

Advocate and 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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SAINT THOMAS'S ANSWER.

In all the pomp of his pontiff pride,
Saint Thomas of Aquinas by his side,
Sat Innocent the Third, and watched the gleam
Of treasure as it flowed a glittering stream,
Fed by the hands of all the faithful still,
The papal coffers rich and high to fill.
He glanced adown the fretted marble hall,
Glowing with rarest frescos on each wall.
He felt the jeweled mitre press his brow,
At whose behest were kingdoms wont to bow,
And touched Saint Peter's magic ring, the gem
That linked his power with the fishermen;
And flashed his deep eye as he smiling said,
"Behold! behold! the days indeed have fled,
When the disciples of the Lord must own,
Lo! we of silver and of gold have none."
Saint Thomas paused a moment, and then turned;
The fire of strong emotion in him burned.
He, too, had seen a vision as he sate,
But not of palaces or thrones of state;
A group of men by sea-breeze bronzed, and sun,
Around whose way the poor and suffering come
And throng, if but to press the garment's hem
Of these obedient, Christ-like fishermen.
Above the clink of gold his voice rang clear,
A stern rebuke to every sordid ear,—
"Most true thy words; and passed also the day
When the disciples of the Lord can say,
To him who lies a paralytic stalk,
Lo! in God's name, I bid thee rise and walk."

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 LAW OF GOD THE STANDARD 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.

SANCTIFICATION is obtained only in obedience to the will of God. Many who are willfully trampling upon the law of Jehovah, claim holiness of heart and sanctification of life. But they have not a saving knowledge of God or of his law. They are standing in the ranks of the great rebel. He is at war with the law of God, which is the foundation of the divine government in Heaven and in the earth. These men are doing the same work as their master has done in seeking to make of none effect God's holy law. No commandment-breaker can be permitted to enter Heaven; for he who was once a pure and exalted covering cherub, was

thrust out for rebelling against the government of God.

With many, sanctification is only self-righteousness. And yet these persons boldly claim Jesus as their Saviour and sanctifier. What a delusion! Will the Son of God sanctify the transgressor of the Father's law,—that law which Christ came to exalt and make honorable? He testifies, "I have kept my Father's commandments." God will not bring his law down to meet the imperfect standard of man; and man cannot meet the demands of that holy law without exercising repentance toward God, and faith toward our Lord Jesus Christ.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." But God has not given his Son to a life of suffering and ignominy and a shameful death to release man from obedience to the divine law. So great is the deceptive power of Satan, that many have been led to regard the atonement of Christ as of no real value. Christ died because there was no other hope for the transgressor. He might try to keep God's law in the future; but the debt which he had incurred in the past remained, and the law must condemn him to death. Christ came to pay that debt for the sinner which it was impossible for him to pay for himself. Thus, through the atoning sacrifice of Christ, sinful man was granted another trial.

It is the sophistry of Satan that the death of Christ brought in grace to take the place of the law. The death of Jesus did not change, or annul, or lessen in the slightest degree, the law of ten commandments. That precious grace offered to men through a Saviour's blood, establishes the law of God. Since the fall of man, God's moral government and his grace are inseparable. They go hand in hand through all dispensations. "Mercy and truth are met together; righteousness and peace have kissed each other."

Jesus, our substitute, consented to bear for man the penalty of the law transgressed. He clothed his divinity with humanity, and thus became the Son of man, a Saviour and Redeemer. The very fact of the death of God's dear Son to redeem man, shows the immutability of the divine law. How easily, from the transgressor's standpoint, could God have abolished his law, thus providing a way whereby men could be saved, and Christ remain in Heaven! The doctrine which teaches freedom, through grace, to break the law, is a fatal delusion. Every transgressor of God's law is a sinner, and none can be sanctified while living in known sin.

The condescension and agony of God's dear Son were not endured to purchase for man liberty to transgress the Father's law and yet sit down with Christ in his throne. It was that through his merits, and the exercise of repentance and faith, the most guilty sinner might receive pardon, and obtain strength to live a life of obedience. The sinner is not saved in his sins, but from his sins.

The soul must first be convicted of sin, before the sinner will feel a desire to come to Christ. "Sin is the transgression of the law." "I had not known sin but by the law." When the commandment came home to Saul's conscience, sin revived, and he died. He saw himself condemned by the law of God. The sinner cannot be convinced of his guilt, unless he understands what constitutes sin. It is impossible for an individual to experience Bible sanctification

while he holds that if he believes in Christ it is immaterial whether he obeys God's law or disobeys it.

Those who profess to keep the law of God, and yet at heart are indulging in sin, are condemned by the True Witness. They claim to be rich in a knowledge of the truth; but they are not in harmony with its sacred principles. The truth does not sanctify their lives. God's word declares that the professed commandment-keeper whose life contradicts his faith, is blind, wretched, poor, and naked.

God's law is the mirror presenting a complete reflection of the man as he is, and holding up before him the correct likeness. Some will turn away and forget this picture, while others will employ abusive epithets against the law, as though this would cure their defects of character. Still others who are condemned by the law will repent of their transgressions, and, through faith in Christ's merits, will perfect Christian character.

The whole world is guilty in God's sight of transgressing his law. Because the great majority will continue to transgress, and thus remain at enmity with God, is no reason why none should confess themselves guilty and become obedient. To a superficial observer, persons who are naturally amiable, who are educated and refined, may appear perfect in life. "Man looketh on the outward appearance; but the Lord looketh on the heart." Unless the life-giving truths of God's word, when presented to the conscience, are understandingly received, and then faithfully carried out in the life, no man can see the kingdom of Heaven. To some, these truths have a charm because of their novelty, but are not accepted as the word of God. Those who do not receive the light when it is brought before them, will be condemned by it.

In every congregation in the land there are souls unsatisfied, hungering and thirsting for salvation. By day and by night, the burden of their hearts is, What shall I do to be saved? They listen eagerly to popular discourses, hoping to learn how they may be justified before God. But too often they hear only a pleasing speech, an eloquent declamation. There are sad and disappointed hearts in every religious gathering. The minister tells his hearers that they cannot keep the law of God. "It is not binding upon man in our day," he says. "You must believe in Christ; he will save you; only believe." Thus he teaches them to make feeling their criterion, and gives them no intelligent faith. That minister may profess to be very sincere; but he is seeking to quiet the troubled conscience with a false hope.

Many are led to think that they are on the road to Heaven, because they profess to believe in Christ, while they reject the law of God. But they will find at last that they were on the way to perdition, instead of Heaven. Spiritual poison is sugar-coated with the doctrine of sanctification, and administered to the people. Thousands eagerly swallow it, feeling that if they are only honest in their belief they will be safe. But sincerity will not convert error to truth. A man may swallow poison, thinking it is food; but his sincerity will not save him from the effects of the dose.

God has given us his word to be our guide. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." He prayed for

his disciples, "Sanctify them through thy truth; thy word is truth." Paul says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." But this belief did not make his course right. When Paul received the gospel of Jesus Christ, it made him a new creature. He was transformed; the truth was planted in his soul, and gave him such faith and courage as a follower of Christ that no opposition could move him, no suffering daunt him. Men may make what excuse they please for their rejection of God's law; but no excuse will be accepted in the day of Judgment. Those who are contending with God, and strengthening their guilty souls in transgression, must very soon meet the great Lawgiver over his broken law.

The day of God's vengeance cometh,—the day of the fierceness of his wrath. Who will abide the day of his coming? Men have hardened their hearts against the Spirit of God; but the arrows of his wrath will pierce where the arrows of conviction could not. God will not far hence arise to deal with the sinner. Will the false shepherd shield the transgressor in that day? Can he be excused who went with the multitude in the path of disobedience? Will popularity or numbers make any guiltless? These are questions which the careless and indifferent should consider and settle for themselves.

Our Contributors.

LAZARUS RAISED FROM THE DEAD.

BY ELIZA H. MORTON.

THE human heart in every age and clime
Has kindred feelings,—tender, God-given,
And full of yearnings, wild, tumultuous;
And chief among them all, and best of all,
Is one that rules the life. Affection's power
Is stronger than the strongest iron bands,
And sweeter than the sweetest perfume breathed
By all earth's flowers; dearer, too, than all
The miser's hoarded, gleaming wealth of gold.

Hear, now, a tale most marvelous and strange,
Though true as "Holy Writ." Long years ago,
In sunny regions of the East, there dwelt
A loving family,—two sisters and
A brother. Far from the city's noisy strife,
In quiet Bethany, these favored ones
Together lived in peace. A mutual friend
At times made glad their simple home, and spake
Sweet words that thrilled their souls as never words
Had thrilled before. The coming of that friend
Was hailed with deepest joy. An influence,
A subtle power they could not comprehend,
Came with the one they loved, and calmed their lives.
Thus to the favored three sweet peace was given;
A higher sphere opened before their eyes;
The world seemed clothed in beauty new. Strange thoughts,
Too deep for words, the depths of feeling stirred
Within those gentle hearts. They felt the spell,
But knew not whence it came. They only knew
That they were blessed. Vague rumors rose,
Reports of marvels that their friend had wrought;
The blind received their sight, the dumb their speech;
And people said, "He is a prophet sent
From God." The brother and the sisters mused
Within their hearts, recalling gracious words
That he to them had spoken; and as they mused,
A holy awe crept o'er their spirits, like
The shadow of a mighty wing. All Heaven
Seemed near, and all Heaven's beauty there
Within that humble dwelling,—home most blest!

But time wore on. A day of darkness came,
And gloom. The brother from his work came in,
With fever raging in his veins. With haste
The sisters sought to ease his pain. They bathed
His throbbing temples; all that love could do
Was done; but still disease stayed not its hand.
Delirious, wild, he called for Jesus, friend
Most dear. The sisters heard the word with joy.
Glad thought! Physician kind would surely come,
And heal him whom he loved. A messenger
Was sent in haste. Meanwhile the fever turned,
And anxious hearts stood still with trembling fear,
As in that darkened room, with bating breath,
They watched and listened. The lips quivered with pain,
As the heart-blood came and went with pulses quick,
'Twas life in grasp of death. Oh, solemn hour!
Oh, aching hearts! Oh, bitterness of grief!
At length the conflict ceased. No motion faint
Of hand or lip gave token that life's lamp
Was burning. Cold, and chill, and white, and still
As marble Lazarus lay,—unconscious clay.
The change had come—strange change, that waits us all—
A dreamless rest, unbroken, save by voice
Of Him who conquered death. The sisters, mute
With grief and agony, stood o'er the bed,
And vainly sought with gentle touches kind
To waken life where life was not. Upon
Those frozen lips with loving tenderness

They pressed the soft caress; but ah! the spark
Had fled, and soon the awful truth with power
Was manifest to them. Their staff and stay
Was gone. With sobs that came from bleeding hearts
All crushed and torn, they sank upon their knees,
Imploring Israel's God to help them in
Their hour of bitter need, and sore distress.

Affliction softens hearts and makes them kind;
For who can see another's grief, and not
Feel sympathy? The heart of flint will melt
When death is near. 'Twas thus in Bethany;
And one by one the neighbors came, and sought
To comfort and to help; but he came not
For whom they waited. Other friends seemed cold
And distant. Would he come before the time
Appointed for the funeral? The hours
Wore on, and still he tarried. Mournfully,
With sighs and tears, were last sad rites performed,
The dead removed from sight. How dreary seemed
The house when he was gone! Each object slight
Proclaimed his love. The vine that he had twined
Above the door was there, a fragile thing
The winds might toss and tear; while hand of strength
That oft had trained that vine, was still in death.
A harp with broken strings hung on the wall,
Strange emblem of the life so fleeting, short.

Those only who have felt the loneliness
That comes to wounded hearts, can know the woe;
The beauty, odor, ointment, pearl, and gold
Of earth ease not the pain. The music wild
Of gay earth-songs but mocks the soul, and fails
To still its sad, despairing cry. All this
The sisters felt, and more; for words are weak,
Too weak to tell of feelings deeper than
The depths of ocean deep. A messenger
At length brought tidings glad, that roused them from
Their lethargy: "Behold, the Master comes."
And Martha rose, with trembling step, and slow,
And went to meet the one she'd often met
Before, but never with such dreary words;
While Mary sat within the house, her grief
Too great to be controlled. With pitying love
The Teacher great bent down his ear to hear
The burning words that welled from out a heart
All wounded, bruised, and broken. Thus she spake,—
"My brother had not died hadst thou been here;
And this I know, that even now what thou
Wilt ask of God, he'll give it unto thee."

And Jesus said, "Thy brother yet shall rise."
Martha made quick reply, "I know that he
Will rise again in that great day when all
The dead shall rise." Then Jesus spake again:
"The resurrection and the life am I;
Though he were dead, he that believeth all
That I have said, shall live; and he
That liveth and believeth, ne'er shall die."

Strange words, that wakened new, strange thoughts within
The listener's mind. With awesome tones she spake,
"I know that thou art Christ, the Son of God."
And then she sought for Mary, saying, "Lo,
The Master calleth thee." And Mary rose,
And hastened out, and fell at Jesus' feet.

And those within the house, who came to mourn,
Supposed she went unto the grave to weep,
And followed after. Jesus asked, "Where laid
Ye him?" And as they stood beside the cave
Wherein the body lay, lo! Jesus wept.
And many people said, with voices hushed,
"Behold, he loved him well;" and others said,
"Could not this man, who gave sight to the blind,
Have caused that even he should not have died?"
And Jesus, groaning, said, "Take ye away
The stone." Then, lifting up his eyes, he prayed,
And, with a voice like trumpet's solemn sound,
Exclaimed, "Come forth, O Lazarus; come forth."
And, lo, the dead came forth, bound hand and foot.
The people started back with dread alarm.
What miracle is this? The dead alive,
Or do we dream? Is this a God? And none
Dared stir, till Jesus bade them loose the bands,
And let the captive free. The sisters, faint with awe,
And glad surprise, and mingled hope and fear,
Embraced their brother, and rejoiced with joy
So full of rapture that the very air
Seemed filled with song. The house, no longer drear
And lonely, echoed with the voice of praise
To Him who thus had shown his power to break
The bands of death. And Lazarus, like one
Awakened from deep slumber, gazed around,
Amazed at what he saw and heard. The world
Seemed new, and he a creature newly born.
The river, flowing gently by, was like
The peace within his heart. The stately palms,
That reared their heads to heaven, were emblems of
The victory over death. The blossoms sweet,
That breathed their fragrance on the balmy air,
Were footprints of the Creator, kind and true.

Full many hearts believed that Christ was God
On earth; the promised Saviour, King; the one
For whom the world had waited long. And down
Along the ages of the past have come
The words divine, "The resurrection and
The life am I." Oh, blessed words! like balm
Of Gilead to the soul. The friends we've loved
With tender love, and loving, lost, will come
Again from death's dark shadow-land—the same,
Yet not the same. Immortal beauty fair
Will brighten every eye, and all earth's pain
Be gone. The mother then will clasp her child,
And know that love will onward flow, and ne'er
Be checked. Fond friends will meet and greet, and grasp
The hand as in the days of yore, no more
To part. The light and glory of the land

Will be the One who years and years ago
Raised Lazarus from the tomb. Behold, he comes
To open all the graves. Oh, golden day!
So soon to quicken into life the forms
That mold under sods of earth! so soon
To change the changing into that which knows
No change! so soon to cleanse the universe
From sin's foul stains, and make this earth
An Eden. Love, unchilled, unhindered, then
Will weld all hearts as one, and that one, God's.
Battle Creek, Mich.

WHICH IS DENYING THE FAITH?

BY ELD. R. F. COTTRELL.

OUR faith is that the time is come for the last message of the gospel to be proclaimed; and that this message is to be proclaimed with a loud voice, that is, it is not to be "done in a corner," but the sound must go into all the earth, or, at least, to "many peoples, and nations, and tongues, and kings," so that it shall be a fair warning and final test to mankind.

