good habits, and then puts them out in good places. I have had one of her children a good while, and she is the best girl I ever had."

"That is very singular," said Mrs. L. "This woman must be a curiosity. I would like to see her for her own sake. I'll go."

The next day Mrs. Levy went to Bird's Alley to find Aunt Betsy's home. She entered it, and saw a large, tidy-looking room. The floor was as clean as hands could make it. She saw eight or nine girls from three years old to fifteen. They were all busy. Some of the girls were ironing, others were sewing or knitting, and the youngest were twisting up slips of paper to make lamplighters.

While she was looking at them, an elderly Scotch woman came in. She wore a plain gingham dress, with a white apron, and a large, broad-frilled cap. She made a courtesy to the lady, and her face lighted up with a smile that made it look quite beautiful.

"I am looking for a girl, my friend," said Mrs. Levy, "and your home has been recommended to me as a good place to get one. Are these your children?"

"Oh, no! ma'am, I am not so rich as that. But let me see; there's Lizzie, she's been here long enough for a recommend. She's a strong, hearty girl, ma'am, and never will trouble you with any mean, low ways. Come here, Lizzie. Now look in her face, ma'am. That's how I choose my children."

"Then, are none of them yours?"

"Never had one in my life, ma'am," said Aunt Betsy with a smile.

"You are paid, then, for taking care of these children, and providing them with a home?"

"Not a stiver, ma'am; who's to pay me? They are all poor orphans; not one of them has a father or mother except me, and I am both to them, they think," she said, as she looked around affectionately at them. "Sometimes I feel half sorry that I took the *wee* things, but what could I do? They had honest parents as was taken off with heavy sickness, and I could n't see them suffer. True, its but little I can do, for there are thousands of such poor creatures in the world, but I'll do what I can. I've put thirty-one into good places."

"What!" cried Mrs. Levy, "do you mean to say that you have taken care of and provided for thirty-one children besides these that are here now?"

"Yes'm, and the Lord's blessed me to do it with my own hands, for more than fifteen years back. I've never wanted, neither have they; and whether it's knack in me or goodness in them, I do n't know; but they'll all mind me, that they will, ma'am, with lifting up a finger."

What a beautiful sheltering cloud Aunt Betsy was! She was working for Jesus, all alone in that little alley, while nobody in the busy world knew what she was doing. But God knew it all. Without husband or children of her own, without any church or committee to help her, without any means but what she earned with her own hands, she had been a bright, sheltering cloud to thirty-one poor children, besides the eight or nine then in her house. She had clothed them, and fed them, and taught them the best she knew how, and then had found good homes for them, where they could be useful and happy.

## A REMARKABLE INCIDENT.

A REMARKABLE and curious fact, perfectly authentic, has recently come to my knowledge. Names and places are, of course, suppressed, as the parties directly interested would shrink from any publicity.

The son of a widowed mother grew up to be a promising, brilliant, but reckless, young man. That is to say, he was talented, popular, and successful, as the world goes, but was unrestrained by any regard for moral principle. He was gay, dashing, and ready for anything in the way of the wildest frolic. Thoughtful friends could not fail to see that the conclusion of all this was almost sure to be a brief career, closing in dissipation and a hopeless end.

For several years this course was run, and his reputation as an exceedingly clever but "fast" young fellow had come to be well established. All this time his mother's prayer had gone up with unceasing importunity before the throne of God. There they were, a mighty host, pleading for the deliverance and salvation of her son.

One day the young man walked into the noon prayer-meeting of the city where he lived and was well known. There had been nothing, up to that moment, to indicate any change in his course, and his presence was a matter of curious wonder. At last he rose, and all eyes were turned upon him. He alluded to his past life, which he said he was well aware was perfectly familiar to them all. He stated that he had had enough of it. He had pondered it all within the preceding twenty-four hours, and had determined to face squarely about. Henceforth he proposed to cast in his lot on the Lord's side. He had come to the conclusion deliberately, and now he wanted the prayers of all, that he might be aided in carrying out his new-born determination.

It may well be imagined what an effect was produced upon that meeting by this frank and manly avowal of one whose course had been so unpromising up to that moment.

But now comes the remarkable part of this narration. His mother was in another city, miles away. As she sat down to the dinner table *that very hour*, she remarked: "I have no longer any concern about —. I do not know whether he is converted, and so my prayers are at last answered, or whether he is irrevocably doomed to be lost from this time forth, so that I cannot do anything to save him. I only know the load on my heart which I have carried so long is all gone, and I am at perfect rest."

The story I have told is strictly true. Do we get a glimpse in it of "ministering spirits," sent unto "the heirs of salvation," and catch a hint of one of the offices which they sometimes perform?—*Congregationalist*.

## THE WOOD-PILE PULPIT.

PULPITS of marble, of oak, of pine; pulpits low down, and pulpits high up as the second story of a house; pulpits like a box, like a barrel, like a stand; but who ever heard of a pulpit that was a wood-pile?

There was a very powerful revival in Manchester, N. H. A boy of fifteen, visiting in the city, attended the meetings and gave his heart to the Saviour. When the time came for his return, he said, "No, I cannot go while these meetings continue." But he was told that he could carry the Saviour with him; he might be separated from the meetings, but Jesus is with us always.

"Yes!" he exclaimed, "I can carry the Saviour with me. I will go."

He went to his country home. There was work to be done at the wood-pile, and he went out to swing his ax over the chopping block. Because a boy has begun a religious life, he is not simply to attend services in church. His religion is the very thing that will stir him up to use all his powers to the best advantage; to study with his brain; to go on errands with his feet; to swing an ax with his arms. Religion is the last thing in the world to permit a boy to be lazy. And our hero had now gone to the chopping block. We seem to see him standing by the wood-pile, and cheerily do echo the blows of the ax. Whack! whack! whack! But who are those coming down the yard? Some of his old acquaintances, boys like himself. They have caught the echoes of that busy ax, and turned into the yard. They are full of questions. He is just from Manchester, and they have heard that a great revival is sweeping through the place. "Is it so?" "It is so, boys," he answered, "and I have given myself to Jesus, and wish you would give yourself to him."

There stood the young wood-cutter, his feet planted on the wood-pile, his ax in his hand, and what a

short, going-home straight sermon, he preached! God blessed the words from the wood-pile pulpit, that day.

"We wish we were Christians," they told him. Then he suggested that, inviting others, they should come to his room that evening, and they would have a meeting. They did so. He told them he would do just as Mr. Earle, the leader of the Manchester revival, did; and he asked any one to rise who wished to be prayed for. The Spirit of God seconded the appeal. Almost all desired prayer. When they separated, it was only to meet again, and God met with them. How God did bring Pentecost again! From those meetings went out a power that shook the place. It stirred neighboring villages, also. Over three hundred became members of the church of Christ. And to a wood-pile pulpit, the stream of human agencies in motion could all be traced.—*Edward A. Rand*.

## "CAN'T AFFORD IT."

THREE drinks a day are \$109.50 per annum. Three cigars a day are \$109.50 more; and yet many a poor woman complains that she cannot afford to take ice during the hot season, whose husband indulges regularly in liquors and cigars. The \$219 expended in this manner would pay the ice, gas, and fuel bills for the whole family, and allow a margin for shoes, or bonnets, or hats besides. Would it not be well to make the exchange for a year, and see which affords the most happiness?—*Church News*.

## Sabbath School Department.

"Feed my Lambs." John 21:15.

## WHAT THE SABBATH-SCHOOL CAN LEARN FROM THE DAY-SCHOOL.

IN the best common schools of to-day a special training as to the best ways of communicating knowledge is demanded in the teacher. A person who has not this professional training finds it very difficult, if not impossible, to secure a teacher's position. When parents wish to buy clothes for their children, they go to a person who knows how to cut and make clothes. They would not consider the shoe-maker competent to take their order for coats, nor are they satisfied with inexperienced workmen in any line. They seek the best.

Vastly more important is it that parents concern themselves with the experience of those who are to furnish opinions for their children. Thus a demand has been created for teachers' training schools and classes. Those who are thoroughly in earnest to become good teachers do not think it too great a sacrifice to spend two or more years in normal schools before entering upon their work, or to devote a part of their leisure days, or some portion of their vacations, to add to their effectiveness by attending institutes and conventions. "Guess-work teaching" neither faithful teachers nor faithful parents can tolerate.

Mr. William H. Groser, the distinguished English Sabbath-school teacher and author, says, "Careful observation will hardly leave room for doubt that the chief failing of the Sabbath-school teacher is a lack of teaching power." In other words, they do "guess-work teaching."

Some one once said to John Wesley, "Ah, Mr. Wesley, God has no need of any man's learning." Mr. Wesley replied, "No, friend, and he has far less need of your ignorance."

Children will not be slow to feel the incapacity of their Sabbath-school teachers, to make comparisons between them and their day-school teachers, and to take advantage of defects. The inspiration of God's word does not imply a miraculous ability on the part of teachers to instruct, or of pupils to understand. The Sabbath-school teacher, no less than the day-school teacher, must learn the way to reach the mind.

In the day-school we find a greater or less degree of enthusiasm among children for their studies, according to the measure of tact and ability possessed by their teachers. It is safe to say that the duller subject may be made interesting, and also that the most delightful one may be made uninteresting to children, according as it is presented.

What a theme has the Sabbath-school teacher! Is it not worth while to study how to arouse enthusiasm for it in the minds of the young? Is it not worth while to study how to avoid making it wearisome? In the Sabbath-school, as in the day-school, judicious teaching causes eyes to brighten and intellects to grow sharp; it unseals lips, and produces gladness of heart. Children do not outgrow their impressions of things as readily as they do their bodily weaknesses. Sabbath-school teachers stand on holy ground. They should prepare themselves to fill their high calling.

Day-school teachers have from twenty-five to thirty hours each week with their pupils. I have seen them fresh, young-hearted, and enthusiastic about their work, after having been thus engaged for thirty-five or forty years. They had not grown weary of it, if perhaps sometimes they might have grown weary in it. The leaders in educational matters are constantly urging teachers to cling to their profession. They feel that the short average time that teachers engage in their work is detrimental to educational interests. One of these leaders says that "thus errors, inexperience, and incompetency are reproduced and propagated from year to year, and from decade to decade." This evil is felt far more in the Sabbath-school than in the day-school. There is little permanency among Sabbath-school teachers. The obligation to teach is considered such a slight one that it is broken under the smallest pretense. Said an old lady, a visitor in my class one Sabbath, "I have been an infant-class teacher for sixty years." Would that her tribe might increase!

Let the Sabbath-school teacher think of the brief hour each week compared with the day-school teacher's opportunity of twenty-five or thirty hours. Think what are the issues to be decided by that brief hour of influence. Learn a lesson for that hour from these words:—

"We should fill all the hours with sweetest things,  
If we had but a day;  
We should drink alone at the purest springs,  
On our upward way;  
We should love with a lifetime's love in an hour,  
If our hours were few!  
We should rest, not for dreams, but for fresher power,  
To be and to do."

—*Mrs. W. F. Crafts, in S. S. World.*

—How easy it is to see the sins of other people. Even a child can do that. A Boston Sunday-school superintendent tells us of an experience of his, in proof of this truth. One Sunday he found in his school a class of urchins recently gathered in from the street, without a teacher for the day; so he took them in hand. He came right down to first principles, and talked of sin and salvation. One of his pointed questions was, "Is there any sinner in this class?" Instantly the answer came from one of the brightest of the boys, who pointed to another boy at the end of the seat, and said, "Yes, that feller down there." That boy was more outspoken than he would have been if he had been longer in the school; but his mode of judging was much that of those long under Christian training. There is no sorrow like our sorrow; and no sin like—"that feller's down there."—*S. S. Times*.

—*Being good is quite as important as doing good; and it is more apt to be forgotten or undervalued in Christian exhortation and experience. There is no reason for separating the two things; they belong together. If a man is good, he will want to do good: he can't help doing it. But a man may—many a man does—think that there is such a thing as doing good, being active in good works of one sort and another, without regard to his personal life and character. This is a great mistake. No man has a right to feel that he is worth much as a Sabbath-school superintendent or a prayer-meeting leader if he is not an honored example of the sweetness and power of Christianity in his family circle. Unless he preaches Christ all the week at home, he cannot preach Christ once a week away from home.*—*S. S. Times*.

# The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 1, 1881.

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

## THEORIES, FACTS, EXPERIENCE.

A CERTAIN theorist was once asked, "What will you do if facts contradict your theories?" He replied, "That would be bad for the facts!" He was an able man, and blessed the world with his theories, which were in the main correct; but, failing to combine the facts of experience with his theories, he himself was a failure, and the literary world look upon him as a monomaniac.

Bible theories are in harmony with Bible facts, and are made strong and forcible by Bible experience. The great plan of redemption, embracing distinct systems of religion for the several ages, is harmonious in all its parts. Its divine character is sustained by the experiences of the men who have had connection with the cause of God, whose names are mentioned in Bible history. And the church of Christ may be benefited by the mistakes, as well as the virtues, of holy men of old.

The plan of redemption was instituted to save erring and sinful men. Christ came to call sinners to repentance. Those who are well have no need of a physician. Those who walked with God the most, excelled all others in humble confession of their sins. Abraham, Moses, David, and Daniel poured out their confessions before God in view of their weaknesses, errors, and sins, and finished their course with the sunlight of Heaven upon them.

It was not the design of God to bless the world with a book filled with the experiences of sinless angels. Sinners could not comprehend such a book. And, more, it would be of no practical importance to fallen men, struggling in the combat with the world, the flesh, and the devil. The circulation of such a book, presenting a standard of perfection which sinless beings alone can maintain, would be a matter of discouragement.

The Bible tenderly and affectionately appeals to erring men to confess their errors and sins in faith and hope of pardon, and freedom from condemnation. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 16-20.

In these words of the apostle the Holy Spirit recognizes the importance of truth. He would impress us with the fact that he who departs from the theory of the truth errs, and that this error constitutes him a sinner. The nature and extent of this sin is shown by the words, "He that converteth the sinner from the error of his way shall save a soul from death." Here is seen the importance of the theory of truth. To adhere to the truth and walk in it as it is in Jesus, is life eternal; but departure from the truth, without conversion from the error of such a course, is death.

Christ is the way to life. In him there is pardon, salvation from the condemnation of sin, and eternal redemption. Errors, stumblings, and departures from the truth in letter or spirit, wound the soul. But there is hope in that confession, forsaking, and returning which make up the sum of true repentance.

We want the truth on every point, and we want

that Christian experience that exhibits the power of divine truth in the life.

J. W.

## SPIRIT VS. FLESH AND BONES.

THE words of Christ to his disciples after his resurrection, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have," Luke 24: 39, have been considered one of the strongest texts in support of the popular idea of the conscious, intelligent existence of human spirits, or spirits of men, in a disembodied condition. While the term spirit is used in many different senses, we fail to see any proof in this passage that it can be taken to represent what is so generally claimed in the theological world as above set forth. That which gives a wrong turn in the interpretation of so many passages of Scripture on this subject is the arbitrary definition of soul and spirit which has been constructed.

This definition of the word *spirit*, namely, a disembodied, conscious entity, is not drawn from the Scriptures, but from heathen mythology, and adapted to its position in the Christian world by being arrayed in the garb prepared for it by the papal apostasy. Setting aside that definition as unsupported by Scripture, we ask how Luke 24: 39 can be made to suggest such an idea. "A spirit hath not flesh and bones;" but what kind of a spirit, or whose spirit? The text does not say. Is there any intimation here that the spirit was the spirit of a deceased human being? Is there anything to connect it, in any manner, with the human family? The most that can be proved by it is that there are spiritual existences which have not flesh and bones as have the members of the human family in their present condition; but there is nothing in this text to show to what order of beings such a spirit belongs.

We believe in the existence of spiritual beings. Such, to speak only of those who are more intimately connected with the human family, are the angels of God. And a spirit of this kind, so far as the record of the text is concerned, may be all that is referred to. At best the essential point is lacking to show that this passage supports the popular view; for there is no intimation that the spirit to which Christ referred had ever dwelt in the flesh in human form.

## LAYING UP TREASURE IN HEAVEN.

THIS world is not the Christian's home. Every true spiritual son of Abraham is a "pilgrim and stranger" here, seeking a home in a "city which hath foundations, whose builder and maker is God." Satan is "the god of this world," who rules in the hearts of the children of disobedience. Earthly pomp and grandeur,—the riches and honor, position and authority of this world,—are represented by the Bible as mostly dispensed by him, and used for the furtherance of his schemes. In the last and most powerful temptation of Christ in the wilderness, Satan causes to pass before him the kingdoms of the world and the glory of them. This power "is delivered unto me, and to whomsoever I will I give it." Christ did not contradict him. The service of worldly "mammon" and the service of God are exactly opposite, and inconsistent with each other. We cannot serve both; we must take our choice.

The *world*, the flesh, and the devil are the three great enemies which will ruin mankind. The servant of worldly riches can no more go through the pearly gates into the city of God than a camel can go through the eye of a needle. St. Paul considered these worldly advantages of no more value than the offal of the streets when compared to the excellency of the knowledge of Christ Jesus his Lord. Did he make a false estimate? What believer will dare to say that he did? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." This sentiment is constantly ringing out from the teachings of Christ and his apostles.

The vanity and nothingness of earthly things are constantly held before us in the gospel in wide contrast with the greatness and infinite value of eternal things.

It is hard for our selfish, covetous human hearts to really believe the statements of Scripture. They never do until divine grace has wrought a work upon them, and we get a view of the love of God and the importance of eternal things. When our eyes are cleared of the fog and darkness of sin, and we see the true nature of worldly good, then we can correctly weigh the value of both worlds. We then begin to realize that a world where sickness, pain, sorrow, disappointment, sin, and death reign, is not as desirable as one where none of these things are ever known. A life of infinite duration in the city of God, whose streets are of gold and whose gates are of pearl; where the tree of life grows, and the glory of God gives unfading light, and every saint has a mansion fairer than the palace of any earthly king; where the Almighty places his throne; where angels sing praises, and Jesus is our companion; a city which is the metropolis of a glorified world, where precious fruits grow, and flowers never fade; where the birds carol forth their songs of joy, and the lion and the lamb lie down together in peace, and no fierce heat or cold ever strikes the dweller unpleasantly; where all the inhabitants are *satisfied* with fullness of joy, and are never called to mourn the loss of friends, or to part with those they love, but an everlasting union joins hearts which have been severed by the pangs of death;—yes, the child of God can see beauty in such a world, and this is promised to every one who will be faithful to God. One who cannot see infinite value in such a home, is blinded by the god of this world. And it is equally true that those who can give their hearts and all the best powers of their being to grasping after the vain riches of this poor world of sin, are blinded also. Yet millions of professed Christians are doing this very thing, and at the same time are deceiving their own souls. God calls upon us to set our affections upon heavenly things. He is ashamed to be called the God of that person who can be satisfied with worldly things. He will not own such as his children. He says, Come out from the world, and be separate. "Lay not up for yourselves treasures on earth," "but lay up for yourselves treasures in Heaven."

What! says one, are all the good things of this world of no account to the Christian? The things which God has made for our comfort and happiness—must these all be ignored and cast aside as of no value? Shall we live as hermits, and go through the world with nothing? Not exactly so. True religion always teaches common sense. God's bountiful gifts are not to be despised. Earthly wealth represents toil of brain or muscle. It has been accumulated by painful effort. It is never to be despised. The real question is whether it shall be put in a place of safety, where it may be everlastingly secure to us, or placed where it is sure to be burned up and destroyed, and we with it. Worldly wisdom points out the latter course; heavenly wisdom, the former. Worldly wisdom says, Get all you can of this world's riches. Pile them up. If you have fruitful seasons, pull down your barns and build larger. Buy a little more land. Cultivate your grasping, sordid nature. Get, and hold all you get. Don't trouble yourself about the sufferings of others, or about the cause of God, if you only have enough. Work hard. Wear your life out fast, if you cannot in any other way amass wealth. Don't be over-scrupulous about honesty and such things. Money is the important thing. As you grow old, and trembling nerves, rheumatic pains, a weakened frame, and a whitened poll, remind you of him who carries the scythe whose stroke may soon cut you down, cling closer than ever to those treasures to which your heart has clung so long. In this way you may gather together material for a grand bonfire by-and-by in the burning day. Be sure to remember that "where your treasure is, there will your heart be also;" and where your heart is, there you will go. This lesson, if faithfully considered, may be profitable to you.