This work had a very small beginning, about a quarter of a century ago, as did the beginning of the gospel of the Son of God, when a few humble fishermen of Galilee were sent out to proclaim it. And though faith was strong that God would, in some way, accomplish the work, few realized the magnitude of the work which he would accomplish through ordinary instrumentalities and human agency. Probationary time was justly viewed as being very short; but the conclusions drawn from this premise by different individuals were quite unlike. One reasoned like this: Time is short; therefore anything that looks like permanency, as the building of meeting-houses or offices of publication and the purchasing of steam presses, is a denial of the faith. Others reasoned thus: Time is short; the work of warning the world is before us; therefore investing our means to push forward this work, instead of hoarding them to be consumed on our hands without doing any good, is the best testimony to the world that we believe what we say we do. Now, which is the right conclusion? and which is a denial of the faith? Time is short. The salvation of a single soul is of inestimable value. Other souls are as dear to God and to themselves as *myself*. Jesus says, "Ye are the light of the world." Shall we spare our labors and withhold our means? or shall we hold up the light? Noah did not deny the faith by investing his thousands in the building of the ark; but by it he condemned the world, and became heir of the righteousness which is by faith. Action is the best proof of the sincerity of our faith.

There have been those who have murmured and held back at every advance in the work, and frequently the objection is that the move is a denial of our faith. Time, say they, is too short to engage in this work. This class have had time and opportunity to correct their error. But still, with them, their objection holds good, and is presented anew at every step of progress. About the time we were building our first brick publishing office, a good brother in Pennsylvania told me he thought that time was too short to engage in such a work. My reply was that we had a great work to do to publish the last message to the world, and time was too short to do it without additional facilities. He had a good share of this world's goods, but time was too short to invest it in publishing the truth to save souls; while he was not alarmed for fear it would perish unused on the hands of a slothful servant, who, viewing men on the brink of ruin, withheld the means to warn them of their danger.

The logic of these persons is unequalled by any example I have met with, save one. About the year 1855, I visited a certain doctor in Buffalo, N. Y., who was a leading man among the timists, and has since been an editor of a paper devoted to publishing definite time for the advent. I presented the true Sabbath to him and convinced him of his duty to keep it; and he kept it for about three weeks, as he afterward told me. But he had given it up, and why? The Lord, he said, was coming within a year, and consequently time was too short to undertake to make

the change! still admitting that the seventh-day Sabbath is binding.

Brethren, if our position is true, if the Lord is at hand and we have the last message of mercy to mankind,—and no believing student of prophecy and observer of the signs of the times can deny this,—let us act as if we believed it. We have a great work to do, by the help of God, and but little time in which to do it. Let us with renewed consecration to God take hold of the work as we have not heretofore, and press forward with earnestness and zeal corresponding to the importance of the issues before us. May God help us to work in his cause till the work is done.

CHANGE OF SEASONS IN THE NEW EARTH.

BY A. SMITH.

“AND it shall be in that day, that living waters [the river of life] shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in *summer* and in *winter* shall it be.” Zech. 14:8.

In the next verse the prophet fixes the time. It is when “the Lord shall be King over all the earth;” and this time coincides with that covered by Isaiah’s prophecy, chap. 65:17–25. God has seen fit to effect a change of seasons in all the planets, by giving their poles an inclination to the planes of their ecliptics. This affords an endless and pleasing succession of changes, that elicits, even from mortals, expressions of adoration in reference to the hand that formed and arranged them. Thompson eulogizes this pleasing round of seasons in our earth, sin-cursed as it is, in the following beautiful lines:—

“These, as they change, Almighty Father! these
Are but the varied God. The rolling year
Is full of thee. Forth in the pleasing spring
Thy beauty walks, thy tenderness and love.
Wide flush the fields; the soft’ning air is balm;
Echo the mountains round; the forest smiles,
And every sense, and every heart is joy.
Then comes thy glory in the summer months
With light and heat refulgent. Then thy sun
Shoots full perfection through the swelling year,
And oft thy voice in dreadful thunder speaks;
And oft at dawn, deep noon, or falling eve,
By brooks, and groves, in hollow-whisp’ring gales.
Thy beauty shines in autumn unconfined,
And spreads a common feast for all that live.
In winter awful thou! with clouds and storms
Around thee thrown, tempest o’er tempest roll’d,
Majestic darkness! On the whirlwind’s wing,
Riding sublime, thou bid’st the world adore;
And humblest nature with thy northern blast.”

To those who are blessed with plenty, and all the comforts and endearments of the domestic circle, winter is the most pleasant season of the year. It is the time of joyous greetings and social gatherings, and, to the devout mind, one replete with scenes of grandeur and beauty that reveal the omniscient hand of nature’s Author. What more beautiful scenery can be traced upon the canvas, or beheld in the leaf-clad forest of hill or dale in summer or autumn, than that penciled upon the window-pane by the great limner,—frost? The crystals of snow, if attentively examined, testify to their Maker’s wisdom. And who can look without admiration on the crystal-adorned tresses of the weeping evergreen trees, as they glisten in the winter’s sun?

To my mind, the belief in a change of seasons, consonant with the immortal state in the new earth, is an inspiring hope. Who could desire to see the same leaves, and fruits, and flowers, upon the same trees and plants, unchanged forever? Who would not rather rejoice in an endless succession of ravishing beauty, born of the seasons as they come and go? The new earth will doubtless be a tangible world, and tangible people will dwell in it, though divested of all the discomforts and imperfections of this mortal life. The modified cold of winter in the new earth will no more affect the comfort of immortal man than the snows of our winter can now cause discomfort to a holy angel.

The following testimony, though applying, in part, to this life, is, nevertheless, no doubt, prophetic of scenes in the new earth:—

“Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it; thou greatly enrichest it with the

river of God [river of life], which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.” Ps. 65:8–13.

Will the writer and the reader share in the joy of that land of song?

THE ROTHSCHILD WEDDING.

THE Philadelphia *Times* publishes the following, illustrative of the happy change in English public sentiment toward the despised descendants of Israel:—

If any voice could provoke the silent dust, what a commotion there must have been in the moldy grandeur of the ancestral groves of Albert Edward, Prince of Wales, at high noon yesterday! He, the heir of the Black Prince of Jew-burning ancestors, without number and without shame; of the Plantagenets and Tudors and Stuarts, to whom the Jews were Golcondas of pillage,—this heir of all the ages of caste and feudalism sat at the right hand of the dark-eyed rabbi as he joined a Rothschild to a Jewess.

There is a living Rothschild who was twice elected from a London constituency, and could penetrate no farther into the House of Commons than the dark lobby in the rear of the members, subject at any moment to expulsion even from this obscure limit, at the call of any surly member. He was held on the verge of Parliament fifteen years by the laws of the land, unable to take his place because the oath of the house held the clause, “On my faith as a Christian.” It was not until a less diffident member, Solomons, stood for Greenwich, Mr. Gladstone’s recent district, that the battle was brought upon the very floor of the house.

He was a stalwart. He took his seat. He was called upon to take the oath, and got as far as the Christian clause. Here he stopped. The speaker rose in agitation. The members fell into a fury of rage. “Put him out!” “Withdraw!” “Withdraw!” was shouted on every hand. The Jew returned to his seat, and waited doggedly till the uproar was hushed. Then he said, in effect, “I have been elected by one of the districts of London to represent them in Parliament. They did not ask me if I was or was not a Jew. That has nothing to do with my mandate. I am here to represent my district, and represent it I will. It is for you to see to it that I am enabled to do it. I will leave the house, but it must be by force.”

The sergeant-at-arms touched him on the shoulder, and he slipped back into the dim lobby under the gallery with his fellow-Jew, Rothschild, who had waited for two terms for something like this.

Gladstone was then the leader of the house under Palmerston, and a bill was framed and sent to the lords, but was thrown out, and the honor due the liberal fell to Disraeli a year later, when the form of oath was altered. The London of Queen Bess, of merry Charles, and the sulky James, would have stared to see a prince of the royal house bowing and smiling up the aisle of the synagogue—the hatted men on one hand, and the veiled women on the other.

Charles was never in so merry a mood as when Isaac or Jacob stood trembling in the closet of the privy council, with the barbarous machinery of the dentistry of those days for the dragging out of a tooth, for every failure to comply with the king’s extortions.

But tooth-drawing was not the only means taken to make the sons of Abraham disgorge. From rumor and hearsay the king made a guess at the wealth of his miserable victims. If that sum was not forthcoming, screw and rack were

thought none to severe in the laudable work of despoiling the hated race.

In whatever else the early Briton was inconsistent, good-natured, or forbearing, the Jew was always an object of hatred and persecution. Even under the commonwealth, the lordly intellect of Oliver was not above this vulgar prejudice, nor his heavy hand guiltless of their innocent blood.

Even though a Jew has come to rule England, it is none the less a significant spectacle to see the prince of the reigning house so far disdain the practices of his ancestors and the bigotry of his people as to take a chief place in the synagogue. Time, the tamer, cools hot blood; but time’s whirligig has turned old customs into no more piquant jumble than this. It cannot be charged to this prince that he learns nothing and forgets nothing, and it is not wonderful that in a country that wants a king he is adored.

SELFISHNESS NOT ALWAYS STINGY.

THERE is a great deal of open-hearted and open-handed selfishness in the world. Some of the most liberal givers in the community are thoroughly selfish. Selfish prodigality is by no means uncommon. There are those who look upon themselves as exceptionably generous, and who are even so counted by their fellows, who are unmistakably selfish. This is a truth that ought to be borne in mind when we are passing upon the characteristics of ourselves, or of those whom we have a right to judge, because of our responsibility for their training. Selfishness is not always conjoined with stinginess.

Esau was a good illustration of the thoroughly selfish man, who was open-hearted, open-handed, and prodigally liberal. He was ready to spend a fortune for one square meal. There was nothing stingy about that. Men would be a great deal more likely to call his brother Jacob close-fisted and niggardly. But Esau was really more selfish than Jacob. Esau lived for self. His parting with his fortune so recklessly was merely because just then he wanted something else more than he wanted a fortune. So with his marrying, and so with his failing to cherish and retain his anger against Jacob. If he wanted a wife or two from the heathen nations about him, he took them. What did he care for the opinion of the Lord, or for that of his parents? If his wives did n’t entirely suit the old folks, he would take another of a different sort, rather than have trouble in the family. You do n’t hear of Esau’s toiling away seven years to win a woman who had his heart, while all these years “seemed unto him but a few days, for the love he had to her.” Esau was too much taken up with self, too much absorbed in his own personal enjoyment for the hour, to let love or spite have control of him for any length of time. But what did Esau ever do in the line of self-denying or self-forgetful good to others? When did he ever seem to give others the first place in his affections or in his plans? In what did he ever show real unselfishness of character or conduct?

From Esau down to “Jim” Fisk, this kind of an open-handed, generous-seeming, thoroughly selfish man has been a prominent and popular character in the community; and this outside attractiveness has blinded the eyes of many to the sharp distinction between selfishness and stinginess, so that those who are known to give freely, and to have no taint of penuriousness, are generally looked upon as free from the objectionable trait of selfishness. Yet many a free giver is wretchedly selfish; and many an unselfish man is sadly prone to penuriousness.

One man gives freely because of his reckless enjoyment in prodigality; another, because of the reputation his giving brings to him; another, because of the sense of power that comes with the bestowal of gifts on others—the creating thereby of a circle of grateful recipients, if not of conscious pensioners; another, because, with his tender heart and sensitive conscience, it is easier for him to give than to refrain from giving. In none of these instances is it unselfishness which prompts

the giving; self is in each case at the bottom of the apparent generosity. Another test than that of giving would prove either of these open-handed ones to be a selfish person. Would he deny himself enough to stop and look into this case to see if it is a worthy charity? At a recent public meeting in Philadelphia in behalf of the Society for Organizing Charity, the Rev. Dr. Goodwin made an address on "The Uncharitableness of Almsgiving." There is a great deal of almsgiving instead of aid-giving, because of the selfishness of the givers. Would the giver make just as liberal donations in this and that direction, if his name were never to be known as a giver? Would he want his left hand to be entirely ignorant of what his right hand was doing in the giving line? Would he be ready to take a gift from another without rendering an equivalent, and thereby lose the proud sense of independence and superiority his giving now secures to him, if he were sure that the one to whom he has been giving, and whose interests he professes to have at heart, would more enjoy that way of doing? Is his giving in any event at a cost of self-denial to himself, either in funds or in feeling? It was said of a good man in a certain church that it was harder for that man to give a dollar than any other church-member; but that he gave more dollars in proportion to his means than any other man in the church. He might have been called a stingy man who gave unselfishly. And there are other men of his sort. They deserve more credit than those who, when they are asked to give, cannot refuse without an excuse of positive self-denial. Free-giving is a very poor test and measure of unselfishness.

If you were always receiving and never giving gifts; you would admit that you were stingy; you would even call yourself mean. So it would be in your estimate of your children. You would be shocked if they found no enjoyment in giving to others. But both for yourself and for your children you should bear in mind that one may give freely and heartily and yet be grossly selfish. Generosity is literally "nobleness of birth or of soul." He who is really generous will show his generosity twelve months in the year; will show it in uniform courtesy of manner; in tender consideration of the feelings of others; in self-forgetting and self-denying deference to the wants or interests or tastes of his companions, in the ordinary intercourses of life—whether in the parlor, on the play-ground, or in the place of public gathering or conveyance. His unselfishness will not hinge upon his holiday giving, nor upon his giving at any time of the year.

Giving may or may not be commendable and beautiful. Unselfishness and generosity are always admirable. There are selfish givers,—givers who are not stingy, but selfish. There are those who, by their giving, deceive others as to their character; but there are many more who deceive themselves into the thought that they are generous because they give freely and gladly. There are others, again, who have little to give, and, who, indeed, have little thought of giving, who are so generous and so unselfish that they hardly have a separate existence, either in getting or in giving. They absolutely live for others, and that is better far than giving to others.

"The nature of such souls is to be blind
To self, and to self-seeking; let them blend
Their life as harmony and atmosphere
With other lives; let them, but have a friend
Whose merit they may set off or endear,
And they are gladder than in any guess
Or dream of their own separate happiness."

Though we bestow all our goods to feed the poor—or to please the rich—and have not unselfish, generous love, it profiteth us nothing.—*S. S. Times.*

CHRISTIAN CHEERFULNESS.

"RELIGION" sweetens us. It takes the vinegar out of our hearts. It pours the sunshine of joy into the spirit. A Christian has no more right to wear a sour countenance than the sun has not to shine. "Ye are the light of the world," said the Sun of Righteousness, and joy is one part—at least one beam—of that light. "Rejoice

evermore" is a positive Pauline command. And more than any one else, the Christian has the elements of joy and faith and hope in his heart.

An elderly farmer had a squeaky door in his house. It annoyed him. He tightened the screws in the hinges without avail. He planed off the threshold without making it any better. He told his neighbor about it, whose doors never squeaked, and asked his advice. "Ile it," said his neighbor. He did, and the door stopped squeaking.

There are some people who pass through this world like a squeaky door. The hinges of life need "ileing." Christianity will do it. There are infinite resources of joy in the grace of God.

1. The Christian is joyful because he has peace. The passion-waves of self have subsided into the peaceful calm of God. The mind has—

"Peace that floweth like a river,
Making earth's desert places bloom and smile;
A joyous foretaste of the blest forever,
Amid the shadows of earth's 'little while.'"

In such a heart joy and cheerfulness become natural. Not hilarity, which is like a meteor's flash, quickly going out in more intense darkness; but cheerfulness, which is like constant sunshine, keeping nightless joy in the believing heart.

2. Hope in God produces cheerfulness. It sees a silver lining to every dark cloud, a certain victory in every fierce battle; a joyful harvest amid the dull cares of seed-time; eternal life beyond death's dark, repulsive river; rest to succeed the weariness of toil, and crowns of splendor for the dust-covered pilgrim. Hope wonderfully invigorates the spirit when it takes hold of the tearless, sorrowless, deathless world to come.

Enough. We ought to be cheerful, because cheerfulness is contagious. Scolding at people does not do either them or us much good. Screwing the hinges tighter does not stop the door squeaking. "Ile" them. A kind word may give courage to a desponding heart. A word of praise may stimulate to noble efforts some fainting one. A smile may bring sunshine to some darkened spirit. We ought—it is our privilege—to have so much of the "oil of gladness" in us that, when heated in life-action, we shall run over, and help some other who is having a hard time.—*Domestic Journal.*

A TOKEN OF THE APPROACHING END.