Heavenly wisdom says, This world is but a short probation in which to prepare for a better world. It is designed to give every one of us a chance to show whether we have good sense enough to value things according to their real worth, or whether we estimate the temporal above the eternal,—whether we consider a life of a few brief years in a world of sorrow worth as much as an endless eternity of bliss and glory.

The Bible says, "Whatsoever thy hand findeth to do, do with thy might." "Not slothful in business" "If any provide not for his own . . . house, he hath denied the faith, and is worse than an infidel." It speaks in condemnation of those "who work not at all, but are busybodies." It teaches industry and faithfulness in caring for those intrusted to our care. But at the same time it presents before us a proper object for which to labor, and the spirit which should actuate us. We are to be "fervent in spirit, serving the Lord." We are to "impart to him that needeth," as well as to care for our own. We are to follow Christ, who said, "It is more blessed to give than to receive." We are to do good with our means, that we may have "fruit that will abound to our account." We are to "do good unto all men, especially unto them who are of the household of faith." And we must not be "weary in well doing; for in due season we shall reap, if we faint not." "If we sow to the flesh, we shall reap corruption;" but if "to the Spirit, we shall reap life everlasting." We are, in short, to transfer our treasure to the heavenly world by doing good with our means in this world. "Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth." Those who are rich are "to do good," "be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

There are but a few who will believe the words of heavenly wisdom; but they are precious in the sight of God. Noble generosity is better than grudging selfishness. Self is a very poor object to live for, with such the soul is starved and mean and groveling. The words of Christ sound through the ages: "It is more blessed to give than to receive." "Blessed are the merciful, for they shall obtain mercy." St. Paul says, "The Lord loveth a cheerful giver." We all love a generous, noble-hearted man. We cannot well help doing so. Why not make it the object of life to live a noble life ourselves? The Christian religion presents before us the highest type of excellency for which it is possible to live. And only such as live according to it can live eternally. We are living in an age where there is much chaff and little wheat. It is time to come back to the old-fashioned principles of justice, mercy, and truth. No thin veneering of profession and outward show can take the place of these. God has a cause in the earth. He has placed it here that men may be saved. All Heaven is interested in this theme. Christ knew the difference between the heavenly world and this, and gave his life that we might have a chance to secure that world. His precious cause is very dear to him. It calls for sacrifices on our part, which are really, after all, but the transference of earthly treasure to a place of safety, where the fires of the last day cannot reach them.

We ask our people to consider the wants of our institutions and the cause of God. Let not God's instrumentalities languish, and be crippled in their efficiency. If this should be the case in this time of prosperity, who will be responsible for it? We are stewards of the Lord. He will soon say, "Give an account of thy stewardship; thou mayest be no longer steward." "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" May God help us to be faithful.

GEO. I. BUTLER.

### THE TESTIMONY OF THE SCRIPTURES.

THE testimony of the prophecies of the Scriptures is our guide in regard to our present position in the progressive fulfillment of the great plan of human redemption and salvation. No better testimony to present truth can be given. Apollos of Alexandria, when at Ephesus, "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ."

To prove that Jesus was the promised Christ, the testimony of those Scripture promises fulfilled was indispensably necessary. His miracles could prove his superhuman power, and, connected with his purity of moral character, his divinity. But unless the promises of the Scriptures in every particular were fulfilled in him, it could not be proved that he was the promised Messiah.

For our time there is a present truth and a prophetic people, that is, a people before described in prophecy. They only are that people who answer the description given. They are the last remnant of the church, and are described as those who "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. These things—the commandments of God and the testimony of Jesus Christ—are the characteristics which distinguish the true people of God—that is, the people who know and do the truth—from all others. This people, and they only, can show their position in the fulfillment of the promised messages of Rev. 14:6-12,—messages which are having an evident fulfillment in our own time. The keeping of "the commandments of God and the faith of Jesus" will distinguish all those who embrace the truth in the love of it, from all false professors. Can it be that those who hold that the commandments of God have been abolished and superseded by the faith of Jesus, are the people described in the last message of warning?

R. F. COTTRELL.

### VAIN RELIGION.

It is not becoming to say to a professor of religion that he has no religion at all, more than a horse. There seems to be a religious department in human nature. Some object receives supreme regard, and is virtually an object of worship. But it is not alone what is called idolatry, that is vain religion. We may profess faith in the only living and true God, and yet our religion be vain. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." We may worship the true God, and yet our worship be in vain. He says, "In vain do they worship me, teaching for doctrines the commandments of men." Not every one that acknowledges Christ as Lord is accepted of him. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." "And why call ye me, Lord, Lord, and do not the things which I say?" "My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."

How sad to have the Judgment reveal to us that our religion is vain! To avoid this, let us hear and do the word of God. "But be ye doers of the word, and not hearers only, deceiving your own selves."

R. F. C.

### The Commentary.

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

### SCRIPTURE QUESTIONS.

68.—WHO RECORDED MOSES' DEATH?

A CORRESPONDENT asks, "If Moses was the author of the Pentateuch, who recorded his death? Deut. 34:5." Another writes that it is argued against the genuineness of the books of Moses, that the place called Dan, Gen. 14:14, was called Laish in the time of Moses, and that the city of Dan did not exist till the time of the Judges. Judges 18:29.

*Ans.* It is the general opinion of commentators that after the captivity, Ezra compiled the books which had been written down to his day, supplying such items as would be needed to make the record complete, as, for instance, concerning the death of Moses, and giving to places the names then current. See Bush on Gen. 14:14, Clarke on Deut. 33:1, &c.

69.—THE GRAVES OPENED.

Please explain verses 52 and 53 of Matt. 27, which read, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

*Ans.* We consider these verses a literal narrative of what took place at the crucifixion, and accompanying the resurrection of Christ. When the earthquake occurred on the day of the crucifixion, many graves were opened; and after the resurrection of Christ, many bodies of the saints which slept arose and came out of those graves which had thus been opened. They went into the holy city and appeared unto many; and when Christ ascended, we understand that these same persons ascended with him, being the same mentioned by Paul in Eph. 4:8, where he says that when Christ ascended up on high, he "led captivity captive," or, as the margin reads, he led "a multitude of captives;" that is, he led up those who had been held captive in death, but who came up out of their graves at his resurrection.

70.—THE EVENINGS OF JOHN 20.

A correspondent asks how John 20:19 can be harmonized with our view that the evening is the first part of the day.

The answer is easy. The Jews reckoned two evenings; the first the general evening, including the dark part of the day, as in Gen. 1. Second, the latter portion of the same day, from about three o'clock in the afternoon until sunset, when the new day commenced. The evening of John 20:19 was the latter evening. This period is called in Exodus 12:6, margin, "between the two evenings," and was the time when the paschal lamb was slain.

71.—"WHATSOEVER THY SOUL LUSTETH AFTER."

"Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow thy money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household." Deut. 14:25, 26.

Several correspondents have written, asking an explanation of these passages. This refers to a certain portion of the tithe of the Israelites which they were to use for a certain purpose, at a certain place, namely, at the sanctuary in Jerusalem; and if the journey were so long as to make it inconvenient for them to take of their flocks and herds to the place, they might sell the creatures set apart as the tithe, thus turning their offering into money, and, taking the money, proceed to Jerusalem, and dispose of it in the manner described in the text.

The query, we suppose, in the minds of our correspondents, is whether permission is not given in this text for practices which would now be considered contrary to Bible temperance. We answer that such conclusion does not seem to follow necessarily from the passage. All depends upon the standpoint from which we view it. If the permission was given to those who are the victims of intemperance and lust, whose perverted and unnatural taste would lead them to transgress all the laws of their being, it might be taken to mean far more than it does when addressed to another class. Take a careful, conscientious, disciplined Christian, and let such permission be given to him, what advantage would he take of it, or what liberty would it imply in his case? Nothing, certainly, unlawful, for the reason that his soul would not lust after, or desire, anything contrary to the strictest principles of temperance and moderation.

And such are the ones, unquestionably, to whom the language is addressed. They were the people of God, those of whom it must be supposed that they were established in all the principles of virtue and temperance. Hence the text cannot be considered as giving any rein to license. The terms "wine" and "strong drink" do not necessarily mean fermented or intoxicating liquors. See the work, "Bible Wines: or the Laws of Fermentation and the Wines of the Ancients," advertised in REVIEW of Jan. 11.

## THE BRIGHT AND MORNING STAR.

Rev. 22:16.

WHEN the traveler weary,  
Bending 'neath a load,  
Through the darkness dreary,  
Toils along the road,—  
Toiling slowly onward,  
Hoping rest to win,  
Sweet the shining taper  
Of the welcome inn.

When the storm is pouring  
O'er the midnight sea,  
And the surge is roaring  
'Neath the vessel's lee;  
To the trembling sailor  
Rapturous is the sight,  
When, through thickest darkness,  
Shines the beacon light.

When the church, contending,  
Lonely, sad, forlorn,  
Yet on God depending,  
Watcheth for the morn,  
Then what joy and gladness,  
When from Heaven afar,  
Ending all her sadness,  
Shines the Morning Star!

Jesus, Lord of glory,  
Lord of life and peace,  
Theme of angel's story,  
Bid our wand'rings cease!  
See, our bark is riven  
By the tempest's jar;  
Shine, O shine from Heaven,  
Bright and Morning Star!

—Helps by the Way.

## Progress of the Cause.

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

## MAINE.

*Denmark, Oxford Co., Jan. 24.*—Since my report published in REVIEW of Jan. 4, I have held fourteen meetings in this county at the place where I was then preaching. There is quite an interest. Three have decided to keep the Sabbath, two of whom are the Methodist classleader and his wife. Opposition has been strong, but not of a public character. We continue our meetings here over next Sunday. Brethren, pray that the people may realize their obligations to God. S. J. HERSUM.

## KANSAS.

*Labor among the Churches.*—Since Dec. 9, I have visited the brethren at Rock Creek, Burlingame, Belvoir, Richland, Mt. Vernon, Centerville, Oswego, Amity, and Cherokee. I have usually held meetings both day and evening, and besides preaching, have helped what I could to adjust difficulties where they existed; but my special object has been to help in the tract-society work,—to get all to realize its importance, and to help raise means to pay off the debt that is on the society. I have been quite successful in obtaining pledges, and there seems to be a determination on the part of many to put forth an extra effort to clear the society of debt. I have seen some things to encourage me. I ask the prayers and co-operation of my brethren. SMITH SHARP.

Sherman City, Jan. 21.

## NEW YORK.

*Tylerville, Mannsville, Pulaski, and Roosevelt.*—Jan. 1, I met with the company at Tylerville. They are maintaining their Sabbath meetings, and growing in the truth. A gathering influence is exerted here, and if the brethren and sisters are faithful and diligent, others will join their ranks. Two meetings were held here.

Jan. 3-10, I was at Mannsville. The church here have not walked in the light, and the result is seen in a decline of interest and spirituality. Some seem to be struggling for the victory, and such will overcome if they persevere. Most of our time was spent in investigating a difficulty of long standing, and some measure of success was granted in the work. Oh, that our brethren were not ignorant of Satan's devices!

Jan. 11, I was at Pineville, where the Pulaski church meet for worship. Our meeting was encouraging and profitable.

I was at Roosevelt from Jan. 12 to 22. There are omens of good here, but there are clogs to the work. Some have failed to heed the Testimonies; and the church cannot rise to its high privilege until hindrances

are removed. Bro. Wilcox joined me here, and helped much in church matters and in the preaching.

The Mannsville and Roosevelt meetings were both district quarterly meetings, as well as church meetings. The tract-society, Sabbath-school, and health and temperance work each received due attention. All have taken hold well in raising money to send the *Signs* to England. M. H. BROWN.

No. 2 Cherry St., Syracuse, N. Y.

## WISCONSIN.

*Labor among the Churches.*—Since Dec. 1, 1880, I have visited fifteen churches, laboring from one to three days at each place. We have enjoyed much of the blessing of God.

At Fremont, the church was somewhat discouraged for a time; but of late the interest has been greatly revived among them. We have also more hope of the work at Douglas Center; shall return to that place as soon as circumstances will permit. At Debello our meetings were well attended. Quite an interest was manifested by the neighbors. Bro. O. A. Johnson intended to hold a short series of meetings there. We felt much encouraged for the cause at Kickapoo Center; here, also, there was an interest outside the church. My brother, A. D. Olsen, has returned to labor there awhile. This church needs a meeting-house, and can have it by making a united effort. A house of worship would add much to the strength of the cause here. We closed here with a temperance meeting, in which thirty-four signed some one of our pledges, twenty-six signing the teetotal pledge.

We stopped over one day at Sand Prairie, and held four meetings. We found Bro. Atkinson very feeble,—not able to get out of his room. We fear that his work is nearly done. He is suffering much, yet his courage is good and his hope is firm, waiting for the redemption of Israel. May God greatly bless his aged and feeble servant.

We held meetings at Mt. Hope, Waterloo, and Darlington. At the latter place there have been additions to the number of Sabbath-keepers, as the result of the tent-meeting held here last season. The friends here are much encouraged, and desire to have a church organized at the earliest opportunity. The meetings at Monroe were good; hope and courage in the Lord were expressed.

Our labor at every place has been of a practical character, and God has helped in speaking to the people. The matter of support for the tract societies was taken up at every place, and the brethren and sisters responded cheerfully. We have also labored for our periodicals. At nearly every place I have been joined by the minister laboring in that division. I am of good courage in the Lord. Remember me at the throne of grace. O. A. OLSEN.

Jan. 27.

## OHIO STATE QUARTERLY MEETING.

This meeting, held at Bowling Green, was divided into four parts; viz., State quarterly Conference, State quarterly T. and M. meeting, State quarterly Sabbath-school Association, and State quarterly health and temperance meeting. Each of these will be reported by its respective secretary. I only wish to say, in a general way, that it was a pleasant, harmonious, and profitable meeting. A few of us were disappointed that Bro. Geo. I. Butler was not with us, but the majority were not looking for him. The Bowling Green church took special pains to make this an agreeable season. We are more than ever convinced that such meetings are important for counsel, instruction, and edification.

Ministers and people separate from this meeting with renewed courage. All earnestly pray for the success of the good cause of the Lord in Ohio. As an individual, we feel to sincerely ask the co-operation and prayers of our brethren in Ohio, while endeavoring, once more, to discharge the duties of president of the Ohio Conference. H. A. ST. JOHN.

## OHIO STATE QUARTERLY MEETING.

THE Ohio State quarterly Conference convened at Bowling Green, Ohio, Jan. 16, 1881, at 11 A. M., the President in the chair. Prayer was offered by Eld. G. G. Rupert.

As this was our first quarterly Conference, there were no minutes of a previous meeting. A condensed quarterly report of the churches was read by the Secretary. The Treasurer's report was read, showing \$1159.77 received since the 21st of September, 1880.

The following preamble and resolution were presented by Eld. H. A. St. John:—

Whereas, James C. Bartlett, a licentiate of the

Ohio Conference of S. D. Adventists, has deserted his legal wife,—a good Christian woman,—and five children, leaving them in debt, and destitute; and

Whereas, The evidence appears conclusive that he has eloped with another man's wife; and

Whereas, In departing he carried with him enough of the property of others to send him to the penitentiary; therefore,

Resolved, That we hereby give emphatic expression to our utter abhorrence of his base and ungodly conduct, declare his license null and void, and warn our brethren everywhere, especially in England, against being imposed upon by the said James C. Bartlett.

The above preamble and resolution were adopted by a unanimous vote of those present at the meeting.

Resolved, That the above preamble and resolution, together with a copy of the letter from Sister Bartlett to the elder of the Litchfield church, which was read before the meeting, be sent to the REVIEW for publication.

## THE LETTER.

WELLINGTON, OHIO, JAN. 3, 1881.

“Bro. Wm. James: You well know the severe stroke that has fallen upon me. It seemed for a time that I should be bereft of my reason, but a kind and merciful Father's hand has shielded me, while over me has passed the deepest, bitterest wave of sorrow that ever submerged the human heart. But to-day I thank God that, although I have been called to drink the bitter cup to the dregs, I am still spared to my dear children. I now feel strength to endure with patience my great affliction. Tears will still flow, and the heart grow sad, when I think of the missing, broken link in our family circle. But I will ever trust in the precious promise of our loving Saviour to bind up the broken heart, hoping that these afflictions, which are but for a moment, may work out for me a far more exceeding and eternal weight of glory.

“But I see that I have forgotten my purpose, and have been talking about my own case, when my object was, with your permission, to speak to those of the little flock at Litchfield that are infants in their religious experience. I feel grieved and burdened for them, lest they falter and faint by the way, because one of their teachers has fallen, fallen, fallen so low. Entreat them for me, never to give up the struggle for eternal life; for the promise is to those who endure to the end. Then, dear brethren and sisters, be faithful, untiring in your efforts. If you have temptations, carry them to Jesus. He will deliver you out of them all. Although a thousand fall at your side, and ten thousand at your right hand, do not grow faint-hearted or be discouraged, but ask strength of your Heavenly Father to help you to go boldly, fearlessly on till the victory is won. I pray for you; my heart has been wounded for you, lest some might fall over the stumbling-stone placed in their way. Let me entreat you once again not to faint by the way. Pray for me. God only knows how much I need your prayers.

“Your sister in Christ, N. J. BARTLETT.”

A liberal collection for Sister Bartlett was taken in this meeting. Other matters of local interest were considered, and the meeting passed off pleasantly and profitably.

Adjourned. H. A. ST. JOHN, Pres.  
LOUIS T. DYSERT, Sec.

## OHIO H. AND T. SOCIETY.

REPORT OF THE QUARTERLY MEETING.

THIS meeting convened at Bowling Green, Ohio, Jan. 17, at 10:45 A. M., the President, Eld. R. A. Underwood, in the chair. The Secretary not being present, on motion, L. T. Dysert was elected Secretary *pro tem*.

Short and pithy addresses were made by Elds. St. John, Rupert, Guilford, Gates, and others. Eld. St. John spoke very instructively and entertainingly concerning the injurious effects of tea and coffee upon the human system. His remarks were well received by all present.

Bro. H. A. Craw read a paper giving his past experience in the temperance work, showing severe battles fought and glorious victories gained. This added much to the interest of the meeting. Then followed a spirited appeal from the President in behalf of the temperance cause, urging all to cast their influence for God and the right by signing the teetotal pledge. Pledge papers were then circulated, and nearly all who had not previously done so signed the teetotal pledge.

On motion, adjourned.

R. A. UNDERWOOD, Pres.  
L. T. DYSERT, Sec. *pro tem*.

AN APPEAL.

TO THE CHURCHES AND SCATTERED BRETHREN  
IN WISCONSIN.

THE Lord says by the mouth of his prophet, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." In my labors the past few weeks, I have ascertained that there is a lack on the part of our brethren and sisters in coming up to the Bible plan of paying tithes. As the result, we are sustaining a great loss in two ways: 1. There is a lack of means in the Conference treasury, and because of this lack the work will necessarily be crippled; 2. We lose the great blessings God has promised to those who bring all their tithes into his storehouse.

We are engaged in an important work, and the time is short. Men and means are needed to carry forward this work, and God requires faithfulness on our part. He has shown us the right way of doing our work, and it is for our interest to give proper attention to his instructions.

The plan of salvation was founded in sacrifice, and must be carried on by sacrifice and self-denial. The minister must have the spirit of sacrifice; and in order that he may do his work, he must be properly sustained, not only by prayers and good wishes, but by material aid; for God has ordained that those who preach the gospel shall live by the gospel. Much is expected from the minister. He is under great responsibilities to both God and man. If he is not properly sustained and encouraged, his work cannot be as effectual as it otherwise would be. As our brethren and sisters have an interest in the work and success of their ministers, and have a claim upon them, so also the ministers have a claim upon their brethren, thus making the obligation mutual. The minister may have a desire and will to work, yet if he is crippled for lack of proper support, he cannot do what he otherwise might.