OUR blessed Lord said that the day in which he would be revealed would be like the days of Sodom's overthrow. Ezekiel, in enumerating Sodom's sins, mentions "pride and fullness of bread." Eze. 16:49. It is needless to point the reader to the wide spread of pride in our time, for it is alarmingly visible on every hand, and even children of tender years are contaminated by its baneful influence. The present generation are much more extravagant in dress, in furnishing their houses, in decorating places of worship, etc., than preceding ones. Increasing wealth furnishes the means to gratify this increasing sin. The prophet accuses Sodom of "fullness of bread," yet mentions "the poor and needy." This not only bespeaks national prosperity, but great selfishness. Money is a powerful astrigent, which effectually closes the bowels of mercy.

Christ speaks of Sodom's prosperity in that he says, "They did eat, they drank, they bought, they sold, they planted, they builded." They thought more of their farming and trading than of Lot's preaching. Is it not so now? Even the professors of religion are swallowed up in worldliness six days in the week, and rob God of the greater part of the seventh. They may go to church, but it is for amusement or to plan a picnic or festival. There are more pleasure-seekers to-day than ever before. "Fullness of bread" implies great prosperity and increase of wealth. In speaking of the last days, Isaiah prophesied that the land should be full of silver. Is such the case now? Is there more wealth to-day than there was a century ago? In answer, I cite the following facts, which I glean from a "Report of the Monetary Conference" held in

Paris in 1878. The United States and all the nations of Europe were represented by their foreign ministers, who were prepared to give the financial condition of their respective countries.

There was coined in Great Britain during the thirty-five years from 1816 to 1851, \$480,105,755. During the next fifteen years, *i. e.*, from 1851 to 1866, there was coined \$455,233,695,—nearly as much as during the preceding thirty-five years, or a twofold increase for each year. The United States coined during the fifty-seven years from 1792 to 1849, \$85,588,038; 1849 to 1851, \$94,596,230; 1851 to 1866 (fifteen years), \$665,352,323. Up to 1872, Germany had coined \$170,096,973.60; but in the next five years and ten months, she coined \$530,183,192.80. France, however, takes the lead in accumulating wealth. From 1793 to 1851 (fifty-eight years), she coined \$324,492,516, and during the following fifteen years,—1851 to 1866,—\$987,728,298. The yearly accumulation of wealth in Great Britain, France, Germany, and the United States amounts to the enormous sum of \$1,528,000,000, of which the United States alone receives \$826,000,000. The census of these four countries says that their property valuation is \$135,100,000,000. Truly the land is full of silver, neither is there any end of the treasure. (Isa. 2:7.)

The history of the past shows great wealth, but none to be compared with the wealth of the present day. Cyrus, the richest man of whom we have any record, was worth, after returning from his conquests in Asia, half a billion of dollars; but be it remembered, that when we have said that, we have nearly given the wealth of the East, for into his coffers was swept all wealth. Suppose he had lived in our time, and had swept his victorious armies over Europe as he did over Asia, how much greater a sum would he have obtained! Compare one-half a billion to one hundred and thirty-five billions. Has not treasure accumulated since Cyrus's day (B. C. 530)?

Isaiah adds: "Their land is also full of horses neither is there any end of their chariots." The word *chariot* in this text is from the Hebrew *meskabah*, meaning a carriage, or buggy. (See Young's Analytical Concordance.) A war-conveyance, or chariot, is in the Hebrew *rekeb*. Behold the wondrous fulfillment of this prophecy in the unprecedented sale of buggies during the last few years. Nearly every farmer, even, has a nice carriage of some sort, whereas, but a quarter of a century ago, comparatively few were to be found. Truly, the day in which men will flee "into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty," is almost upon us.—*W. R. Chandler, in World's Crisis.*

PEACE WITH GOD.

PAUL says this is the blessed experience of every justified soul. This joyous state implies another that ought not to be overlooked; namely, peace with ourselves. He who has peace with God has peace within. Hostility to God invariably brings with it war at home; for the Creator has placed a loyal garrison in every human soul. The Holy Spirit dwells in the midst of that loyal host, and keeps alive their devotion to their king. The soul may rebel against the law of its Creator, but it cannot so easily seduce this heroic garrison from its allegiance. These soldiers of God within us can neither be bribed nor flattered out of their singular fidelity to their Lord. They may be overcome and beaten, and left for dead, but they spring up again at the call of Heaven, when least expected, as fresh and vigorous and undismayed as when they first contended for their Master.

These servants of God in the soul are the moral reason and the moral sentiments, otherwise called the conscience. These give no rest to the sinner. They carry on incessant war with the rebellious will. Appetite may silence their voice, passion and prejudice overwhelm them for a time, but they form ranks, sooner or later, to oppose again the wayward tendencies of the heart. Every sinful soul, therefore, is a battle-field,

where contending faculties make war on each other, to the destruction of its own peace.

Now, it is a blessed fact that "peace with God" brings a cessation of this strife. When the affections, the intellect, and the will throw down their rebellious weapons, and surrender, they come into a blessed union, a sweet fraternity, with the conscience, the reason, and the moral sentiments. Then begins true peace! Then the soul feels for the first time its own blessed unity!

Is not this inner concord worth the wealth of the Indies? Is not harmony within the richest of all possible experiences? What language can adequately depict the serenity of that heart that has clasped hands, for the first time, with its own conscience, and has sat down to a banquet of holy loves with all its highest and noblest faculties? The alarms of war have given place to the securities of peace, the anxious watchfulness of strife has been supplanted by the unconstrained fraternity of faculties that have no dread of each other's denunciations. Peace within! The harassing din of battle over; the holy calm of unity, like the quiet of a spring day after a tempestuous week, overspreading the soul! Such are the ripened fruits of justification; such is the internal state of the heart of him who is born of the Spirit, through our Lord Jesus Christ!

This is no light blessing. Aside from the conscious comfort of unity, it is the essential condition of doing the best work. How can the intellect exercise itself to the best advantage when it is consciously under the eye of an enemy? How can any faculty perform its functions with highest power and profit, when it is standing guard against one of God's faithful sentries in the soul? War means destruction, waste, ruin; and the war in the soul of the sinner means a loss of power in intellectual production, as well as a loss of happiness. Every scholar, every scientist, ought to seek his peace with God, as the condition of his highest intellectual development. There can be no doubt but the man with a conscience in harmony with all his powers can do better work, and more of it, than a man whose soul is rent with faction, and in a state of strife. Nothing hampers the intellect like a war with the moral nature. Would that our students might regard this truth, and as a preparation for study make their peace with God, which means, also, peace with one's self. In that event, they would be best equipped for high attainment, not only in spiritual experiences, but in scholarship, and in the acquisition of all kinds of truth.—*D. C. Knowles, in Christian Advocate.*

AN UNDIVIDED HEART.

THE Holy Ghost abides not in temples made with hands; neither can he delight in a divided heart. The merchandise that crowds the temple of your God, must be cast out ere room can be made for him. Let not the lowing of oxen drown the voice of the Beloved. Plead not that oxen are needful, that sheep and pigeons are gentle, harmless objects, and that money-changing is lawful, and then complain that you cannot see Him whom you say your soul loveth. If you are in earnest in seeking fellowship with the Lord Jesus, go to him—ask him to drive out the enemy before you. One sight of his beauty, and all lighter likings will take their appointed place, or disperse as snow-wreaths before the sun. Thus the soul, emptied of all meaner joys, will understand that it has been redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, that so he may dwell in you and walk in you, that you may be his people, and that he may be your God. When one bereaved of her husband wept by the coffin of her only child, she exclaimed, "I see God will have my whole heart, and he shall have it."

It is the heart for which the Lord is often contending in his dealings with his people—the whole heart; for it is in proportion as the old nature, with its affections and lusts, is crucified, that the indwelling of the Holy Ghost is manifested. How soon a desire unduly indulged, or an unholy thought unrestrained, will cast its shadow on the spirit, or idle words or foolish

jesting break the sweet peace that reigned before! How rapidly and unconsciously some cherished affection may beget an idol, which the hand of love must break in pieces. A godly pastor, who had been much blessed in his ministry, lost the comfort and witness of the Holy Spirit. He became consciously straitened in his preaching, and weary of his work. He sought an aged member of his flock, and inquired of her if she still received benefit from his ministry.

"I no longer gain anything from your teaching," replied his honest hearer.

"The fault may be in yourself," suggested the pastor; "perhaps you have ceased to pray for me."

"Not so," said she; "I pray, but the heavens are brass."

"Nevertheless, pray on," said the sad-hearted man, "and I will see you again."

Accordingly, after a week had gone by, he inquired anxiously,

"What have you to tell me? Was the power of the Spirit felt yesterday in my discourse?"

"Nay," replied the faithful woman, "it lacked unction. Your words were as nothing to me."

"Have you prayed for me?" he continued; for he felt, in the desolation and coldness of his heart, how much he needed it.

"I said before," she answered, "that the heavens were brass when I prayed for you; but this week the Lord says, 'Let him alone! he is joined to his idols, let him alone!'"

There was a silence. Faithful are the wounds of a friend. God had spoken. The pastor put his hand into his breast, and drew forth a miniature suspended there. It was the portrait of his fair young daughter, who had been removed by death a few months before. And here was the secret of his lack of power; for immoderate grief for her loss had hidden from him the face of the Master, who thus was pleading with him for his whole heart. For what have we to do any more with idols? From the bondage of sin, from the hard slavery of our own will, the Lord Jesus died to deliver us. And yet that unbroken communion, out of which true service can alone flow, seems to be desired and sought for too often in service, rather than recognized as the source from whence it springs.—*Anna Shipton.*

"WHY DON'T HE?"

A LITTLE boy was attending a camp-meeting with his mother, and the place where they lodged was only separated from the adjoining apartment by a thin curtain. As the mother was putting her little boy to bed, they heard the voice of some one praying in the next room, and the little fellow inquired,—

"Ma, what is the man doing?"

"I should think," said the mother, "he was praying, and wanted to be wholly the Lord's."

"If he wants to be," said the child, "why don't he be?" And this is a question, which, though easily asked, might puzzle wiser heads to answer.

There are multitudes of persons who pray, and sigh, and cry, and desire to be wholly the Lord's, but if they want to be, why don't they be? In many instances they ask the Lord to do the very things which he has asked and commanded them to do; a procedure, the reasonableness of which seems to be not clearly apparent. The Lord is "a present help" in every time of need; but he helps those who help themselves, he listens to those who listen to him, and his blessing is on those who are ready and willing to receive it upon the conditions which he imposes. There are multitudes of people who are more ready to pray than to work, and are more willing that the Lord should do for them than they are to undertake to do the little that he requires of them. Prayer is a gracious privilege, but it is not designed to be a substitute for obedience, or an excuse for idleness. When we have done all we can, there is still enough left to ask God for; and when the Lord has done all he can for us, there is still enough left for us to do for ourselves. Let us see to it that our prayers express the things that we truly desire, and let us not, while

praying in one direction, be acting and living in another. "Wherefore, be diligent, that ye may be found of Him in peace." "Watch and pray, lest ye enter into temptation." "The end of all things is at hand, be ye therefore sober, and watch unto prayer."—*The Common People.*

THE PATH OF KNOWLEDGE.

A MOUSE that had lived all its life in a chest, says the fable, chanced one day to creep up to the edge, and, peeping out, exclaimed with wonder, "I did not think the world was so large." A fitting consciousness of ignorance is one of the first steps to knowledge. We are all brought up in chests, some larger and some smaller. A look and a word generally suffice to tell you whether a man has ever peeped out of his chest. Admitting that he did not know the world was so large, is a most hopeful sign. But the first view one gets in looking from the chest is only the kitchen. Many never get into a broader world than that. They look pityingly back at their former state of ignorance, and glory in the wide range of vision and the glorious prospect to which they have fallen heir. The man who glories in his knowledge has never seen the front yard; the kitchen is his universe. When one has explored the yard, he begins to doubt whether he has seen the whole cosmos. He becomes less presumptuous, and modestly begins to weave a chaplet for his brow. That is a happy day for the stars, and there is great rejoicing that another soul has confessed their articles of faith and signed their constitution. Would you join that shining host that light the evening world? Then never mistake a chest for the universe.—*Selected.*

SEPARATION FROM THE WORLD.

SALVATION is all of grace. Yet these things are required: "Let him that nameth the name of Christ depart from all iniquity" "Whosoever would be my disciple, let him take up his cross, deny himself daily, and follow me." "Ye cannot," says our Lord, "serve God and mammon." Shrink not from the pain these sacrifices must cost. It is not so great as many fancy. The joy of the Lord is his people's strength. Love has so swallowed up all sense of pain, and sorrow been so lost in ravishment, that men of old took joyfully the spoiling of their goods, and martyrs went to the burning stake with beaming countenances, and sang high death-songs amid the roaring flames. Let us by faith rise above the world, and it will shrink into littleness and insignificance compared with Christ. Some time ago two aeronauts, hanging in mid-air, looked down to the earth from their balloon, and wondered to see how small great things had grown. Ample fields were contracted into little patches; the lake was no larger than a looking-glass; the broad river, with ships floating on its bosom, seemed like a silver thread; the wide-spread city was reduced to the dimensions of a village; the long, rapid, flying train appeared but a black caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who, rising to hold communion with God and anticipating the joys of Heaven, lives above it and looks beyond it. This makes it easy and even joyful to part with all for Christ; "this is the victory that overcometh the world, even our faith."—*Thomas Guthrie, D. D.*

—The world presents us with fair language, promising hopes, fortunes, and honors, and these are the outside of the bowl; but when the draught is swallowed, these dissolve, and there remains only bitterness. But when, after the manner of the purifying of the Christians, we fill our water-pots with water, moistening our cheeks with the perpetual distillation of repentance, then Christ turns our water into wine: first penitents, and then communicants; first water of sorrow, and then the wine of the Chalice, for Jesus keeps the best wine until the last.—*Jeremy Taylor.*

The Family Circle.

RESPECT THE BURDEN.

GREAT Garibaldi, through the streets one day
Passing triumphant, while admiring throngs
With acclamations and exultant songs,
For the uncrowned kingly man made way—
Met one poor knave 'neath heavy burden bowed,
Indifferent to the hero and the crowd.

His zealous followers would have driven aside
The sorry creature, but that good man said,
Stretching a kind hand o'er the suffering head,
"Respect the burden!" Then, majestic-eyed,
He paused, and passed on; no one saying him nay,
The heavy-laden also went his way.

Oh, heavy burden! Why 't is borne and how,
None know save those who bear, and Him whose hand
Has laid it on the shoulder, and said, "Stand—
Stand upright. Take this chiasm upon thy brow,
My own anointed. Sore thy load may be;
But know—beneath it thou art carrying me."

—By the author of "John Halifax, Gentleman."

A LESSON ON CHARITY.

It was one of Aunt Hitty Snow's daily thanksgivings that her lot had been cast in the pleasant and peaceful town of Fairport. This little village was noted far and wide for respectability and good morals. The salt of the earth seemed to be sprinkled so plentifully throughout the community as to insure it against any possible taint of heresy. But of late Aunt Hitty's spirit had been troubled, and had any one heard her daily petitions he would have been struck with the fervency with which she implored that God's people might abound in brotherly love and be filled with the charity that thinketh no evil.

Deacon Snow had another attack of rheumatism, and was so low-spirited that he not only had serious doubts as to whether he was one of the elect himself, but was inclined to be skeptical in regard to the very pillars of the church.

"There's Dr. Goodlove says he don't believe in creeds," he groaned, "and Eld. Hardhead declaring he begins to doubt whether the Bible teaches eternal torment, and refusing to bring John Wait before the Session. I tell ye, Hitty, the very pillars are shaking. And then there's that disgraceful scandal about Eld. Whiteheart; it is enough to destroy a man's faith in humanity."

"I never did have much faith in humanity," said Aunt Hitty, dryly, "but I have a great deal in God."

"Well, as the editor of the *Bone-Picker* says"—
"There! I knew it was that paper," said Aunt Hitty, vigorously. "If you'd been reading what Paul says, you'd be in a different frame of mind."

"Silas Fletcher brought it in," said the Deacon, meekly. "I was saying to him that our paper got mislaid somehow"

"I burned it up," confessed Aunt Hitty. "I glanced into it, and it was so full of gossip and slander that I said, You sha'n't go and tell your miserable lies to Daniel and spoil his peace of mind. If anybody came here with a lot of abominable stories about my minister and my friends and relations, do you think I'd sit and listen to 'em? I'd turn 'em out doors in quick time; and I served the paper the same fashion. I took it in the tongs and sent it up the chimney."