Our brethren and sisters should realize these things; and while they make earnest calls for help, seconded by prayer to God, and while from new fields in every quarter calls are received which cannot be met, they should, as far as possible, answer their own prayers, by maintaining and helping their ministers. Many do not feel the necessity of helping to sustain the work they wish done.

While the principles here set forth have a general application, they are especially true now, when there is a special work to be done. By neglecting to pay a tithe of our increase, we lose the blessing of which, as churches and individuals, we are in perishing need. The pioneers in this cause had the spirit of sacrifice, and the blessing of God attended them. The people of God have never needed his blessing more than they do at the present time, in order to carry on his closing work and prepare for the Judgment.

In view of these facts, brethren and sisters of Wisconsin, we appeal to you to come up to the Bible standard of giving for the support of God's cause. The Lord says, "Prove me now herewith." Will we use the means God has placed in our reach, and secure the blessing for which many of us are dying spiritually? Many plead poverty; but the real cause of their poverty is robbing God. They refuse the spiritual and temporal blessings which they might have if they gave the Lord his own. Little is required of those to whom little is given; but that little belongs to God, just as much as the larger sum required of the one that has more. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

Dear brethren, do not pass these things carelessly by. The Lord is coming. Soon the time of work and sacrifice will be past. Soon the blessing will be pronounced on the faithful ones, while those who have neglected to lay up treasure in Heaven, and have wickedly robbed God, will suffer for that which they have done. Those who have been negligent in the past should begin at once to bring their tithes into the storehouse. They should prove the Lord the present year, and thus bring down his blessing upon themselves and others.

O. A. OLSEN.

—I have heard that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then after a little space follows another; and then, at a short interval, another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next one, hearing his voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word, "Come!" So in that verse the Spirit and the bride say, first of all, "Come;" and then let him that heareth, say, "Come;" and whosoever is athirst, let him take of the water of life freely.—*Spurgeon.*

Our Tract Societies.

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

DR. JUDSON, THE PIONEER MISSIONARY TO BURMAH.

BY MRS. J. S. OLIVE.

Not with an earthly commission from potentate, ruler, or king,  
Went he forth on that perilous mission, while loudly his  
praises did ring;  
But he heard the call of the Master, and started with eager  
feet,  
Well knowing that toil, and danger, and death in his path he  
might meet.  
He sought, not for wealth or honor, or a life of luxurious ease,  
Not to extend his dominions, or the mighty of earth to please.  
In a far more glorious warfare, it was his to prepare the  
way,—  
To gain for the heavenly Master o'er the heathenish nations  
a way.

He went, not in search of diamonds, or earthly possessions,  
so vain,  
(For the souls of men he was seeking, and therein he found  
great gain),  
Not with banners and armies, and glory, and all the parade  
of war,  
Not with the deadly weapons that scatter destruction afar;  
But he took "the sword of the Spirit," that weapon so pierc-  
ing and true,  
And with it the powers of darkness he challenged and over-  
threw.  
Long the fierce conflict lasted, where dauntless he led the van;  
But great was the end accomplished,—salvation for perishing  
man.

The news of a merciful Saviour he carried to valleys of death;  
The mist and the darkness of ages were scattered away by  
his breath.  
Sick, and alone, and in prison, 'mid death, and sorrow, and  
pain,  
He mourned not for earthly pleasures, their loss he accounted  
gain.  
Dost thou ask what prize he was seeking? Would'st thou  
know what reward shall be his?  
Who rewardeth his trials and labors, and pays for privations  
like this?  
Great gifts from the Ruler of Heaven shall come as a token  
of love;  
In the glorious resurrection, when the Lord descends from  
above;

And a crown of surpassing beauty shall be his in that land  
of light,  
Where the infinite noon-day splendor is never eclipsed by  
night,—  
Where the songs of the radiant angels re-echo around the  
throne,  
Where sorrow and crying are ended, and sin is forever un-  
known.  
And a harp whose melodious harpings were never imagined  
on earth,  
Shall be his as a token of honor, and proof of a heavenly  
birth.

Where the servant is free from his master, where the reign  
of the tyrant is o'er,  
Where the wicked cease from troubling, and the weary shall  
toil no more,  
Where those who have washed their garments, till white in  
the blood of the Lamb,  
Are chanting in heavenly measures glad praise to the great  
"I Am;"  
The blessed words of the Master, "Well done, enter into thy  
rest,"  
Shall fill all his soul with rapture, and make him exceeding  
blest.  
Think'st then such reward sufficient? wouldst thou such a  
prize pursue?  
If you win in the desperate conflict, there's a harp and a  
crown for you.

Not alone on the shores of Burmah, with its tropical heats  
and blooms,  
Where danger and death are mingled with all its rarest per-  
fumes,  
May'st thou serve this generous Master, and give up thine,  
for his will,—  
Abandon the world and its pleasures and follow his footsteps  
still,—  
There are passions here to be conquered, there are pride and  
sin to subdue;  
Wherever thy lot is fallen, there's a warfare ready for you.

Then be not faint-hearted nor weary, and lay not thy bright  
armor down,  
But agonize, struggle, and labor, that no man may take thy  
crown.  
If you keep the faith of the Saviour, and follow his counsels  
so true,  
And be found without spot or wrinkle, there's a home in  
glory for you.

HOW SHALL IT BE DONE?

BY ELD. S. N. HASKELL.

MUCH has been said respecting the importance of placing the REVIEW in every family professing to keep the commandments of God and the faith of Jesus. It is also important that isolated Sabbath-keepers should have its weekly visits. No other periodical published can take its place; but the appeals for its in-

creased circulation, which appear in its columns, do not reach those for whom they are especially designed, as, not being subscribers, they do not see the paper, unless it is loaned them by their friends. These appeals for our church paper are principally read by those who have already subscribed for it. If the paper is simply loaned to those who have not had sufficient interest to do this, it is a question whether they would now do so, without some personal labor. The question is,—

HOW SHALL WE INCREASE THE CIRCULATION OF  
THE REVIEW?

There are no means by which this can be accomplished to the extent desired, except by visiting, and a correspondence with those who are remiss in this matter by those who feel its importance. Here is a field of usefulness before our tract and missionary societies. These societies present the only organized method by which all our families can be visited in a short time. In each of our State societies this systematic visiting could be accomplished within a month from the time of the appearance of this article, and a report be sent to the State secretary of every family not taking the REVIEW.

Each director should be personally acquainted with every family of Sabbath-keepers in his district, and every librarian with those in his local society. If this is not the case, an effort of this kind, and also to ascertain the spiritual condition of those in their respective districts and societies, will enable them to become acquainted with these brethren and sisters, and be the means of awakening more of a mutual interest in the work of God. By pursuing this course, the Testimonies can also be placed in those families not already supplied with them.

Each minister should make the REVIEW a specialty wherever he goes; and if he finds families too cold and indifferent to take it, it is his duty to awaken a spiritual interest so that they will subscribe. If any are unable to do this because of sickness and poverty, their cases should be reported to the State secretary.

Immediate steps should be taken by each State secretary, in unison with the president, to interest, by means of a circular or otherwise, the proper persons in each district and local society to see that this work is done. Let the address of each family of Sabbath-keepers who cannot be persuaded to take the REVIEW and *Good Health* be sent to the State secretary, stating their objections. If any are unable to subscribe on account of pecuniary embarrassment, steps should immediately be taken to have these periodicals sent to them. Please read the article in this paper headed, "Not Able."

Where there are V. M. societies organized, they can assist much in this matter. There should be such a society in every company of S. D. Adventists in the country. If they take a club of ten copies or more of the *Signs*, this will give them constant missionary work, and, having had an experience in enlisting others in the same, they will be better prepared to aid in any enterprise like the foregoing.

Where there is an earnestness to do missionary work with the *Signs*, there is a corresponding zeal for the REVIEW. We have never known this to be otherwise. But in this effort it is designed to reach those whose interest in the present work has grown cold, or who, for some other cause, fail to have our church paper. In either case they should be visited, and encouraged in the cause of God.

NOT ABLE.

BY ELD. S. N. HASKELL.

IN all parts of the field, special efforts should be made to extend the circulation of our periodicals, so that they shall be taken by every family of Seventh-day Adventists, and by others who may be interested in the progress of the work. No commandment-keeping family that reads the English language should be without the REVIEW, *Good Health*, and the *Youth's Instructor*.

But in our efforts to obtain subscribers, we are frequently met with, "I can't afford it; would be glad to take the papers if I were able." Great interest is often manifested by these persons in the papers and in the truth; but they tell us that their limited circumstances prevent their subscribing. But who are these individuals who are not able to take the above-mentioned papers? and what sacrifice have they ever made in order to take them? Have they ever deprived themselves of one luxury? Have they in any degree practiced self-denial, that they might take these periodicals? When a family has gone as far, and practiced as much self-denial, as a tobacco-inebriate will for his tobacco, or the tea and coffee drinkers for their favorite beverage, and then has failed, our tract

societies will pick up every such case, and send them our periodicals free.

But it may be urged, We do not use tobacco, tea, nor coffee,—though this cannot always be said where they plead poverty; then we ask, Are there not other luxuries that can be dispensed with? There are families that do not feel able to have our publications and take our periodicals, and yet they can purchase a musical instrument at an expense of hundreds of dollars, and pay their regular installments on it. In many families that do not feel able to take our periodicals, is there not a sufficient amount unnecessarily expended upon the wardrobe of the sisters and children to pay for them? Neither does family extravagance lie altogether in dress and music; but not unfrequently we find individuals who cannot afford to take our periodicals, or even to pay s. b., who yet pay annually more money for candy and such nicknacks than would be necessary to furnish them with all our periodicals and the three volumes of Spirit of Prophecy. But this money has been paid out by littles, and so the amount expended is not realized.

Many articles that help to swell the table expenses are not necessary to health, but are used simply for the gratification of taste; and by curtailing these so little that the difference would hardly be noticed, sufficient could be saved to pay for the REVIEW, *Good Health*, and the *Instructor*. If one cent a day was laid aside during the year, it would pay for the REVIEW, and furnish a penny a week for Sabbath offerings, besides a small sum for a donation to the tract society. Is there any family that could not deny themselves this much without suffering?