"But, Hitty, we want to know the truth."

"I don't know as we do. There are a great many bad things all the time happening, but it doesn't make us any better or happier to be told of them."

"But if Eld. Whiteheart really is such a bad man"

Aunt Hitty pushed up her spectacles and looked at the Deacon.

"You're going on sixty years old, Daniel, and you've always passed for a sensible man. Now here's a man as old as you are, whose whole life, so far as you know, has been honest and upright, and he has made everybody feel that he was sincere. He has tried to make the world better, and has told everybody that the Bible was the word of God, and that he and they were going to be judged according to its law, by a judge who could see every secret thing and read the thoughts of the heart. And here's an editor who does n't think God troubles himself about what is done in this world, and who sneers at the Bible and the churches, and thinks Christianity a sham and the Sabbath an old Jewish superstition. And here's a reporter whose name nobody knows. His very living depends upon the sensations he can

awaken for the paper. From another person of whom you know nothing, he gathers a scandalous story, and spreads it abroad with all the startling head-lines he can devise. The editor comments upon it, and you, who knew and trusted this good man, you read it and believe it."

"I did n't say I believed it, Hitty; I told Silas it really did n't seem"

"Did you say you *didn't believe it*, and that you would hold your confidence in Eld. Whiteheart, and that the whole thing would undoubtedly be proved an unfounded falsehood?"

"Well, the fact is, Hitty, such things do n't start without some sort of foundation."

"Do n't they? Well, what sort of foundation was there for the story about Deacon Hapgood's being a dissipated man and a hard drinker? They got that in the paper when he was running for Supervisor."

The Deacon chuckled a little. Brother Hapgood was a rank Arminian, and it was more than suspected that some of his brethren enjoyed his discomfiture.

"Of course everybody knew that was a campaign lie."

"Everybody here knew it, but the paper went down east where he was raised, and made a great commotion among his wife's folks. And I never told you, Daniel, but Sarah Pulsifer told me last summer that she heard down in Rootstown that you was a dreadful profane man, and swore so when you had the rheumatism it was awful to be in the house with you."

The Deacon fairly writhed with indignation, but Aunt Hitty's brow was unruffled as she continued: "You see, Daniel, there is n't a good man or a good woman who is safe from having some falsehood told about them, and it would n't be much matter, if only all other good people would stand right by them, and have the courage to say boldly, '*I don't believe it.*' The devil must laugh to see how easy he carries his ends, just by lying. Why, I don't doubt if he had told the disciples the Lord fell down and worshiped him when he promised him all the kingdoms of the world, every one of the disciples but John would have said, 'Is it possible?' and never remembered that the devil was a liar from the beginning."

"Well, Hitty," said the Deacon passively, "he would have had a tough time with you. I told Silas I thought it ought to be remembered that the Elder has been a good man for forty years—apparently."

"Apparently," said Aunt Hitty, "and what more can be said of you, or of anybody else, than that you are apparently good? Only the Lord can go any deeper. If I were a minister I would like to preach a sermon on 'Loyalty among Brethren.'"

"I don't doubt it would be worth hearing," said the Deacon gallantly. In fact he often regretted that Aunt Hitty's eloquence should be devoted solely to his own moral reformation.

"I do n't know what I should choose for a text," said Aunt Hitty musingly, "the Bible is so full of them; but I believe it would be, 'Receive ye one another as Christ also received us.' I tell you, Daniel, if we came only half-way to that rule, there would be an end of this taking up evil reports against the brethren, and lending a willing ear to accusations that were more than likely to be false. It seems to me that when a man is true and good and honest all the way through, the most natural thing in the world to him is perfect confidence in the sincerity of other folks; and when he comes to add to this the charity that thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in that which is good, you've got a man that is ready to stand by his brethren when they are accused of wrong, without waiting to make them prove their innocence. Innocence is the hardest thing in the world to prove, if a man's own word is to go for nothing."

"But, Hitty, the church must vindicate her own purity by not suffering wrong-doers to hide under her protection."

"Well, Daniel," said Aunt Hitty, "I don't know but you'll feel it your duty to bring me before the Session, but the fact is, I think there's a great deal of nonsense, and worse than nonsense, in the idea of a church vindicating its own purity by shutting the doors on its members as soon as they fall into sin. I know you claim there's Scripture for it; but if the Scripture rule were carried out, everything that brotherly love and patience could do would be tried first, and if the man won't listen, he's only to be as a heathen, and you're bound to go right to work and convert him and bring him back. Just look at John Wait. He's been a prosperous man, a man that was looked up to, and one who was always ready to help forward every good work. He's done as much good as any man in Fairport. But he met a temptation to dishonesty; nobody knows how hard it

was, or what a struggle he passed through before he yielded. All we know is that he fell, and now the church wants to vindicate itself by turning him out; and not a man but Eld. Hardhead has any confidence in the sincerity of his repentance."

"Ah, but, Hitty, there must have been something unsound in the man all along," said the Deacon, with a shake of his head.

"No doubt there was a weak spot in his character, and the temptation found it, and there may be just as weak spots in you and me, only the right temptation never chanced to touch them. All weakness is n't sin, if the Sunday-school hymn does say so, and I should like to know if John Wait, with the effects of a life of uprightness and forty years in God's service, is n't even now as promising a subject for the church to spend its forces on as poor old Denny Martin and all that profane, drinking crew, that we send a missionary to every Sunday? When he says he repents, and that he has the assurance of God's pardon, why is n't it as likely that he'll be kept from falling as if he'd been sinning openly all his days? It does n't seem to me to be good sound sense, saying nothing of Christianity, to spend so much labor in bringing men into the church, and so little in watching and helping them after they get there; to have such unbounded faith and charity for habitual sinners, and so little for a man who goes down under one sharp temptation; to be so credulous of the sincerity of the publican and heathen, and so cold and suspicious toward the brother who says, 'I have sinned.'

I was thinking last Sunday, if Paul were going to write an Epistle to us here at Fairport, what he would be likely to say after he had written 'Put them in mind.' I thought if he was writing to us, and knew all about us, he'd say, 'Put them in mind of what I said about charity in the Epistle I sent to the Corinthians.'"

The Deacon rubbed his knee thoughtfully as he said, "That's a 'mazing good chapter, Hitty, and we none of us live by it as we ought."

WHAT SAVED HIM.

A YOUNG wife in Michigan had just settled in her new home. All seemed fair and promising, for she did not know her husband was a drunkard. But one night he came home at a very late hour, and much the worse for liquor. When he staggered into the house, his wife, who was very much shocked, told him he was sick, and must lie down at once; and in a moment or two he was comfortably on the sofa, in a drunken sleep. His face was reddish-purple, and, altogether, he was a pitiable-looking object.

The doctor was sent for in haste, and mustard applied to the patient's feet and hands. When the doctor came and felt his pulse, and examined him, and found that he was only drunk, he said,—

"He will be all right in the morning."

But the wife insisted that he was very sick, and that severe remedies must be used.

"You must shave his head and apply blisters," she urged, "or I will send for some one who will."

The husband's head was accordingly shaved close, and blisters were applied.

The patient lay all night in a drunken sleep, and, notwithstanding the blisters were eating into his flesh, it was not till near morning that he began to beat about, disturbed by pain.

About daylight he woke up to a most uncomfortable consciousness of blistered agonies.

"What does this mean?" he said, putting his hands to his bandaged head.

"Lie still; you must n't stir," said his wife; "you have been very sick."

"I am not sick."

"Oh, yes, you are; you have the brain fever. We have worked with you all night."

"I should think you had," groaned the poor victim. "What's the matter with my feet?"

"They are blistered."

"Well, I am better, now; take off the blisters—do," he pleaded piteously.

He was in a most uncomfortable state—his head covered with sores, and his feet and hands still worse.

"Dear," he said, groaning, "if I should ever get sick in this way again, do n't be alarmed and send for a doctor; and, above all, do n't blister me again."

"Oh, indeed, I will! All that saved you were the blisters. And if you have another such spell, I shall be more frightened than ever; for the tendency, I am sure, is to apoplexy, and from the next attack you are likely to die unless there are the severest measures used."

He made no further defense. Suffice it to say that he never had another attack.

A QUIET MIND.

Most of us have found out how much easier it is to bear up bravely under a great misfortune than to act with patience, good temper, and courage when little things go wrong. How many times a day are we tried and harassed in the family! One person is apt to be irritated at trifles, and to speak petulantly and hastily when provoked. Nothing spreads more quickly than such an infirmity. It is as subtle as malaria, and as hard to overcome. If father or mother have the habit of speaking in a harsh, rasping voice, or of magnifying little faults into great crimes, the children will soon learn the trick of scowling brows and cross words. We never hear a little girl scolding her doll in uplifted tones, nor striking and shaking it, without a suspicion that in that way she sees the home government administered. And when we observe gentleness, sweetness, and unselfishness predominating in the conduct of children, the inference is natural that they live in a sunny atmosphere, and have beautiful examples set before them daily.

How often we mothers have gone from our rooms, where we have had a tender season of communion with God, have read precious promises in his book, and been strengthened against need, and then, secure as we thought against temptation, have had all the peace banished by some untoward occurrence! To enter the parlor and find that Jennie is playing with the china which is your pride, or that Tommy has made a horse of your frail Japanese chair; to have a favorite book, which you loaned in the goodness of your heart, come home stained and torn; to go to the kitchen and be confronted by the stupidity or obstinacy of an ignorant servant,—these are common experiences, and how often our self-control flies before them! It is as humiliating as it is common to find that when we are on the level of our highest moods we are apt to be swept down to our lowest.

How can we exercise ourselves so as to have a quiet mind?—In two or three ways.

We cannot invariably control our thoughts and impulses, but our words and our tones are in our own power. We may resolve to preserve silence, when we are exasperated, till we feel calm, and never to elevate our tones when annoyed. A low, clear voice is a great charm in a woman; and when it is a mother's, it has an almost magical influence in the maintaining of harmony in the household.

If we would have a quiet mind, we must give fair play to this house in which our mind dwells. Often the temper is uncertain and fortitude breaks down because the body is worn out by illness or sleeplessness. Let us resolve to secure some needed repose, and some small space of solitude every day. There should be one room to which, morning or afternoon, we may retire, and be safe from intrusion while we read, meditate, rest, or pray.

Let us make daily and practical use of our Bibles. They are full of help, of comfort, and of instruction. We can open them nowhere without finding some thought of God, outshining like a star, and dispensing its brilliant light for our cheer and guidance. The way of perfect trust is the only peaceful way in this world, and they have most of its joy who dwell nearest the Heavenly Father.—*The Christian at Work.*

THE SECRET OF GOOD MANNERS.

THE secret of good manners is to forget one's own self altogether. The people of really fine breeding are the ones who never think of themselves, but only of the pleasure they can give to others. No adornment of beauty, or learning, or accomplishments, goes so far in its power to attract as the one gift of sympathy.

In all French history no woman had a stronger fascination for whoever came within her reach than Madame Recamier. She was called beautiful; but her portraits prove that her beauty was not to be compared with that of many a less charming woman. And when every attraction of person had long since passed away, and she was an old, old woman, her sway over the hearts of others was as powerful as ever. What was her secret?

It was this one thing solely—her genuine and unaffected interest in the good and ill fortunes of her friends. Authors came to her and read her their books; painters came to her with their pictures; statesmen with their projects. She, herself, wrote no books, painted no pictures, had no projects. She was sweet, simply and unconsciously, as a rose is sweet. She really cared for the happiness and success of others, and they felt the genuineness of her sympathy. It surrounded her with an immortal charm.

Let any girl try Madame Recamier's experiment.

Let her go into society thinking nothing of the admiration she may win, but everything of the happiness she can confer. It matters little whether her face is beautiful, or her toilet costly. Before the end of three months she will be a happy girl herself; for the world likes sunshine and sympathy, and turns to them as the flowers bask in the sun of June.—*Selected.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

WHAT IS SABBATH-SCHOOL TEACHING?

To some, this question will seem needless; but many leading Sabbath-school workers hold that the teaching in a Sabbath-school is so different in its purpose and methods, that the common laws of teaching do not apply. There is doubtless a truth under this feeling. What is that truth?

The Sabbath-school differs from that of the week-day in organization, in the time spent, in the kind of truths studied, in the aims of the study, in the character and compensation of teachers, and in the public and legal relations of teachers, pupils, and patrons. These differences are too well known to need description. Each one is so important as to demand a corresponding difference in the management of the school.

The one commanding difference is in the aim of the instruction. The chief object of Sabbath-school teachers, as held by many, is the conversion of the children. To this, they are constantly exhorted, and their work is counted as almost a failure if this object is not attained. In this view the lesson is but a text, and the teaching a sermon. Warm-hearted appeals to the affections, close application of truth to the conscience, moving presentations of the facts of the Saviour's life, and faithful warnings against sin and death, are counted as of more importance than the intellectual study of Bible truths.

To meet this commanding aim of the Sabbath-school, the teacher needs, not knowledge and teaching power, but a warm heart, great piety, and intense zeal. Without these, all other qualifications are as "sounding brass and tinkling cymbals."

Extravagant as the statement may seem, let us admit the large and valuable truth which it incloses. It is erroneous only in its exclusions. Add to it the things which it seems to exclude, and we have nearly the proper answer to our question. Abating nothing of the claimed importance of conversion as an aim of Sabbath-school work; admitting all the claimed values of "heart-work" in the teacher; intensifying, even, the demand for ardent piety and burning zeal as a qualification for successful teaching, we may none the less affirm that all we have said of teaching in general holds good of Sabbath-school teaching.

The human mind is always the same. Its laws of thought and feeling are the same for Sabbaths as for week-days,—for religious truth as for that of a secular or scientific nature. As in the pipe organ, whoever would evoke its music, whether for song or for psalm, must touch its keys. No force of blowing into its pipes, however zealous, would make it respond to the player's wish. So whoever would move a human soul to faith or duty, must impress its senses and awaken its intelligence with teaching art, and here, as in the organ, the success will be in proportion to the skill.

We do not forget the promised aid of the Spirit, which bloweth where it listeth; but the truth is "the sword of the Spirit," and even an apostle exhorted his assistants to give attention to sound teaching.

True conversion is a conviction of the understanding, as well as a change of the heart. Experience proves that conversions effected by appeals to excited feeling are doubtful and evanescent. A stove may be rubbed into warmth, but it is only by the kindled fire within that the warmth can be long maintained, and made useful.

Conversion is but the beginning of religious life. It must persist and grow. The new childhood which follows the new birth needs also its education. It must be built up in heavenly knowledge, trained to the practice of Christian living and work, made strong against the assault of unbelief. All these demand scholarship in divine truths,—in the sciences of Heaven. They call for sound and good teaching.

It may be wise to counsel the Sabbath-school teacher to be ardent, zealous, and devout; but it is not wise to encourage him to rely wholly upon his warmth and zeal, and neglect the use of proper methods of teaching. A bullet may perforate a plank, but an auger, skillfully turned, will do the work better and more surely.

Sabbath-school teaching, then, we conclude, is true teaching, with the Bible as its text-book, the soul's regeneration and salvation as its aim, and the Spirit as its efficient aid.—*Golden Censer.*

—The *Congregationalist* reports President Robinson, of Brown University, as declaring that "It is an insult to God to take only five or ten minutes to prepare, and then undertake to teach in the Sabbath-school." We do not know that he overstates the matter, but what an army of persons he has arraigned!

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds." Gen. 43:11.

—There is no grace in a benefit that sticks to the fingers.—*Seneca.*

—I will train the young to ignorance, dissipation, infidelity, and lewdness.—*Rumseller.*

—God will always support his own just cause by means unknown to the wisest of his creatures; then why fret?

—An old judge is credited with the remark: "I don't know which do the most harm, enemies with the worst intentions, or friends with the best."

—Under Christianity, the great and pressing question is not, "Are you fit to die?" but, "Are you fit to live?" And that is another question altogether.

—Spurgeon says, "Make the bridge from the cradle to manhood just as long as you can. Let your child be a child, and not a little ape of a man running about the town."

—All the good things of this world are no farther good to us than they are of use; and however much we may heap up to give others, we enjoy as much as we can use, and no more.