Would it not be well to consider the real reason why our periodicals are not taken? Is there not danger of our feeling that we are poor, and cannot afford it, when the fault is wholly in ourselves? Do we really want these periodicals? Do we desire them as we do our daily food? If so, we believe the families are very few that cannot pay for them.

There are hundreds of our more able brethren, to say nothing of our tract societies, who would gladly help every worthy poor family to this reading matter; but there should first be a willingness manifested to sacrifice those things indulged in simply for the gratification of appetite or pride, for the sake of taking these periodicals.

We hope that these things will be properly considered, and viewed in their moral bearing. It is not a question of personal convenience, and of that which relates alone to this life, but it is a question which pertains to our eternal interest.

### THE MORAVIAN MISSION TO GREENLAND.

(Continued.)

It was soon apparent that Kayarnak was truly convicted by the Spirit of God. After repeated visits to the missionaries, he made his home with them. Although the Greenlanders were, for the most part, so stupid that they could scarcely comprehend anything beyond the objects which were daily brought to their notice, the ideas presented to this person seemed to be fully comprehended and treasured up in his memory, upon, at least, their second repetition. He manifested much feeling, and was often so deeply affected that the tears rolled down his cheeks as the story of the cross was repeated to him. So eager was he for information, "that," say the missionaries, "he literally drank in our words as they fell from our lips." He no sooner became acquainted with the saving power of divine truth than fruit appeared in his life. His ardent desire that others might receive the same blessing led him to labor for his countrymen; and such was the success which attended his conversations with them, that within one month many of his relatives became convicted of the truthfulness of the Christian religion. Three other large families were induced to pitch their tents near the dwelling of the missionaries, "that they might have an opportunity," as they expressed it, "of hearing the joyful news of man's redemption." During the hunting season, however, most of them removed.

In 1739, Kayarnak and his family, having afforded the most satisfactory proofs of conversion, were solemnly introduced into the Christian church by baptism. On this occasion, so joyful to the humble missionaries, the presence of God was powerfully felt. But still they were doomed to trials and disappointments. The family of Kayarnak was accused of sorcery, and on this account one member was murdered by a northern banditti. Threatened with the same fate, Kayarnak determined, against the remonstrance of the missionaries, to retire with his family to the south. All the exhortations and entreaties of the missionaries, who feared that such young converts might be lured

back to the practices of the heathen, were ineffectual; and in two weeks, they saw the country stripped of most of their pupils, and were obliged to bear the galling reproach incident to this removal. Their faith was severely tried, but they were soon reminded that events, however painful at the present, might be overruled by the Great Head of the church to the furtherance of the gospel. After a short period had elapsed, twenty-one boats filled with Southerners arrived, bringing the pleasing intelligence that they had met the fugitives, who had told them many wonderful things of a religious nature, and directed them to apply to the missionaries for more ample and satisfactory instructions. Soon after this, nine families located around the missionary settlement.

The year 1740 was rendered remarkable by the change which the missionaries adopted in their mode of instructing the heathen, and by the peculiar blessing with which that change was attended. They had been in the habit of directing the attention of the Greenlanders to the existence and attributes of God, the fall of man, and the demands of the divine law, hoping thus, by degrees, to prepare the minds of their hearers for the more mysterious and sublime truths of the gospel. As this plan had been tried more than five years with no success, they now resolved to simply, and in the first instance, preach *Christ crucified* to this benighted people. In adopting this course, they not only had peculiar freedom in speaking, but the Spirit of God evidently accompanied the word spoken to the hearts and consciences of the hearers, so that they trembled at their danger as sinners, and rejoiced with joy unspeakable in the character of Christ as a Saviour from the wrath to come.

After about a year's absence, Kayarnak, who had remained steadfast, returned, bringing with him his brother and family, to whom he had communicated the glad tidings of eternal salvation. Other Greenlanders now connected themselves with the missionary settlement, and notwithstanding the bitter persecution to which they were exposed from their countrymen, they remained steadfast in their inquiries after divine truth. The following year, Kayarnak, after a severe and painful illness, in which he manifested the utmost patience, fortitude, and resignation, died, and by his request was buried according to the rites of the Christian religion.

Although the missionaries sustained a severe loss in the death of this excellent man, the field of their usefulness rapidly extended, and their prospects seemed to brighten as their labors of love increased. Whenever the new converts went in quest of food, they proclaimed the riches of the grace of Christ; and, as the consistency of their conduct harmonized with the truths which fell from their lips, their savage brethren beheld and heard them with mingled respect and admiration, and a spirit of inquiry was widely diffused. This led to the Moravian settlement many Greenlanders who were anxious to understand the great truths of divine revelation. So general was the awakening which about this time took place among the natives, that one of the converts, visiting his countrymen many leagues to the north, found them so anxious to be instructed in the things of God that they urged him to spend a whole night with them in conversation; and on the second night, after he had retired for the purpose of obtaining a little repose, some of them followed, and constrained him to resume these subjects in which they were so deeply interested.

At the close of the year 1748, no less than two hundred and thirty-eight Greenlanders resided at New Herrnhut, of whom thirty-five had been baptized in the course of that year. In 1747, the missionaries erected their first new church, the frame and boards of which had been sent from Europe; and in this humble structure they frequently had the pleasure of addressing more than three hundred persons.

M. L. H.

(Concluded next week.)

### QUARTERLY MEETINGS OF LOCAL T. AND M. SOCIETIES.

BY ELD. WM. COVERT.

THERE is a disposition on the part of many librarians to gather up the individual reports, consolidate them, and send them to the district secretary, without holding any quarterly meeting of the local society. This practice is destructive to the interest, and should be abandoned at once and forever. Any tract society that will *work* can hold an interesting meeting once in three months. If the librarian and members do not understand how to make the occasion profitable, there is the more need of holding a meeting, that they may have an opportunity to improve. It will be impossible to hold an encouraging meeting, unless the members

have had the missionary spirit through the quarter; but if they have been actively at work, they will hail the tract-society meeting with joy.

Presuming that all necessary preparations for the meeting have been made, and that the business connected with it had been properly attended to the previous quarter, the first thing in order after the opening exercises, is the receiving of the individual reports from the members by the librarian. He will next read the report of the previous meeting, which will then be before the society for necessary corrections before it is entered upon the librarian's record. Two of the members should be appointed to make up from the reports that have been handed in, a summary to be read later in the meeting, while the librarian proceeds to call the roll of the members. As each name is called, the member will arise and read from his or her pass-book the report of labor done during the quarter, and make such additional remarks as will be best calculated to interest, instruct, or encourage those present.

It seems proper that the librarian should conduct this part of the service, as he is supposed to be capable of suggesting improvements, giving instruction in keeping the pass-books, and helping those who are just learning to do their work properly. This will give him an excellent opportunity to inquire after absent ones, and to learn who is taking an interest in the work, and who needs help. If it is essential that the church roll be called once a quarter, that each member may be inquired after, it is equally necessary that the missionary zeal of our tract-society members be considered as frequently, that they may be provoked unto love and good works.

It would be well for librarians to visit all members who do not attend the tract-society meeting, and learn the reason of their absence. If possible, do this in time to get a report from them before you send yours for the quarter to the district secretary. Attend to these things on time. Be in earnest. We must do valiant work for the Master during the few remaining quarters we are invited to "occupy," or we shall lose all we have done, and the credit that we thought was in our favor will be given to those who have been faithful workers in the cause.

### "THOSE SWEDISH TRACTS."

BY ELD. JAMES SAWYER.

At the close of the last quarterly meeting which I attended in Iowa, it seems that all the tracts intended for distribution by the members were not taken. After examining the quantity that was left, the secretary inquired, "What shall be done with these Swedish tracts?" No one seemed prepared to take these. Either there were no Swedes to be looked after, or there was no burden on any one to use tracts in this direction. A Dane had taken a supply of the Danish tracts, and Americans had taken those in the English language, but those in the Swedish must lie idle. A voice in the congregation was finally heard, "Let me have them."

The thought of the multitudes of immigrants who are constantly making homes in the East, West, North, and South, came to my mind. There are over ten millions of Germans already on American soil, and more than a million of Swedes. The steamboats, cars, and stages, are bringing these hardy yeomen into all parts of our fair domains. Some of them are honest, and will eventually accept the truth when it is brought to their minds. This may be done by tracts, papers, or preachers.

In one month last year 10,600 Swedes landed on American shores. There may be found men from Sweden in almost every county in Iowa, Minnesota, Kansas, Nebraska, and Dakota, and in some settlements the Swedish language will be spoken for years, if time lasts. Poor at first, and many times with only money enough to reach these shores, they are compelled to labor at a disadvantage, earning barely enough to supply themselves with food and clothing.

To call the attention of such persons to the truth sometimes requires a spirit of sacrifice on the part of the one who approaches them. They have left their native land and their dearest friends, with the hope of getting a little home in a foreign land. Some are at first unable to take a paper. Their library consists of only a Bible and a hymn-book; but morning and evening they read the word of God. Some love God sincerely, and retain their religion; others, as they begin to surround themselves with broad acres, lose their devotion, and become worldly and covetous. But a noble motive actuates many who come to our country, and some of them will be found among the saved in the kingdom of God. Let those who have the light of present truth reach out a hand to help them.

Dear brethren, let us remember that the final proclamation of the third message reads: "Go out into the highways and hedges, and compel them to come in." Luke 14:23. Eld. J. N. Andrews, in a work entitled, "The Three Messages," p. 22, says, "These three calls to the marriage supper, Luke 14:16-24, we understand to be the same as the three messages of Rev. 14:6-12." I sometimes think the highways are the great thoroughfares of commerce, and that the hedges might be considered the prairies and rural districts, intersected by wagon roads.

Some may urge that it would take time to search out these honest souls, and necessitate neglect of business. But let me say, dear brother, that this work is very important. We are in the day of the Lord's preparation, although some may tell us that we are only at the beginning of a great era of political advancement. "See," they exclaim, "the invention of printing, the use of steam-power, improvements in machinery, etc. Why, we are just entering the golden age. Only about forty years ago, railroad cars were drawn by horses." There are two sides to this question. One is the view which the unbelieving world takes. This class will always cry, "Peace and safety." But let us watch the signs. In the providence of God, have not these great inventions been made to afford means of speedily giving a closing message of warning to an ungodly world? Through these wonderful improvements, many of the oppressed of the Old World find homes in the New, where the truth can easily reach them. America will be the great battle-ground between truth and error.