—We have an abiding conviction that, were the pastor to see that the children really comprehend his meaning, he would also find half of his adult hearers exhibiting a degree of interest entirely unusual to them.—*Christian Union.*

—Little faults become great, and even monstrous, in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimensions of objects which were dimly and confusedly discerned during the night. In the sight of God there are no little sins.

—Mr. Moody tells of a blind beggar sitting by the sidewalk on a dark night with a bright lantern by his side; whereat a passer by was so puzzled that he had to turn back with, "What in the world do you keep a lantern burning for? You can't see!" "So't folks won't stumble over me," was the reply. We should keep our lights brightly burning for others' sakes, as well as for the good of being "in the light" ourselves.

—When the Saviour was in this world, he had too much to do to pay much attention to the way the self-righteous slandered him, and some of his humble servants may at times be in the same condition. We have too much to do to parley with every little thing that may come along. Our great aim is to serve the Master by doing good in the world. We are to do the best we know how, and that is all any one can do.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 8, 1881.

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

PERMANENCY OF THE CAUSE.

THE cause of God has ever rested upon a permanent basis. And he is the same, yesterday, to-day, and forever. Men may change, and their frail foundations may tremble and fall. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19. The cause of God rests upon his word, and the power of his Spirit. God's word is power. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. The apostle says of the gospel of Christ, "It is the power of God unto salvation to every one that believeth." Rom. 1:16. And the prophet inquires: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:29. As a hammer, it breaks the flinty heart, and as a fire, it consumes the dross.

The prophetic word is sure, more sure than the sight of the eye, or the hearing of the ear. Peter was one of the favored three who witnessed the transfiguration of Christ upon the mount. He was an eye-witness of his majesty and glory on that occasion. He heard the voice of the Father in approval of his Son. Speaking of what he saw and heard on that occasion the apostle says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1:19.

The cause of Seventh day Adventists, its rise, progress, and triumphant termination, is a subject of prophecy. Men may fail, and disappoint their co-laborers; but God never fails. The fulfillment of his word, and his providential dealing with his people, are infallible. The fulfillment of the specific proclamations of the first, second, and third angels of Rev. 14:6-12, came at the right time and are of that character to answer each specification of the prophecy. These messages relate to the past, present, and glorious future of those who have been, and still are, looking for their Lord, so that the happy expectants of immortality at the soon coming of our glorious King may still say,

"He has been with us, still is with us,
And he's promised to be with us to the end."

At no period in the past has the cause of God been free from embarrassments of Satan's choosing, and at no stage of the cause in its progress have its friends been without those disappointments and discouragements the most trying. And it would be very strange if God's people in the closing work, with the perils of the last days upon them, should be permitted to enjoy a state of prosperity, and a freedom from the wiles of Satan, which has no parallel in the past history of the church of God.

The last days are perilous. Wicked men and seducers wax worse and worse. Satan has come down in great wrath and power, for he knows that his time is short. The battle is coming, between truth and error, between light and darkness. The waiting ones must nerve themselves for the conflict. In God we stand fast. In him we fight the battles of the Lord. In the name of the Mighty One we shall have the victory.

There is no just cause of discouragement. The debts on our institutions can and will be lifted. Let each one find his proper place in the cause and work

of God, and faithfully toil on, and all will come out right. We have stated in truth that for every dollar put into the S. D. A. Publishing Association, located at Battle Creek, Mich., we can show three dollars, one part given by all our people, and two parts earned by the few faithful men and women who have toiled at the REVIEW Office. Or, \$35,000 given by all our people, and \$70,000 added by the faithful workers here.

We shall expect our people to raise \$75,000 for this Association before the first of January, 1882. This will be accomplished in several ways.

1. By taking stock. Shares are only \$10 each, and each share entitles the holder to one vote in the business meetings of the Association.

2. By donations. These can be made to the Association, or to the REVIEW, *Instructor*, and the periodicals in the German, Danish, and Swedish languages.

And here we would say of the Pacific Press, the College, and the Sanitarium, that after deducting the amounts of indebtedness of these institutions from a careful invoice of the property of each, the remainder, the real value of these institutions, will exceed the amounts given them by our people. These institutions are all prosperous, and all ready to promptly meet all bills when due, and keep up their interests.

Union is strength. If all, both ministers and people, stand together, and work for the general good of the cause, and the honor of God, all will come out well.

J. W.

THE NEW YORK EVANGELIST VS. ANDREWS' HISTORY OF THE SABBATH.

A FRIEND sends me a copy of the *New York Evangelist* of Jan. 6, 1881, containing an article entitled, "Seventh-day Sabbatarians and Neander." The article is an editorial written to show that the author of the *History of the Sabbath* has been guilty of fraud in presenting in a false light the testimony of Neander concerning Sunday. The charge is this: that the "History of the Sabbath," on pages 229, 230, quoted the first edition of Neander's "History of the Church," where he says, "The festival of Sunday, like all other festivals, was always only a human ordinance;" whereas, says the editor of the *Evangelist*, Neander, in his second edition, published seventeen years later, maintains that Scriptural authority exists for the change from the seventh day to the first, and this fact, which completely reverses the testimony of the first edition of Neander's work, the "History of the Sabbath" withholds from its readers. The editor makes this charge with becoming severity, and accompanies it with insulting language.

We will presently place the reader in a position to judge for himself respecting the real doctrine of Neander. But first it is proper to state the exact truth as to the use of Neander's testimony in the "History of the Sabbath." That work quoted from his first edition his outspoken declaration that "the festival of Sunday, like all other festivals, was always only a human ordinance," and added that in his later edition he omitted these words, but did not retract them. It said further, that instead of retracting them he actually presented, in substance, the same ideas that he had given in his first edition. This statement remains to be tested, but if it prove to be true, then the "History of the Sabbath" is vindicated from an unjust charge, and a retraction will be due from the editor of the *Evangelist*.

We will present in parallel columns the entire testimony of each edition of Neander's *History* concerning Sunday in the primitive church. His first edition was translated from the German by H. J. Rose, a clergyman of the Church of England; his second edition was translated by Prof. Torrey, of Vermont University. The meaning of the quotation from the first edition of Neander is not in dispute. It is an explicit testimony that the festival of Sunday was always only a human ordinance.

But with respect to the quotation from the second edition, the editor of the *Evangelist* affirms that it reverses the testimony of the first edition, and teaches that Sunday is a divine institution established by Scriptural authority in the place of the seventh day. And because the "History of the Sabbath" denies this, and asserts that in substance the second edition of Neander is in exact harmony with the first edition, the *Evangelist* charges upon that work the crime of falsehood or fraud.

Let us suppose that the *Evangelist* has stated the case of Neander correctly. That historian in his first edition cited all the points that seemed to him in any degree to favor the authority of Sunday. Having done this, he summed up the case, and stated his judgment with respect to Sunday, in view of all the facts which could be adduced in its support, saying, "The festival of Sunday, like all other festivals, was always only a human ordinance." But seventeen years of serious study of the Bible, and of ancient records, made him a wiser man. Now he sees that Sunday is the Christian Sabbath, and that it has taken the place of the seventh day in the fourth commandment by the authority of Christ.

What will be the action of Neander under these circumstances? He was a man of strict integrity and of a tender conscience. He has discovered that in his first edition he greatly injured the cause of Christ by calling the Christian Sabbath nothing but a human ordinance. He has the opportunity to make amends in his second edition for the immense mischief he wrought in his first. How must he do this? 1. By frankly retracting the statement that the festival of Sunday was always only a human ordinance. 2. By directly asserting that it is a divine institution, resting upon the authority of Christ. 3. By giving the evidence which he has discovered during these seventeen years, that has convinced him that it is a divine institution. Neander could not do less than this, if the *Evangelist* is correct in asserting that he was converted from the view that Sunday is only a human ordinance to the view that it is a divine institution.

Now what did he actually do? 1. He states the evidence in favor of Sunday in his second edition just as he stated it in the first edition, adding only a quotation from the so-called epistle of Barnabas, of which we shall speak presently. 2. He omits the words which he used in the first edition to sum up the nature of the festival of Sunday, but he does not retract them. 3. He does not avow his change from the position that Sunday is only a human ordinance to the position that it is a divine institution.

If Neander had made so great a change in his views concerning this important subject, it is inexplicable that he should have said nothing about it. But it will be asked, Why did he omit his declaration that Sunday is only a human ordinance, if he had not adopted the view that it is a divine institution? The answer is not difficult. Neander thought it possible to preserve his integrity as a historian, and his courtesy as a man toward his eminent friends who believed in first-day sacredness. He must give the facts concerning Sunday in the primitive church in his second edition, precisely as he gave them in his first edition, for he had found nothing to change.

He could not, as a truthful man, express the judgment that these facts proved Sunday to be a divine institution, and courtesy could not swerve him to give a false judgment. There was, however, one thing that he could do out of courtesy without sacrificing his integrity; he could give the facts concerning the origin of the Sunday festival, so that all his readers could judge for themselves whether it rests upon human authority or upon divine precepts; and having done this, he could refrain from expressing a distinct opinion concerning the nature of that festival. And this is precisely what he did. Now we give in full the words of Neander according to each edition of his history, and we request that the two editions may be compared sentence by sentence:—

FROM THE FIRST EDITION OF NEANDER'S CHURCH HISTORY, TRANSLATED BY H. J. ROSE, P. 186.

1. "Opposition to Judaism introduced the particular festival of Sunday very early indeed into the place of the Sabbath; the first trace of this custom is in the Acts, 20:7,* where we find the church assembled together on the first day in the week, and again somewhat later, in Rev. 1:10, where it is hardly possible to understand the day of Judgment by the words 'the Lord's day.' Allusion is also made to the festival of Sunday, as a symbol of new life, consecrated to the Lord, in opposition to the old Sabbath, in the epistle of Ignatius to the Magnesians. 'If they who were brought up under the Old Testament have attained to a new hope, and no longer keep Sabbaths holy, but have consecrated their life to the day of the Lord, on which also our life rose up in him, how shall we be able to live without him?'

2. "Sunday was distinguished as a day of joy by the circumstances, that men did not fast upon it, and that they prayed standing up, and not kneeling, as Christ had raised up fallen man to Heaven again through his resurrection. [The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.]"

We have thus presented in parallel columns the entire testimony of Neander concerning Sunday in the early church, as given in the two editions of his church history. Not a word is omitted, and not a word is changed; but for convenience of reference and comparison we have divided his testimony into two paragraphs in the case of each edition, and have numbered them. We have inclosed in brackets that portion of each edition of his history that was quoted in the History of the Sabbath, that it may be seen that that work did in truth seize the real meaning of Neander in each case.

Before we analyze the testimony of the second edition, it is necessary to call attention to an act of gross injustice that really constitutes the foundation of the attack made by the editor of the *Evangelist*. He quotes the History of the Sabbath as speaking thus: "The general tenor of the revised edition is in this place precisely the same as in that from which this outspoken statement is taken." Then he says: "Whether that assertion is true can be judged from the following passage in Neander's later work." Then he quotes from the second edition the paragraph which we have numbered 1.

The reader would suppose from this that the facts which Neander here recites concerning the origin of Sunday observance had been discovered by him during the seventeen years that elapsed between the publication of his two editions, and that he wrote this as new matter to correct the misstatement of his first edition. But, if he will read paragraph No. 1 in the quotation from the old edition, he will see that Neander had every one of these points in that edition, except his reference to Barnabas, and that it was with a full understanding of all these that he there pronounced Sunday a human ordinance. But the *Evangelist*, merely on the

FROM THE LAST EDITION OF NEANDER'S CHURCH HISTORY, TRANSLATED BY PROF. TORREY, VOL. I, PP. 295, 296.

1. "The opposition to Judaism early led to the special observance of Sunday in place of the Sabbath. The first intimation of this change is in Acts 20:7, where we find the church assembled on the first day of the week; a still later one is in Rev. 1:10, where by the 'Lord's day,' can hardly be understood the day of Judgment. Thus in the Catholic epistle ascribed to Barnabas, at the close of the fifteenth chapter, Sunday is designated as the day of jubilee in remembrance of Christ's resurrection and ascension to Heaven, and of the new creation which then commenced; and in the epistle of Ignatius to the Magnesians it is presupposed, that even the Jews who had come over to Christianity substituted Sunday in place of the Sabbath. As the Sabbath was regarded as representing Judaism, Sunday was contemplated as a symbol of the new life consecrated to the risen Christ and grounded in his resurrection.

2. "[Sunday was distinguished as a day of joy, by being exempted from fasts, and by the circumstance that prayer was performed on this day in a standing and not in a kneeling posture, as Christ, by his resurrection, had raised up fallen man again to Heaven.] But as we have already observed in Tertullian a confounding of the Jewish with the Christian view of feasts, so we find also in him indications of the transfer of the law of the Jewish Sabbath to Sunday; for by him, attending to any business on Sunday seems to have been regarded as sinful."

strength of the fact that Neander did not sum up the testimony in the second edition, assures its readers that he no longer regards Sunday as a human ordinance, but as a divine institution. We will test this matter, not by summing up Neander's testimony, but by analyzing it.

1. What does Neander say is the first intimation of the change from the seventh day to the first? The meeting in A. D. 60, mentioned in Acts 20:7.

2. But did not Neander believe that Christ changed the Sabbath from the seventh day to the first by lying in the tomb on the seventh day and rising on the first? And does he not believe that Christ confirmed this great doctrine of the modern church by appearing to his disciples on the day of his resurrection, and possibly on the same day one week later as well as on several other days of the week during the forty days before his ascension? And does he not find evidence that the change had been made in the fact that the Holy Spirit was poured out on the day of Pentecost?

3. We have an explicit answer from Neander to this doctrine of modern theology, and one that is as truthful as it is definite. No one of these modern inferences, in the judgment of Neander, amounted even to an intimation of the change; for the first intimation, he says, is found in Acts 20:7.

4. But so far as Neander is concerned, this absolutely overthrows the divine authority of the first day. For as all standard first-day writers contend, the foundation of first-day sacredness is set forth in the New Testament in those passages which speak of the resurrection of Christ. All this he absolutely repudiates, and that with the strictest reason and justice.

5. But he is not content to merely take away the divine authority for Sunday, which others have so laboriously established, and which they hope proves that some secret commandment for the change had been given by Christ. He states plainly what was the inspiring motive with those who first preferred Sunday to the seventh day; it was not a divine or apostolic commandment, but it was opposition to Judaism! That is, the breach between the Jews and the Christians had become so wide, and the hostility so great, that the church gradually put the first day in place of the seventh.

6. But what use does Neander make of 1 Cor. 16:2? In this edition of his church history, where he collects together all the testimonies in favor of first-day observance, he passes this text in silence, a decisive proof that he finds no evidence in it that meetings were held on the first day of the week. He refers us, however, in the margin, to his Planting and Training of the Christian Church, where in vol. 1, p. 158, of Bohn's edition, we read: "But Paul, if we examine his language closely, says no more than this, that every one should lay by in his own house on the first day of the week, whatever he was able to save. This certainly might mean, that every one should bring with him the sum he had saved to the meeting of the church, that thus the individual contributions might be collected together, and be ready for Paul as soon as he came. But this would be making a gratuitous supposition, not at all required by the connection of the passage."

7. He does, however, bring forward Rev. 1:10, but in a very hesitating manner; for he intimates that the term "Lord's day" must signify either the day of Judgment or the first day of the week, and, though he gives the preference to the idea that it means first day of the week, he does not do it in a decisive manner.

8. So much for what Neander says relative to Scripture. Now we come to his use of the Fathers. He quotes the so-called epistle of Barnabas as sustaining the observance of the first day of the week. The testimony from Barnabas is the first actual addition to the facts presented in his first edition. We may therefore conclude, that whatever new light Neander had obtained during these seventeen years, came from this remarkable epistle. But, instead of recognizing this as of apostolic authority, he says, on page 657 of

the last edition of his history, that we cannot possibly recognize in this production the Barnabas who was deemed worthy to take part as a companion in the apostolic labors of Paul. The most of our readers know that the epistle of Barnabas asserts that the hyena changes its sex every year, and is sometimes male and sometimes female. It makes a statement concerning the hare and another concerning the weasel that are still more ridiculous. How much this epistle added to the divine authority for Sunday in the estimation of Neander we leave our readers to judge.

9. Neander also cites the epistle of Ignatius to the Magnesians, and says that this epistle intimates that even the Jews who had come over to Christianity substituted Sunday in place of the Sabbath. But if this were true it would indicate nothing more than that Sunday is an institution set up by man. But on page 661 of Neander's last edition he expresses grave doubts concerning the genuineness of the epistles of Ignatius. But this is not all. Every scholar knows that the epistle of Ignatius to the Magnesians, which is the one here quoted by Neander, would say nothing concerning Sunday were it not for a false translation by which the term "Lord's life" is translated "Lord's day."

We have now analyzed all the testimony presented by Neander, in his last edition, in support of Sunday. When he had given these facts in his first edition, he pronounced judgment upon them, in saying that the festival of Sunday was always only a human ordinance. In presenting these facts in his second edition, he leaves his readers to draw their own conclusion. He adds, however, in the close of what we have taken from each edition, the statement that labor on Sunday began to be regarded as sinful at the end of the second century, which shows that in his judgment it was not so regarded at an earlier date.

The analysis of the testimony of Neander's second edition concerning Sunday being finished, we now have an interesting problem in moral arithmetic, which is, to add up all these points and obtain the sum total. We say that this sum total is precisely what Neander gave in his first edition, that Sunday is only a human ordinance. The *Evangelist* affirms that Neander finds Scriptural evidence for the divine authority of the day. It says: "Thus Neander finds evidence of the change from the seventh day to the first, in the Scriptures, and in the writings of the two earliest of the Fathers whose writings are preserved, both of whom were living when the apostle John died, and must have known his testimony and teaching—one of them, Ignatius, being reputed to be John's 'disciple.'"

As a response to this untruthful statement of the *Evangelist*, we present the following synopsis of Neander's views; and with this synopsis close our argument.

1. We have shown from Neander that there are no intimations of the change from the seventh day to the first in the record of Christ's resurrection, nor in that of the descent of the Holy Spirit on the day of Pentecost.

2. That the divine foundation for the first day of the week, so laboriously laid by modern theologians, is therefore entirely repudiated by Neander.

3. That when the change first commenced, it was not by divine commandment, but was instigated by opposition to Judaism.

4. That Neander finds no evidence for the change of the day in 1 Cor. 16:2.

5. That he thinks the term "Lord's day" is more likely to refer to the first day of the week than to the day of Judgment, but he does not express a positive opinion.

6. He quotes the so-called epistle of Barnabas, but repudiates it as wholly unworthy of the companion of St. Paul.

7. He quotes the epistle of Ignatius to the Magnesians, but expresses grave doubts respecting the genuineness of the epistles of that Father.

8. Finally, he indicates that labor on Sunday began to be considered sinful at the end of the second century.

Now let the reader add up these points which Neander has given as the foundation of himself the festival of Sunday, and then let each one for himself pronounce judgment whether the History of the Sabbath was guilty of misrepresentation, or whether the editor of the *Evangelist* is the one who has borne false witness against his neighbor.

J. N. ANDREWS.

Bale, Suisse, Feb. 17, 1881.

*Note by Neander: "The passage is not entirely convincing, because the impending departure of the apostle may have united the little church in a brotherly parting meal, on occasion of which the apostle delivered his last address, although there was no particular celebration of Sunday in the case. The passage from 1 Cor. 16:2, is still less convincing; for all may be quite competently explained, if we only consider the passage as referring to the beginning of the civil week."

COME, LORD JESUS.

BY MRS. D. A. GOFF.

Saviour, chiefest of ten thousand,
All our hearts are turned to thee;
Thou art altogether lovely—
How we long thy face to see!
Thou hast shed thy blood to save us—
Greater love no man hath shown;
Help us sing aloud thy praises,
While we make thy coming known.

Come, Lord Jesus, oh, come quickly!
Shall we look for thee in vain?
We would sing the song of Moses
And the Lamb that once was slain.

Blessed Jesus, our Redeemer,
Come with all thy power to save;
Wake, oh, wake our loved and lost ones,
Sleeping in the silent grave!
Come with voice of the archangel;
Set thy captive children free;
Open wide the pearly portals;
Swallow death in victory.

Come, Lord Jesus, oh, come quickly!
Bring the resurrection morn,
When the graves shall all be opened,
And a holy nation born.

Long we've waited for thy coming,
Bearing insult, scorn, and pain,
Walking in the narrow pathway,
While our tears have flowed like rain;
But we know in whom we've trusted,
And he doeth all things well;
He will polish and refine us,
Ere he takes us hence to dwell.

Come, Lord Jesus, oh, come quickly!
Day and night aloud we cry;
When thou makest up thy jewels,
Take us to our rest on high.

Saviour, come in all thy beauty,
Fairer than the sons of men;
We would gaze upon the treasure
Where our longing hearts have been.
In the Father's many mansions,
Where the saints and angels meet,
Give, oh, give us life eternal,
And we'll worship at thy feet.

Come, Lord Jesus, oh, come quickly!
Bring salvation full and free.
Oh, what rapture to be like thee,
Clothed with immortality!

Battle Creek, Mich.

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.

THE WORK IN ENGLAND.

SINCE my last report, we have received the one thousand additional *Signs* per week. These we have posted to various parts of the kingdom, and by the aid of our papyrograph-print letters, a few workers here are enabled to use our whole stock of papers; otherwise, we could not use one-tenth of them, and still keep up other branches of the work.

The *Signs* is regarded with favor, and is becoming a regular visitor at many English firesides. We have to-day received three new subscribers, and many inquiries concerning our books and papers. Our desire and daily prayer is that the precious truths contained in the *Signs of the Times* may arrest the attention of the people. Steadily, but surely, these truths are finding access to minds and hearts, for which we praise God.

We have only room to mention a few of the many letters received from readers of the *Signs*. One who received one number, and that second hand, liked it so well that he at once sent his subscription for 1881. After reading a few weeks, his interest so increased that he subscribed for a second copy to be sent to another party in the kingdom, and wished to secure the bound volume of *Signs* for last year.

Another, in Essex, after receiving four sample numbers, wrote to subscribe, saying, "I must say I have been very much interested in the contents of the *Signs of the Times*, and should like to become a subscriber. I was most surprised on the receipt of the first number, but my astonishment increased on receiving the second. I should like to know how you came to know me, and my address."

Another, in Lincolnshire, who has received four numbers, writes inclosing a year's subscription, and says, "Though I am overwhelmed with papers, etc., I cannot refuse to send the small subscription to so useful a publication as the one of which you have sent me two or three samples. I inclose pay for a yearly

supply of *Signs of the Times* from your next issue inclusive."

Another, who has been reading for a few weeks, writes: "I must say I am more and more interested in the contents of the *Signs of the Times*, and I hope it may please God to impress its teachings more deeply on my heart; for I find it very hard to break off from some of my old habits. I am fully convinced that the Sabbath is the only day of rest commanded by God; but my position debars me at present from observing it wholly. I pray that God will pardon me; for I feel like Naaman, the once leper of old, when he went to the house of Rimmon with his master. I trust that some day my position may enable me to carry out what I believe."

We learn also by letter to-day of another family, a few miles distant, who have embraced the truth and commenced obeying, as the result of reading the *Signs of the Times* for a few months past.

I mentioned in my last the fierce gales that had visited these parts. There has since been a recurrence, every few days, of these gales, with sad results. Lloyd's report for the month of January, 1881, shows over twice as many wrecks as in the same length of time, at the same season of the year, for many years. Just now we are having more calm weather, for which we praise God. How blest is quiet after the storm; but what must the peace of that haven be, when all the storms and tempests of life are past, and we are safely housed in the city of God! Oh that we may safely reach that nearing shore!

J. N. LOUGHBOROUGH.

MINNESOTA.

Eagle Lake, Feb. 22.—Sickness and death in my family has kept me at home nearly all winter.

Have commenced meetings at Lake Emily, a few miles north of Kasota. Have given eight discourses. Several have already decided to obey the truth, and others are interested.

Pray for us. W. B. HILL.

New Richmond, Wis. (Minnesota Conference).—We came to this place the 15th of this month, and began meetings the 20th. There were about two hundred out, and the attention was good. Our congregations have not been quite as large since, but some appear to be interested. The minister of the Congregationalist church announced our lectures, and told his people that he thought it best to attend. He has been out several times, and seems much interested and very friendly. He wished to know when the Sabbath question would be presented, and said he wanted to hear. We desire the prayers of God's people.

Feb. 25. A. M. JOHNSON.

Anawauk, Le Sueur Co., Feb. 26.—We commenced labor here the 13th of January, and up to date have held thirty-seven meetings. Our work has been interrupted a great deal on account of bad weather, but the interest has been quite good.

One brother and his wife had moved into this vicinity a few weeks before we came, and three or four others had heard a few sermons, and commenced to observe the Sabbath. Seventeen have signed the covenant, nearly all of whom are heads of families. With only one exception, they have already thrown away their tobacco. We have organized a Sabbath-school of thirty-two members, and there is a prospect of quite an increase soon.

Quite a number in the community are convinced of the truth, and are deciding. We intend to remain as long as it may seem necessary.

The Lord has helped in preaching his truth; to his name be all the praise.

We earnestly desire the prayers of our brethren and sisters in behalf of the work here.

D. C. BURCH.
E. A. CURTIS.

INDIANA.

Greensborough.—We met with the little church at Greensborough, Feb. 19, 20. Found them holding on to the truth, though somewhat discouraged. They have no leader, but there are some faithful ones here. We spoke three times, and instructed them in the Sabbath-school work. They are greatly in need of help. Brethren, pray for the cause in this part of the State.

M. G. HUFFMAN.
ISAAC ZIRKLE.

New London.—Eld. J. M. Rees and the writer began a series of meetings in our church at New London, Feb. 15, and continued ten days. A good degree of the Spirit of God was enjoyed throughout the meetings. Much

prejudice was removed. There was a good attendance from the village and vicinity. Twenty-two meetings were held. Eight applied for membership in the church, and will shortly be baptized and received into fellowship. One was disfellowshipped.

The Lord blessed the effort; and the church is much revived. We praise the name of the Lord.

WM. COVERT.

Northfield, Feb. 27.—The opposition in this place is as bitter as I ever knew; but opposition, when patiently borne, drives us nearer to the Lord. Our labors here have been blessed. But few have accepted the truth as yet, but these seem anxious to grow in grace and knowledge.

I have also held meetings in a school-house two miles south of this place. The interest was good, until the meetings were broken up by sickness and bad roads. I trust good impressions were made.

Brethren, remember the work here in your prayers.

VICTOR THOMPSON.

Labor among the Churches.—During the last four months, I have visited nearly every church in the State. The meetings at each point have been excellent. The attendance has been good, not only of our people, but also of those not of our faith, though not so large as it would have been had not the weather been so extremely cold. Some have united with the churches who of late have become interested in the truth.

In nearly all the churches in the State, we have re-elected the old church officers or elected new ones. The changes that have been made have generally given entire satisfaction.

From Jan. 28 to Feb. 4, in connection with Eld. Rees, held meetings at Marion, Grant Co. Sunday, Jan. 30, we dedicated their new meeting-house to the service of God and his cause.

The Marion church has but few members, and they are day-laborers, and when they commenced to build, the entire church was worth but a few hundred dollars; but seeing that it would be almost impossible to hold meetings in a town as large as Marion without a meeting-house, they resolved to build, even though they should do so at a great sacrifice of time and means. The brethren and sisters donated liberally, and the sisters solicited aid of those in the town who were favorable to our views. They raised some means thus.

They worked on the house until their means were exhausted, and then they earned more, and again pushed forward the work. When it was dedicated, they had it paid for with the exception of \$30, on the seating, which was more than covered by good unpaid pledges. The house cost them about \$1000. The Lord has blessed them as they have sacrificed, and the members were worth nearly two dollars when they finished the house where they were worth one the day they commenced to build, two years ago.

The State quarterly T. and M. meeting at Rochester, Feb. 5, 6, was quite well attended, and a good interest was manifested. This is as it should be. These quarterly meetings are of the utmost importance, and the interest in them should never wane. Bro. Hulburt, of Nebraska, was present, and we were all strengthened by his cheering testimony.

I have just commenced meetings at Hobart, Lake Co. Have the free use of the Methodist meeting-house, a fine large brick house. Have held three meetings. Eight were present at the first meeting. It was very stormy. Last night about forty were out. Shall remain as long as the interest and turnout may demand.

S. H. LANE.

OHIO.

Royalton.—At this place we held meetings, for two weeks, in the Free-will Baptist church. The base and ungodly course taken by J. C. Bartlett worked much against us, as his wife's relatives live in the community. We felt the force of Paul's words when he had suffered because of "false brethren."

Fields.—Here we held meetings in a school-house over two weeks. Much sickness and other hindrances made it impracticable to continue longer. We obtained several subscribers for the *REVIEW* and *Good Health*, sold \$13.00 worth of books, and received \$6.00 in donations. We confidently expect some fruit in the day of God, as the result of the good seed sown.

R. A. UNDERWOOD.
R. A. BOARDMAN.

Dunkirk.—We closed our meetings here with a good audience and good feeling, last night, Feb. 28. We think this series of meetings has resulted in much good. The church appear to be in perfect harmony,

and a good degree of brotherly love exists among them. About every one has the reading of the REVIEW, and a good interest is manifested in the Sabbath-school. Seven new ones were baptized, and united with the church last Sabbath, receiving the right hand of fellowship. It was an affecting scene. These accessions were all persons in the prime of life, and we expect they will be ornaments to the cause of Christ in Dunkirk. If the church here remain humble, and grow in grace, and knowledge, and brotherly love, we are confident the time is not far distant when they will have other valuable additions to their number.

Some books were sold, and expenses to and from the meeting were more than met. Our courage in the Lord was never better; for we see how the Lord is opening the way before us, and giving fruit. Brethren, let your prayers, and alms, and tithes go up before the Lord as a memorial; then the Lord will bless you, your neighbors, and the good cause of the Lord in Ohio. Pray for us. H. A. ST. JOHN. G. G. RUPERT.

TEXAS.

Peoria, Cleburne, Sherman, Denison, and Savoy.—Since my recovery from the disease which was preying upon me at the time of the camp-meeting, and which prostrated me after its close, I have labored with the above-mentioned churches. We have seen and felt the need of more of the love of Christ in all our churches; and as we have tried to plead for a higher standard and a deeper work of grace in the heart, we have been blessed. Oh, for more of the spirit of truth-humility. I sincerely hope and trust that all our brethren will read, and reread, the good articles in the late REVIEWS on "Sanctification." Study the lives and characters of those illustrious examples. I start to-morrow morning for Arkansas, to remain a short time. R. M. KILGORE.

Savoy, Feb. 21.

ALABAMA.

Choctaw Co.—On coming to this county I found the churches in as good a condition as could be expected. They were holding Sabbath meetings, except when bad weather prevented. As they did not have regular preaching, there was not much outside interest, for it was not kept up. I have appointed regular meetings once a month. I expect God will add to the church.

I returned yesterday from Washington county. Bro. Elliott has been there at different times for the past year. About twelve were keeping the Sabbath. The outside interest was very great, and many were halting between two opinions. The halting ones were very much helped, on this wise: A minister sent an appointment, with it a request that all who were "on the fence" would remain there till he came, and he would help them off. He came last Sunday. The interest was very great. The house could not hold the people, and the meeting was in the open air. One gentleman and his daughter came twenty miles on horseback; another came seventeen miles. The effort on the part of the opposition to God's truth was very weak. The position taken was, that we cannot keep the law; that it is done away, and the first day is the Sabbath. It was not difficult to overthrow his assertions, and the truth gained a great victory. The gentleman who came seventeen miles remarked to me that the minister did not prove his points. In his closing remarks he admitted that the law is in force, by saying, "As to the law, if it lay in a good man's way, he would take it up, or do it, and not go around it."

The day was a high day for the truth in all that section. Those obeying were strengthened. Some who were "on the fence" made haste to keep all of God's commandments. Others were anxious to hear more of the new doctrine.

The lovers of the truth have commenced to build a meeting-house. C. O. TAYLOR.

Bladen Springs, Feb. 24.

—God's agency does not exclude nor supersede our instrumentality. He gives the increase, but Paul must plant, and Apollon water. He furnishes the wind, and we are to spread the sails. He gives, but we gather. Prayer and diligence, dependence and activity, harmonize in the Scriptures, and are only inconsistent in the crudeness of ignorant and foolish men. —Wm. Jay.