Men who are saved will possess the spirit of Christ, and that was a missionary spirit. To go out and publish the glad tidings often takes the missionary from his home and relatives; but in this he is only following the example of the Saviour. Jesus left the realms of glory; he left his dearest friends,—his Father and the holy angels,—to spend years in the society of those who despised him. He even laid down his life for his accusers. And he expects his followers will be willing to follow in his footsteps.

It was a long missionary tour that Jesus made,—not such as our tract-society workers make in going from town to town, from county to county, or from State to State. Hear him: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19:12. He came from Heaven, which is called a "far country." He came to this earth, where he sojourned more than thirty-three years, and has now gone to receive his kingdom. We have no account of a missionary who staid from home so long. Paul, and John, and Peter made long tours, but none so long as the Master's. Peter probably thought it a hard trial to be so long from home, and Paul must have felt that it was a long time that he was separated from his friends and obliged to wear a heavy chain; but they knew that Jesus bore much more for them, and their cross was easy compared with that of the Master, who sweat great drops of blood, with the sins of the world resting upon him.

But "those Swedish tracts." On returning to my field of labor, a Swede offered to make a home for me, saying that some friends who had lately come from Sweden desired me to hold meetings. When this man came here nearly two years ago, he had only a team and ten dollars in money; now he has a little home, and offers to share it with me. A Swede asks an American to hold religious meetings for those who lately came to this land. Would that he had the ability!

May God send his messengers of mercy into the highways and hedges, and compel men to come in. These messengers may have to bear crosses, but there is One to help them. Christ has promised to be with them always; angels will open the way before them; friends, moved by the Spirit of God, stand ready to receive them with open arms. The great facilities which God has provided to hasten the work in the day of his preparation are ready. Tracts and weekly papers visit homes; and like the angels which hastened the flight of Lot out of Sodom, they are urging—yes, compelling—men to get ready for the things which are coming on the earth. Tracts are silent messengers, but they can give a very loud cry by the time the third angel closes his work. The sling which David took when he went out to battle against the giant was a little thing, but it was the instrument that God would have him use to bring down a wicked man's arrogance. He will use weak things to break down the strong, and the words of truth, even such as are called foolishness, can be used to confound the wisdom of this world.

It is a matter of rejoicing that while the tract societies are using English tracts, thus setting the truth before their friends and neighbors, they may also gather precious souls into the fold of Christ by

extending their missionary operations to the various nationalities that seek our shores.

#### THE KANSAS T. AND M. SOCIETY DEBT.

At the Osawkee Institute last fall, the subject of raising means to pay the debt of the Kansas Tract Society was discussed, and it was unanimously agreed that we make an apportionment of the State debt to each local society. We have therefore taken the amount of s. b. actually paid into the State treasury as the basis, and apportioned to each church the amount it should pay. This will be found to be an equal and just apportionment if all have been faithful during the past year in paying into the Lord's treasury in proportion to their ability. And if the circular containing the apportionment shows that you have not as much assigned you as some other church no more able financially than you are, it simply shows that that church has paid more in proportion to its ability than your church has.

We certainly think that all our ministers and tract-society officers will feel the importance of earnest effort in this matter. The most of the districts are in debt to the State society, so that the aggregate would very nearly pay off the debt of the society; and the districts are only asked now to pay off their indebtedness, and then receive credit for all the surplus. The debt is so heavy (\$1500), and has been so long standing, that I have instructed the secretary to make no further orders for stock, thus increasing the indebtedness, but to apply every dollar received on the debt.

Brethren, which shall we do, raise the money and pay the debt, or let the T. and M. work stop? Responses to this call will be the answer. There is financial ability in this Conference to pay this debt. If our brethren will all bear their part, it can be paid, and we will hardly feel it. Will we do it?

Will the ministers all co-operate?

1. Obtain all the members you can; each member who joins the tract society will increase the fund one dollar.

2. Obtain all the money you can as a donation to the district in which you are laboring.

3. Solicit pledges to be paid before May, 1881, where they can be obtained.

4. Take pledges to be paid Jan. 1, 1882.

Brethren, let your money and pledges come in, and let us pay this debt.

SMITH SHARP, Pres. Kansas T. and M. Society.

#### SPECIAL MENTION.

##### RELIGIOUS TOLERATION IN SPAIN.

SINCE the accession of Alphonso to the throne of Spain, religious liberty in that country has been greatly restricted. There is a clause in the Constitution, which, although recognizing no other public religious ceremonies except those of the Catholic Church, has been thought to give non-Catholics considerable liberty, as it guarantees that "no one shall be disturbed on account of his religious opinions, nor hindered in his acts of worship, excepting in case Christian morals be offended." *The Independent* says of the proposed penal code under this clause that it is "as intolerant as that of 1848. Both laws declare the public worship of Dissenters to be a crime."

*The Independent* of Jan. 20 publishes an article in which are given copious extracts from a review of religious affairs in Spain and their bearing on the State, written by a Protestant minister of Madrid. The following paragraphs are from this carefully prepared paper:—

It is a dangerous path by which the counselors of the king are leading him into the arms of the Catholic party, although it is said that the young prince, for his own part, is inclined to be very tolerant. The Spanish proverb says, "The string that is too tightly drawn, breaks at its weakest part." If the young monarch himself does not soon take the initiative, and calm the tumultuous spirits in his kingdom by granting more liberty, the black chain of the Jesuits will not bind the throne to the country, but tear it down, with themselves, to ruin.

That we do not regard the present attitude of the government in too dark a light is proved not only by the crowds of religious orders, the Jesuits in the fore front, which are overrunning the whole of Spain, but also by a number of facts, a few only of the most im-

portant of which we will mention. We must keep in mind that even in Spain, in accordance with the Concordat, only three religious orders are permitted,—those of San Vicente de Paula, of San Felipe Neri, and a single order of monks. The government would, therefore, only fulfill its duty were it not to tolerate the Franciscans, Trappists, Capuchins, Dominicans, and Jesuits, and is responsible for allowing the country to be overrun by them. But this indulgence, on the one hand, is accompanied by significant facts on the other. No less than three lawsuits against Protestant clergymen are in process, all undertaken by the authorities. One is accused of having buried a Protestant in the general cemetery, and, on his pleading the order of the mayor, the latter also is accused. Another had, in accordance with the law, held a Protestant service, with not more than twenty persons, but, on leaving the house, he found a number of people on the threshing-floor, which he crossed and spoke to several of them, neither delivering an address nor holding a service; and he is now condemned by the Court of Appeal to two months' imprisonment. There is little prospect that the upper court may repeal this sentence, for it has just decided that any one who does not take off his hat when a Roman Catholic funeral passes can be imprisoned. This was in the case of a half-blind man, who did not even see that the funeral-train was near. Even the attorney-general had moved his being declared not guilty; but the president of the upper tribunal is Calderon Collantes, the author of the infamous retrospective decree rendering the civil marriages of the priests null, and so the condemnation followed. And, if this is done in the higher courts, is it to be wondered at that the village authorities leave full play to the fanaticism of the priests and their followers?

This is oftenest to be seen in the question of the graveyards. A professor of the gymnasium of Pontevedra, in Galicia (Juan José Domínguez), died; and, not having received the sacraments, he was to be buried in the civil cemetery, when it was found that no grave could be dug, as a piece of rock had been allotted to the Protestants as graveyard, in which the graves would have to be hewn in the stone. In Ignalada, at the request of the Protestants there, a graveyard was given to them a meter and a half in breadth and four meters long; for the town council not only wished to circumvent the law, but at the same time to mock the Protestants. In Alcázar de San Juan the former mayor had founded a civil cemetery. The Roman Church summarily took possession of it, and when, a few weeks ago, a man not belonging to that communion died, he was buried in the yard where the grave-digger keeps his pigs. All these are facts, judicially proved.

The outrageous case of violation of the Protestant cemetery in San Vicente de Castellet, where the grave of a Protestant has been profaned, has not yet found any redress. The remains of the dead still remain exposed, and even dogs and cats are put in at night, that the superstitious people may be induced to believe that evil spirits are howling over the grave of the doomed Protestant. Information was given to the minister, who telegraphed to the governor of the province; but now, four months later, nothing has been done. In such cases the government cannot be surprised if it is looked upon as responsible for these shameful deeds; for if the village authorities did not know that they would find protection, they would not dare not only to break so boldly the law of the land, which promises inviolability to the burying-grounds of the Dissenters, but at the same time to trample under foot every natural feeling of respect to the dead.

But any one who observes the changes of public feeling in the Spanish people knows that, in this embittered struggle of fanaticism, every victory on its part is but a forerunner of its fall and fans the embers of hatred into a fire. The worst thing that could happen to Spain would be a revolution, and we do not give up the hope that the government will at last open its eyes to the threatening danger and return to the path of just toleration.

#### UNHAPPY IRELAND.

THE following graphic account of affairs in Ireland is from the London correspondent of the *New York Times*, as republished in the *Congregationalist* of Jan. 5. We call the reader's attention to the fact that both writer and publishers are too conservative to be accused of fanaticism. But it would be impossible to tell how far the gloomy predictions here presented will be realized; for no one can foresee the influence on the Irish problem of measures now before Parlia-





## The Review and Herald.

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

### SPECIAL NOTICE.

WE will, the Lord willing, hold a series of revival meetings at Danvers, Mass., February 11-13, commencing Friday evening, the 11th. Brethren in the region round about are invited to attend.

JAMES WHITE.  
D. M. CANRIGHT.

The brethren in Dakota will please notice the change in Bro. Matteson's appointments for Swan Lake and Sunny Side, as given in another column.

The seventh number of the fifth volume of our French paper, *Les Signes des Temps*, published in Bale, Switzerland, has been received. It is, as usual, filled with the choicest variety of matter to interest and instruct French readers on the great truths of our faith.