—All errors spring up in the neighborhood of some truth; they grow round about it, and for the most part derive their strength from such contiguity.

Our Tract Societies.

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

The gentle heart that thinks with pain
It scarce can lowliest tasks fulfill,
And if it dared its life to scan,
Would ask for pathway low and still—
Often such gentle heart is brought
To act with power beyond its thought;
For God, through ways they have not known,
Will lead his own.

LIGHT, AND NOT DARKNESS.

BY ELD. S. N. HASKELL.

SOME go through the world bodies of light, while others are bodies of darkness. A few are reserved and uncommunicative with reference to their feelings and opinions, but usually people carry about a budget, ready to open and distribute its contents, the nature of which makes others happy or miserable. Some cannot live without speaking of the errors and wrongs of others. In fact, it becomes a part of their being. They call it exposing sin, but oftener it is an effort to build a reputation on some one's downfall. Such persons emit darkness, and nothing but darkness. We are glad when relieved of their presence. If they make confessions, it is only to get a new hold. A reform is never seen in their lives. They are not of that kind. They perform the labor of a pack-horse of the devil, to carry and peddle smut.

This is not God's work at all. Christians never engage in it; they have another calling. Said one of these messengers of darkness to me, a short time since, "I think God has called me to watch you fellows [meaning the church], and expose your sins." I thought he gave good evidence of his calling, only that he had mistaken the source from which it proceeded; also that I should not care to be Satan's instrument, to be used by him in blackening the character of those who are conscientiously trying to obey God.

The Christian has an elevated mission; it is to gladden the hearts of the sorrowing; it is with love and tenderness to correct the erring; it is to scatter joy and gladness in all hearts. The society of such persons is desired. When they leave us, we wish they would remain longer. They always have some victory to relate in their Christian experience, some interesting incident to tell respecting some one who has become interested in the love of Christ, some missionary letter to read, or something to say that elevates the mind and attracts the soul to God and Heaven. May God help us as a people to be individually bodies of light.

THE MORAVIANS AMONG NORTH AMERICAN INDIANS.

Soon after the first settlement was made in Georgia, a tract of land was presented to Count Zinzendorf by the trustees, for the purpose of encouraging missionary operations among the natives. In the spring of 1734, missionaries arrived from Europe. Having cleared a piece of ground, they formed a settlement near the river Ogeche, and commenced preaching among the Indians of the Creek nation, many of whom could speak the English language. Here they also established a school, and for a time their prospects were very encouraging.

The following year, another party sailed from Europe, and with them John and Charles Wesley, who also came to labor as missionaries among the Indians at this place. On the voyage, they encountered a severe storm. While the Moravians were singing the psalm with which their service commenced, the sea broke over the ship, split the main sail in pieces, and poured in between the decks as if the great deep had already swallowed them up. A terrible alarm and outcry arose among the English, but the former calmly sang on. "Were you not afraid?" asked Wesley of one of them. "I thank God, no," was the reply. "But your women and children?" "Our women and children are not afraid to die," answered the Moravian.

The simple, confiding faith thus manifested was something new to Mr. Wesley, whose mind was still enshrouded in the clouds of formalism. He was impressed by the simple beauty of the religious life of these Moravians. "Always employed, always cheerful, always cordial to one another, they had," said he, "put away all anger, strife, wrath, bitterness, clamor, and evil speaking, exercising great kindness and patience under ill treatment." Wisely concluding that valua-

ble information respecting ministerial labor might be obtained from so devout a people, John Wesley sought an interview with one of their pastors. "First," said the pastor, "I must ask you one or two questions: Does the Spirit of God bear witness with your spirit that you are a child of God?" Mr. Wesley was surprised, and knew not what to say. "Do you know Jesus Christ?" continued his interrogator. "I know that he is the Saviour of the world," replied Wesley. "But do you know that he has saved you?" "I hope he was died to save me." "Do you know, yourself?" was the rejoinder; to which Mr. Wesley responded, "I do," although he afterward said that he feared his response was mere words. A few years later he would not have been thus embarrassed by these pointed questions, but they helped to open his eyes to the unsoundness of his ascetic position.

Hostilities soon commenced in Georgia, between the English and Spaniards, and the refusal of the Moravians to take up arms so embittered them to the people that they found it expedient to relinquish their flourishing plantations in Georgia, and retire into Pennsylvania.

In 1740, Mr. Rauch and other missionaries arrived in New York. An embassy of Mahikan Indians had just arrived in the city to treat with the government. Mr. Rauch immediately went in search of them. Although they were extremely ferocious in appearance, and in a state of inebriety, after waiting for them to become sober, he asked two of them, Tschoop and Shabash, if they wished to have a teacher settle among them. They made no objection; and Mr. Rauch accompanied them to their home, about twenty-five miles to the eastward, on the borders of Connecticut. His reception was cordial, but the next day, when he began to speak seriously of religious subjects, the Indians treated his instructions with derision and contempt. Regardless of their behavior, he continued his efforts, visiting them daily in their tents, and traveling to adjacent towns. As he had neither a horse nor any money, he frequently suffered extremely from heat, fatigue, etc. At length it pleased God to touch the hearts of the two Indians whom he had first addressed in New York, and the work of the Holy Spirit in their conversion was so evident that the matter soon acquired publicity.

At this time, when the prospect began to look hopeful, false reports were, from selfish motives, circulated by white people living near by, so that Mr. Rauch's life was in danger, and for a short time he accepted the situation of teacher in a farmer's family. He could not, however, long content himself at this work, but soon returned to the Indians, although he thus exposed himself to great indignities and imminent danger. By his meekness, patience, fortitude, and perseverance, he completely disarmed their resentment, and convinced them of the falsity of the reports.

M. L. H.

(To be continued.)

NOTES BY THE WAY.

IDLENESS.

Of the various classes of men, none are in greater danger of ruin than the idler. Whether he be a Christian or an infidel, he is on the road to destruction. "An idle brain is the devil's workshop," is a very common maxim. Yet with all the accumulated evidence of the past, thousands in our land are leading unhappy lives, made miserable by having nothing to do.

Go back to the Old World, and examine the history of nations which stood high in the record of fame, and you will find that when sloth and lethargy ran rampant, distinction and honor soon came to an end. Greece, once noted for her progress and learning, had a world-wide renown; but when industry and enterprise were checked, crime began to increase, and her glory departed. The luxuries of the East, brought in by the Roman conquerors, led to a life of ease, pampered the appetites of the citizens of Rome, and idleness became the stepping-stone to her ruin. So long as these nations had anything to do, they maintained their strength; but when there were no battles to win, they soon became demoralized and weak, and their fall was inevitable.

Among all the places noted for sin on the page of sacred history, perhaps none are more conspicuous than Sodom and Gomorrah. As we examine the causes of their ruin, we find that idleness largely prevailed. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her, . . . neither did she strengthen the hand of the poor and needy." Eze. 16: 49. "Fullness of bread" and "abundance of idleness" were marked

characteristics of these two wicked cities. In all ages like results follow like causes. A life of ease leads to many temptations,—temptations which but few can resist. It is probable that some envy others, because they have so much of this world; their eyes stand out with fatness; they have all that heart can wish,—farms, houses, carriages, etc. But often the man who labors for his daily bread enjoys an exemption from care which the wealthy man can seldom command. To be happy, one must have an object in view. An easy man is like a vessel in a calm, which goes to pieces of itself. A nail that lies still, rusts out, while the iron that is used can sharpen another iron.

While men of the world may vie with one another for riches and fame, far be it from the follower of Jesus to cherish any project with the design of securing a life of ease and idleness. The Saviour has pointed out the fate of his followers, if they choose such a life. The parable of the talents, used to illustrate the second advent, is especially applicable as a present warning. It is a very plain hint; and if the slumberer is not aroused by such a parable, nothing but the last trump will ever arouse him, and then it will be too late. This parable seems to be especially adapted to meet the wants of those who are not highly gifted. There may be some who will not labor in the cause of the Lord, because they see that their qualifications do not render them so conspicuous as others. There may be those who will not give of their property, because the sum they could donate would not be so large as that given by some others. The teaching of this parable should help such. It reveals the sad condition of the man who robs the Lord by withholding the tithes. It shows that Mr. Do-nothing is a man of fear, and that his portion will be with those outside the city. (Rev. 21: 8.) Thus our Lord says:—

“For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.” Matt. 25: 14-18.

To two of the servants, the lord, as he heard the reports of labor, said, “Well done.” The one with two talents had worked just as hard as the one with five, and he received equal pay, for both were admitted into the glorious city. But that poor man with only one talent was afraid. Had he had courage, it would probably have been different. Fear possessed him. Perhaps he would not plough when the weather was cold, nor harvest when the weather was hot. It may be he was afraid, because he could not, with the one talent, gain nine more, and be equal to his neighbor who had five at the first. Fear was at the root of the evil, and it was that kind of fear which the idle man possesses. He was troubled with idleness. “Abundance of idleness,” says the prophet.

Perhaps, again, he was worth his thousands, and knew how to increase his wealth, but he shut himself out of the kingdom because he would not invest his money in good stock. Such a one will very likely be numbered with the company which James describes, when he says, “Go to, now, ye rich men, weep and howl for your miseries that shall come upon you.” For these words, although undoubtedly used with reference to the exceedingly rich men of our day, whose great wealth gives them the power to oppress millions, may apply to all who possess their spirit, and love money better than they love justice or mercy. What has the rich man done?—He has “heaped treasure together for the last days.” Would he take stock in the bank of Heaven?—No; he would rather hide his Lord's money. By his life and example he repeats the words of him to whom the one talent was committed: “I was afraid, and went and hid thy talent in the earth.” Would he help spread the proclamation to every nation, kindred, tongue, and people?—No. While others are struggling with poverty and self-denial to fulfill the divine commission, this slothful servant is enjoying his ease. And when the last trumpet sounds to call the assembled multitudes to witness the descent of our glorious Redeemer, as he returns for his goods, this idle, slothful servant will know his reward; he will be deprived of his wealth, and “cast into outer darkness,” where “shall be weeping and gnashing of teeth.” J. S.

—A zealous soul without meekness is like a ship in a storm,—in danger of wreck. A meek soul without zeal is like a ship in a calm, that moves not as fast as it ought.

INTERESTING TO MISSIONARY WORKERS.

THE following letter, received a few days since at the REVIEW Office, although not designed for publication, will be of interest to all missionary workers, and we trust the writer will excuse us for giving it to the readers of the REVIEW. Children acted a part in connection with our Saviour's first advent, why should they not in connection with his second? May God bless the little girl, and every tract distributed by her willing hands.

“Our little daughter, aged eight years, wishes to go from house to house and distribute tracts, and as you are far better qualified than we to tell what tracts should follow each other, I make bold to ask you to suggest and advise as to the course you may think best to pursue. I see no reason why small children may not work for the Lord and do good, if their course is properly planned. Our little girl is anxious to do missionary work, and always says a word for the Sabbath when people ask her about it, giving them the chapter and verse, and generally, I believe, asks for theirs for Sunday. She proposed this tract work herself, and remarked that the tract entitled, ‘Signs of the Day of God,’ would be the one she would take out first. Please select, and send her fifty cents' worth to commence with. One cannot know how much good may come from scattering them, but because of this we may not withhold our hand.

“One evening this little girl went to a neighbor's on an errand. The gentleman asked her if she went to Sunday-school. ‘No sir.’ ‘Why not?’ ‘We don't keep Sunday.’ ‘How is that?’ ‘We are Seventh-day Adventists.’ ‘Oh, indeed! I have heard somewhat of that people, and must go and make the acquaintance of your father, and get some reading from him.’

“That evening he came. He said that about a year ago he was going to Canada, and met on the cars an old lady of seventy or more, who acquainted him with some new and peculiar views on the immortality of the soul, sleep of the dead, etc., etc.; she also told him of the existence of our denomination. He was deeply interested. The popular doctrines of immortality and the endless punishment of the wicked had been repugnant to his ideas of a just God, and to his common sense as well. The lady gave him a paper (a tract, I suppose) of ours, on this subject, also her address, as I understood him, at his request. He would have corresponded with her for future light, but unfortunately, had lost her address, and knew of no others of the same faith until he found us. On the trip he was detained in Battle Creek about twenty-four hours by a wreck on the track. In looking over the town, he was advised to visit the Sanitarium and Publishing House of the S. D. Adventists, as they were prominent among objects of interest in the city. He did so, and was deeply and favorably impressed with them, particularly the Sanitarium.

“Thus we see the seed spring up from the ‘little’ things,—those ‘tracts.’ Only the Master knows the yield,—thirty, fifty, or a hundred fold. Let us sow in faith and in the fear of God.”

In the few lines which follow, the writer states that the gentleman referred to is a prominent person in the city where he lives, holding the office of alderman, being a member of the city council, etc. This letter illustrates how the seeds of truth take root in honest hearts, and also the manner in which circumstances are often brought around to strengthen and nourish their growth. Could we see the hidden and silent agencies at work in connection with the distribution of our reading matter, none would ever become discouraged or cease their efforts.

M. L. H.

DIST. NO. 3, INDIANA.

DEAR BRETHREN AND SISTERS: The year is rapidly passing away, and much precious time has been lost, but the future is still ours to improve.

The Lord is not pleased with idleness. Labor is essential to our spiritual welfare, and many precious souls are prepared to receive the truth. Who will bear them the message?

I request the members of Dist. No. 3 to gird on the armor as of old, and by your prayers and labors bring our district up to its proper standard. Our periodicals should be in every household. They never contained better reading matter than now, and are well worth the subscription price. We should see that our own members are supplied with them, as well as others.

We desire full reports at our next quarterly meeting. Let the churches appoint some one to act as librarian.

Address me permanently at Thorntown, Ind.

J. P. HENDERSON, Director.

MICHIGAN TRACT SOCIETY.

REPORT FOR FOURTH QUARTER OF 1880.

| Districts. | No. Members. | No. Reports Returned. | No. Members Added. | No. Families Visited. | No. Letters Written. | No. Signs taken in Clubs. | Subscribers obtained for Periodicals. | Pages of Tracts and Pamphlets distributed. | Periodicals Distributed. | Annals sold and given away. | Cash rec'd on Tract Fund and Periodicals. |
|------------|--------------|-----------------------|--------------------|-----------------------|----------------------|---------------------------|---------------------------------------|--|--------------------------|-----------------------------|---|
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| 2 | 113 | 48 | 6 | 25 | 51 | 18 | 16163 | 468 | 103 | 79 48 | |
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| 5 | 96 | 24 | 1 | 17 | 7 | 39 | 5073 | 648 | ... | 27 50 | |
| 6 | 145 | 54 | ... | 40 | 24 | 36 | 7974 | 2119 | 16 | 185 85 | |
| 7 | 110 | 62 | 20 | 157 | 16 | 62 | 28687 | 988 | 55 | 163 73 | |
| 8 | 74 | 25 | 3 | 117 | 50 | 45 | 3892 | 1267 | 183 | 124 60 | |
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| | 1046 | 377 | 38 | 427 | 324 | 484 | 90069 | 10000 | 558 | \$1146 64 | |

* Ministers.

NOTE.—Received for membership and on donations, \$330.83; sales, \$183.39; periodicals, \$632.42.

JENNIE THAYER, Sec.

FROM LOVE.

OUR clinging love to this world and its pleasures, not to be shaken off by milder means, and our blindness to our personal weakness and defects until God's chastenings opened our eyes, have been considered as causes why such chastisements come upon us, the ultimate purpose being to make us “perfect unto every good word and work.” One other fact needs to be green in our hearts. The Bible assures us that, “whom the Lord loveth, he chasteneth.” God stands upon a higher mountain peak than we do; more of the valley is spread out before him than our lower plane of vision affords us. Would we know of the green fields and winding streams combining to make up that to us unseen valley, we must rely upon Him who sees its beauties and its defects. Leaning upon your riches or your deserved good name, Christian brother, God's eye may have noted your openness to some new device of Satan upon the morrow. He who knoweth all things, without constraining your course, may have realized that amid your remaining power or fame you would have come forth from your new temptation with loss of self-respect or weakened principle. It may have been the loss either of your fortune or name, or your inward spirit of probity. Seeing these contingencies, was it not love that removed the lesser, and forced you from the greater, loss? “Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward, it yieldeth the peaceable fruit of righteousness;” therefore, heed Job's words: “Despise not thou the chastening of the Almighty.” Our earthly fathers chastened us “for our profit,” solely because they had power so to do. “Our profit” talks of love for us. You hold the arm of a dear friend while the surgeon applies the knife; your love is active, yet you accept the loss of the arm rather than the loss of the life, and so you even aid in ministering pain and loss of member to your dear one.