From the report of the secretary of the New England Conference for the quarter ending Dec. 31, 1880, we learn that there are over one hundred Sabbath-keepers who are not yet connected with any of their churches. When these are added, it will bring their membership up to nearly six hundred.

The *Song Messenger*. The first number of this attractive little sheet has been placed upon our table. Issued monthly by J. E. White, Battle Creek, Michigan. This number contains four pages of choice music, and three pages of reading matter interesting and instructive to all lovers of music. The artistic and mechanical execution is first class in every particular. Judging from this specimen number, no one will regret subscribing for it. Terms, 50 cts. per annum.

*De Stem der Waarheid*, or *Voice of Truth*, in the Holland language. This little sheet, of which Bro. De Vos of this Office has already published two numbers, is now started as a quarterly, the first number of the quarterly form bearing date Jan., 1881. This is a neat little sheet, handsomely printed, filled with the choicest matter on the points of our faith, and is adapted to do good work among the Hollanders. It is deserving of encouragement. Twenty-five cents a year. Send in orders, and let it be widely circulated.

Improving. We have received the quarterly report of the secretary of the Wisconsin Conference, for the quarter ending Dec. 31, 1880. From this it appears that out of forty-seven churches, only five failed to report. This is a better showing than heretofore, and raises the membership of that Conference to 1,234, instead of 1,107, as it stood at the last annual report. We are patiently waiting the time when not even as many as five churches in any Conference shall fail to report, but when we may have the complete statistics which are so desirable.

### NOT A GOOD SIGN.

UNDER the heading, "Church Revivals Discussed: The Baptist Ministers Listen to a Paper on the Subject," the N. Y. *Times* of Jan. 18, 1881, gives an account of the Ministers' Monday Conference held Jan. 17, at No. 9 Murray street. A paper was presented on the subject by J. Q. Adams, pastor of the Berean Baptist church, setting forth the low state of religion in the churches, the evil effects of fairs and festivals, the extremely short-lived effects of apparently great results in revival effort, and the necessity of a holy ministry in revival work.

This paper was discussed by the members present (all ministers, remember), and treated by some in such a way, says the report, that "a great deal of merriment" was aroused, and "many of the members were actually convulsed with laughter!"

The present condition of the religious world, is, at best, sufficiently painful; but when such a subject is treated in such a manner, by such a body of men, what reform can be hoped for?

### A SINGULAR CUSTOM.

A FRIEND has sent us a clipping from a late English paper containing the following item, which describes a singular custom, not entirely unknown, it seems, even so late as fifty years ago:—

"1731. P'd Richard Pennington for whipping dogs, & cobing sleeping Folke... 0 10 0"

'Cobing,' knocking on the head. This singular aid to devotion continued in full force in Acton church till within, I believe, the last fifty years; the church-walker or 'awakener,' as I am told he is called in the books of the parish of Tarporley, being about that time, as I have understood, one John Brodie. I myself remember, as a child, in a church in Essex, a terrible struggle between sleep and fear of the 'awakener,' in which sleep triumphed, and I was 'cobed' accordingly."

The occasional appearance of some modern congregations would seem strongly to suggest the propriety or necessity of reviving this old "aid to devotion."

### THE DIME TABERNACLE.

DEAR BRETHREN AND SISTERS IN VERMONT: Permit me to ask, Have we done our duty with reference to helping in the payment of the debt resting upon the Dime Tabernacle? This plain, substantial, and commodious building was not erected for the benefit of the church at Battle Creek alone, any more than the temple at Jerusalem was built solely for the benefit of the Jews residing in that city.

Before me lies a tract entitled, "The Dime Tabernacle; Appeal to the Brethren in Vermont." This tract contains very important information for us all, a pleasing photograph of the Tabernacle, and a statement of what each brother and sister in the State has given for the building, so far as the names of the donors have been received. A goodly number have given the sum of \$1.20 each. Some have given more, while names appear (some of them children's) of those who have not given the amount of \$1.20.

The tract referred to gives the reason why it was issued. And here I would say that it is no fault of the publishers that each donor in Vermont has not ere this received the tract. A very liberal supply for our State reached me on our campground last September. Each brother and sister should have received one, but did not. I now wish every one interested in the worthy object of paying for the Tabernacle who has not received one of the Appeals, to call on the elder of his or her church for one; and if he cannot furnish each with one, will he please notify me? Two brethren sent fifteen dollars yesterday for the Tabernacle. How many of us will say by our acts of care and interest for this house of worship, where so many from all parts of the great harvest-field do and will hear the last message of mercy proclaimed, "We will not forsake the house of our God"? And when this debt is paid, and the hearts of those who have the care and responsibility of the matter, are thereby made glad, may we each have so done our duty that it may truthfully be said of the donors, "Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to the Lord." And may each one with gratitude be able to say, "For all things come of thee, and of thine own have we given thee." I Chron. 29. A. S. HUTCHINS.

Irasburgh, Vt., Jan. 25.

### Appointments.

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

NOTHING preventing, I will be at Avon, Wis., Feb. 12, 13. Meeting Friday evening. G. C. TENNEY.

THERE being need of some labor at Freeland, Mich., we appoint meetings there for that purpose, Feb. 12, 13. We request a full attendance of the members. MICH. CONF. COM.

PROVIDENCE favoring, there will be preaching at Ottawa, Kan., on the east side of Main street opposite the Post Office (up stairs) Sabbath, Feb. 12, 1881, at 11 A. M. All the friends within reasonable distance are requested to attend. SMITH SHARP.

THE Lord willing, we will begin meetings with the church at Osceola, Iowa, Friday evening, Feb. 11, and continue over Sabbath and first-day; at Woodburn, Tuesday evening, Feb. 15, and continue to the middle of the week if required.

H. NICOLA.  
J. T. MITCHELL.

No preventing providence, I will meet with the churches in Wisconsin as follows:—

Bellefontain,	Feb. 5, 6
Mauston,	" 12, 13
Dell Prairie,	" 19, 20
Baraboo,	" 26, 27

S. S. SMITH.

THERE will be a Sabbath-school Convention held at Mount Hope, Grant Co., Wis., Feb. 12, 13, 1881. At this convention we request a general attendance from Vernon, Richland, Crawford, and Grant counties. We wish parents to make a special effort to come themselves and bring their children. We expect this to be the most interesting occasion of the kind ever held in this part of the State. Meetings will begin Friday evening. A. D. OLSEN.

THE Lord willing, I will hold meetings as follows:—

Swau Lake,	Dakota, Feb. 8-17
Sunny Side,	" " 19-28
Spencer,	Iowa, March 2-7
Emmitsburg,	" " 8-14
Meridan,	Minn., " 15-21
Golden Gate,	" " 22-30
Riceland,	" April 1-11

J. G. MATTESON.

THERE will be a general meeting at Soliloquy, Shenandoah Co., Va., Feb. 12, 13, 1881. Owing to the cold weather and deep snows, we were not able to hold our quarterly meeting at the appointed time, and hence it is thought best to hold a general meeting, to revive the interests of the tract-society work, and make a united move in the cause of God. Dear brethren and sisters, remember that this is an important meeting, and attend if possible; but if you cannot come, send in your donations to the precious cause of God. A. C. NEFF.

## Publishers' Department.

"Not slothful in business." Rom. 12:11.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

UNTIL further notice, the address of Ida Sharpe will be Battle Creek, Mich.

Through mistake, a black alpaca skirt was taken from the Alma campground. It is now at the house of Leonard Hyatt, Green, Mich.

From a report received too late for the Progress Department of this paper, we learn that the address of Eld. J. R. S. Mowrey is for the present Shambling's Mills, Roane Co., W. Va.

WE have received a pamphlet entitled, "Southeastern Kansas," written by a member of the Chicago press. The book is neatly gotten up and well written, contains full map, and gives full and reliable information in regard to all counties in Southern and Southeastern Kansas, the more fertile portions of the State, with map of each county. Also valuable information in regard to the great lead and zinc mines of Southwestern Missouri and South-eastern Kansas. The book is for gratuitous distribution, and may be had free of postage by addressing J. E. Lockwood, Kansas City, Mo. It should be in the hands of every person going to Kansas.

#### Books Sent by Freight.

E W Farnsworth \$30.84.

#### Books Sent by Express.

J G Holroyd \$20.40, Lucius Sanborn 1.75, M Helen Righter 4.75

#### Cash Rec'd on Account.

O A Olsen \$50.00, Wis T & M Reserve Fund per M A Kerr 117.00, Wis T & M Society per M A Kerr 201.50, Ky T & M Society per Bettie Coombs 11 00, Va T & M Society per R T Fultz 5.00, Chr Holmes 2.00, Wm Beebe 5 25, A P Van Horn per Alma Wright (rent) 1.80, C L Boyd per W C Sisley 3.90, Ohio T & M Society per Ida Sharpe 322.27, Ohio T & M Reserve Fund per I S 133.75.

#### Mich. Conf. Fund.

Ransom Center per E B Lane \$56.20, Ravenna per John Wight 23.40, Mason per W F Near 6.00, Olivet per J F Carman 6.35, Carson City per M V Moor 11.78, Howell per G C Westphal 30.00, Matherton per Peter Moor 30.00, A friend of the truth, s b 3.00, Burlington per H Miller 10.67, Marshall, J K Gilbert & wife 10.00.

#### Ten Thousand-dollar Fund.

A T Oxley \$5.00.

#### Donations to S. D. A. P. Association.

Mrs J House \$5.00, Jane Long 5.00, Mary Hall 7.00, Lambert Evrard 1.00, Marie Theresa Depas 1.00.

#### S. D. A. E Society.

Ella L Bullard \$10.00, Andrew Hoyt 20.00, Prudence Stillman 25.00.

#### Gen. Conf. Fund.

Mo Conf tithe \$68.50, Vt. Conf tithe 85.00.

#### Scandinavian Mission.

Niels Hansen \$10.00, O Johnson 1.25.

#### For German Paper to Europe.

Adam J Richmond \$2.00, Lucy Lewis 1.00, C F W Beeler 1.00, a friend 10.00, Chas M Kinney 2.00, Peter Salverda 4.00, H L Sage 2.00, S W Harris 10.00, Mrs Lucy Jones 3.00, Wis T & M Society 1.00.