It is the olden story which Jesus figuratively gave: “And every branch that bringeth forth fruit, he purgeth it, that it may bring forth more fruit.” The loving desire for our perfection is the only motive; the only aim, to fit us here for sharing in the bliss of that other land. Let us, then, go forward, accepting whatever may come upon our fully consecrated and watchful lives as intended by the All-Wise Father for our benefit. Let us receive our chastenings unmurmuringly, yet anxious to know the lessons of weakness, neglect, or folly they come to teach. Under all such afflictions, let our hearts be encouraged by the remembrance that—

“Heaven and earth and hell,
Proclaim God sitteth on the throne,
And ruleth all things well.”

Remember also that the restful land is upon the edge of the horizon. After a little while, the torn sails will be lowered, the anchor cast behind the breakwater, promising security, before the land of the amethystine hills. Reaching its blessed shores, the necessity for chastenings, the possibility of temptation, are forever past. The natural tendency of the flesh to sin will have been removed, the allurements and seductive influences of the world will be over, Satan will be banished from even the borderlands of your new home. All things declare the end of the temporal, the close of the probationary. Soon the shouts of the redeemed will announce the dawn of the fixed, the ever-abiding.

PREPARED FOR DEFEAT.

THERE are generals who spend more time in endeavoring to provide for a possible defeat than they do in preparing to win a victory; so there are persons who, while they are professedly serving the Lord, take great pains to keep the line open by which they can turn back to the world without involving themselves in any reproach or disgrace. They do not like to commit themselves; they are very careful about making professions. Said Admiral Farragut, on the eve of a battle, when inquired of concerning his preparation for defeat, "As to being prepared for defeat, I certainly am not, and the man who is prepared for defeat will be one-half defeated before he commences. I am prepared for success, and shall do all in my power to secure it, and trust to God for the rest."

Those generals whose thoughts are mainly on the line of retreat are quite likely to spend a good deal of their time in retreating; and those Christians who are careful to put no obstacle in the way of their own backsliding, are very likely to be found among the backsliders. Those men who, on entering an enemy's land, break down the bridges behind them, or who, landing on an enemy's shore, set fire to their ships, and march forth to assail the foe, are the men who are victorious in their wars. And so he who would overcome the world, the flesh, and the devil through the blood of the Lamb and the word of his testimony, must have no thoughts of defeat or apostasy, but must "put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof."—*The Armory.*

PREVAILING PRAYER.

For an illustration of the power of intercessory prayer, read James 5:15-18. When Melancthon was at the point of death, Luther came into his chamber and poured out his soul in an agony of prayer for the life of his friend. "Dear Luther," said Melancthon, "why will you not let me depart in peace?" "No, no," said Luther, "we cannot spare you yet, Philip." He continued to intercede, until he felt assured that Melancthon was given back to him. And when it was seen that Melancthon was indeed recovering, Luther went home and said joyfully to his wife, "God has given me my brother Melancthon in direct answer to my prayers." A remarkable instance occurred in one of our cities not many years ago. An Atlantic steamer was wrecked off the coast of Ireland. The telegraphic report received in America stated that all the passengers had been drowned. A clergyman, who saw the report, called on the wife of one of the passengers to break the sad news to her. To his surprise she immediately informed him that he was mistaken, and stated that while engaged in earnest prayer for her husband's safety, some time before, she had received assurance of his preservation in the midst of great danger. A few hours afterward another telegram was received, announcing that the husband of this lady was the only person saved from the wreck.

Abraham's intercession faintly typifies the heavenly intercession of Christ. Abraham ceased at last to plead for Sodom; Christ ever liveth to make intercession for us. In his intercession there is no trace of human weakness or error; holy and merciful, he stands alone as mediator between God and man. "Let us therefore come boldly unto the throne of grace," imitating him in pleading for others, and with full confidence that our prayers for things agreeable to his will will be heard and answered.—*S. S. Times.*

—A minister was soliciting aid to foreign missions, and applied to a gentleman, who refused him, with the reply, "I don't believe in foreign missions. I want what I give to benefit my neighbors."

"Well," replied he, "whom do you regard as your neighbors?"

"Why, those around me."

"Do you mean those whose land joins yours?" inquired the minister.

"Yes."

"Well," said the minister, "how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it before, but suppose I own about half way through."

"Exactly," said the clergyman; "I suppose you do, and I want this money for the New Zealanders—the men whose land joins yours on the bottom."

—It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.

SPECIAL MENTION.

THE WIND RISING.

AN Anti-Monopoly League has been formed in New York. Its object is to check the growing encroachments of corporate organizations upon the rights of the people. So popular are its principles that applications have already been received from four different States, asking for instruction relative to the organization of branch leagues. We notice the names of Peter Cooper and Dr. Robert Collyer among the prominent members.

A large mass-meeting under the auspices of this new organization was held at Cooper Institute in New York City, Feb. 21. Judge Black, of Pennsylvania, addressed the meeting. He said the corporate institutions had been steadily moving toward complete monopoly. Their ultimate designs were fraught with the greatest danger to the State, and unless legislation should step in, and aid the oppressed people, the whole machinery of the government would be thrown into the hands of monopolists. A letter was read from United States Senator Windom, taking similar positions.

A remark made by Senator Beck, not long ago, shows how completely the value of our surplus agricultural products is at the mercy of a few railroad kings. The Senator said: "Five men—Scott of the Pennsylvania Central, Garrett of the Baltimore and Ohio, Huntington of the Union Pacific, Jay Gould, and Vanderbilt—can sit down, and in a five minutes' chat fix a tax of \$200,000,000 upon the commerce of the country, by raising freight two cents a bushel, and do it according to law."

The monopolists, by their unjust and oppressive exactions, are exasperating the people, and driving them to protect themselves through the only means open to them. The conflict between labor and capital deepens, and is fast bringing about the social condition which called out the graphic address to the rich men of the last days, found in James 5:1-6. This league is an eminently respectable branch of the large family of leagues formed to resist the encroachments of the rich on the rights of the poor; and when the dark, mysterious power that in its infancy drenched Paris, the city of its birth, in the best and purest blood of France, unites all its forces in one grand, international league, who can foretell the results? In the words of the prophet Jeremiah (chap. 25:32), "Evil shall go from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." And then shall the rich men of this covetous, unjust, and luxury-loving generation "weep and howl for their miseries."

The labor problem will prove an active element in raising that great whirlwind of wrath which shall yet sweep the nations of earth. * * *

WHAT DRINK WILL DO.

A FRIEND sends us *The Morning and Day of Reform*, the organ of the National Christian Temperance Union, from which we take the following clipping, showing to what depths of degradation rum can reduce men:—

"The degradation and depravity wrought by drunkenness is shockingly illustrated by the following case recorded by the *Cleveland Leader*. In that city lived an old man with an only daughter. He was a slave to drink, and though able-bodied, never worked a stroke. The daughter, a frail, delicate girl, supported him and herself by her needle, going out as a seamstress, till she saved enough to buy a machine. One day she fell on the icy pavement, receiving serious injuries. She was taken to one of the hospitals, and kindly cared for, till death released her from a life of sorrow and suffering. Meanwhile the wretched father, crazed with the thirst for drink, pawned the sewing machine for liquor. Then he took the beautiful wreath of flowers which some good ladies had given him to place on his child's coffin, and sold it for whisky. Still the fierce craving gnawed at his nerves, and one night, tak-

ing a horse and wagon, he drove to the paupers' graveyard, tore the corpse of his own daughter out of its resting-place, trundled it to the storage room of a medical college, and sold it for a few dollars! All this for rum! The *Leader* says the truth of the foregoing is vouched for by a highly respected physician; and adds: 'With the price of his faithful daughter's body, that man is even now debauching himself.'

The following account of a pair of fiends was published in the *New York Christian Herald*:—

"A scene of misery of a peculiarly distressing character has been revealed in a Philadelphia house. A Christian visitor who was going from house to house in the lowest part of the city, entered a house on St. John street, and there found a family sunken in a state of wretchedness which only drink can produce. On a table in one room lay the partially decomposed body of a little girl who died some days previously; on a bench in another room lay a little boy six years old in all the agony of the last stage of diphtheria, and on the floor was the mother of the two children in a filthy state of intoxication. The father was in another part of the house, and was also intoxicated. The couple had been drunk for several days, and while their children had sickened and died, they had been singing, dancing, and fighting. So deplorable a state of things is only an extreme case in the list that might be furnished any day by Christian workers in our great cities."

THE JESUIT OATH OF SECRECY.

I, A B, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the holy Apostles, St. Peter and St. Paul, and the Saints and Sacred Host of Heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, that his Holiness the Pope is Christ's Vicar-general, and is the true and only head of the Catholic or Universal Church throughout the earth; and that by the virtue of the keys of binding and loosing given to his Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed; therefore to the utmost of my power, I shall and will defend this doctrine, and his Holiness's rights and customs against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred Mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name Protestant, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all, or any of his Holiness's agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to; and will do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagating of the Mother Church's interests, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me by you, my ghostly father, or by any of this sacred convent. All which, I, A B, do swear by the blessed Trinity and blessed Sacrament, which I now am to receive, to perform, and, on my part, to keep inviolable; and do call the heavenly and glorious host of Heaven to witness these my real intentions to keep this my oath. In testimony hereof I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my hand and seal in the face of this holy covenant, this day—, A. D., etc.—*Selected.*

THE TRANSVAAL.

TRANSVAAL (that is, across the "Vaal") lies in South Africa between latitude 22-27 south, and longitude 27-31 east. Its northern boundary is the Orange or Limpopo River, which here runs from west to east; the eastern is formed by the continuation of the Drachenburg Mountains; the southern is the Vaale River, and the western an undefined line separating it from

the country of the Bechuanas. The total area is 114,360 square miles, and the population—according to the official returns of 1877—is 300,000; probably a rough estimate, from which little can be known as to the fighting strength of the people who have defied the power of the British empire. Potscherfstroem, the seat of government, is by land 960 miles south-east of Cape Town. The region is described as a vast plateau, sloping to the north, supported by the coast line of mountains, which, presenting a bold mural buttress or escarpment to the low country at their feet, stretch away on their western flank into immense undulating plains. The Boers, though originally Dutch, are now very considerably mixed by intermarriages with European refugees and emigrants from Cape Colony and Natal, as well as the natives. Still, the Dutch characteristics largely predominate, and while the standard of education is said to be low, the people know enough to govern themselves and hate the foreign yoke. In religion they are Protestants, and the Bible and hymn book are almost their only literature.—*Christian Advocate.*

—The policy of the new Spanish cabinet promises to be marked by a liberal and tolerant spirit, strangely in contrast with the contracted and illiberal course of that which preceded it. A broad programme has been laid out, not only for Spain, but for her colonies also. All press prosecutions are to be suspended, and all journalists imprisoned in any part of the Spanish domain are to be liberated; the amplest form of speech, of voting, and of public meetings is to be allowed all Spanish subjects; the professors who were expelled from the Spanish universities through priestly influence during the last administration, are to be reinstated; the educational interests of Cuba are to be advanced by the establishment of a university at Havana, and the liberation of the slaves in the Spanish West Indies is to be encouraged by giving the most liberal interpretation to the emancipation act.—*Interior.*

Notes of News.

—Small-pox is epidemic in Honolulu.
 —Chicago has forty-one cases of small-pox.
 —Secretary Sherman has taken his seat in the Senate.
 —The population of the German empire is 45,194,172.
 —The price of a liquor license in Nebraska is fixed at \$1000.
 —In Djaffer, Mesopotamia, many persons have died of the plague.
 —Batoum, a city on the Black Sea, has been declared a free port.
 —The recent storm extended over England, Wales, and Scotland.
 —Russia proposes to look into the administration of affairs in Siberia.
 —An international monetary conference is to be held in Paris this year.
 —The outstanding currency of the United States aggregates \$362,585,253.
 —The boiler-makers, ship-carpenters, and calkers of Chicago are on a strike.
 —The reduction of the public debt for February will probably be about \$10,000,000.
 —The coercion bill has passed both houses of Parliament, and received the royal sanction.
 —The losses to business men in New York on account of the funding bill, are estimated at \$100,000,000.
 —The American Bible Society has leased for a term of years a desirable Bible House in Yokohama, Japan.
 —According to DeLesseps, the Panama canal will be completed by 1888, and will cost 512,000,000 francs.
 —The losses by fire and robbery during the riots in Lima and Callao, Peru, are estimated at \$6,000,000.
 —Feb. 28, the Catholic orphanage at Scranton, Pa., burned, and seventeen children perished in the flames.
 —Germany is preparing to celebrate the four-hundredth birthday of Luther, which will occur Nov. 10, 1883.
 —The severe cold and heavy snows this winter found the people of England unprepared, and hundreds of them perished.
 —In Baltimore two men were killed and several others severely scalded, by the explosion of the boiler on a steam-tug.
 —Last year the Chinese professorship in Harvard College cost that institution \$4,062.15, while the fees received amounted to \$30.
 —Congress has voted to pay the Japanese government an indemnity of over a million dollars. It is a just debt, and should be paid.
 —By a recent explosion in a coal mine near Alma Station, Wyoming, thirty-five Chinamen and three white persons lost their lives.
 —By a recent order of the Postmaster General, all

commercial documents that are wholly or in part in writing, must pay letter postage.

—The number of lunatics in Italy has increased 14 per cent within three years, and there are five times as many Jews among them as Christians.

—President Hayes vetoed the three-per-cent funding bill, on the ground that the fifth section threatened the destruction of our national banking system.

—Not a few royal and titled personages attended the wedding of the eldest son of the Crown Prince of Germany, which was celebrated in Berlin, Feb. 27.

—Germany professes that she is not ambitious of leadership in the negotiations between Turkey and Greece. Her interest is confined to the maintenance of peace.

—On his birthday, Feb. 27, Victor Hugo was made the recipient of a grand popular ovation. He also received congratulatory telegrams from all parts of the world.

—Nearly the entire population of Mentor and the adjoining villages were at the Mentor depot, Monday, Feb. 28, to witness the departure of President-elect Garfield for Washington.

—At the meeting of the Anti-Monopoly League in Cooper Institute the 21st, a letter from Senator Windom was read, in which he strongly advocated a system of postal telegraph.

—Peter Cooper celebrated his ninetieth birthday, which occurred recently, by making liberal donations to various benevolent institutions, amounting, in the aggregate, to over \$100,000.

—The ministers of Brooklyn have held several union meetings to consider the cause of the prevailing religious apathy in the churches, and the advisability of a united effort for a revival.

—The 16th of February was a dark day in Painesville, Ohio. The darkness was said to be equal to that of a total eclipse of the sun. The superstitious recalled Mother Shipton's spurious prophecy.

—In Sistova, two persons have been killed in riots against the Bulgarian ministry and the municipality, and further bloodshed is apprehended. There are disturbances in various other parts of the Turkish empire.

—A member of the St. Petersburg Provincial Assembly of Nobles states that between the years 1870 and 1877, over 63,000 persons were exiled to Siberia, and he proposes to petition the Czar to abolish this form of punishment.

—On the 4th of March, half of Casamaccella, on the island of Ischia, near Naples, was destroyed by an earthquake shock. Many of the inhabitants were killed or injured. Shocks were also felt throughout Switzerland and at Agram, Austria.

—Russia proposes to convoke a preparatory commission, as was done previous to the emancipation of the serfs, to consider in what form representatives of the people can participate in the consideration of State matters, —a long stride toward popular government.

The State house at St. Paul, Minn., caught fire recently. The fire occurred when both branches of the legislative body were in session, and the members escaped by means of a ladder. The loss on the building is about \$100,000. The Supreme-court and historical libraries were destroyed.

—The Earl of Shaftsbury recently stated that there are 500,000 persons in London who never hear the gospel, and that the only way to reach them with it is by special services in theaters and mission halls. He expresses his depressing conviction that the masses are spiritually ten times worse than they were twenty years ago.

—The Italian bark Ajace, from Antwerp to New York, was wrecked off Rockaway beach in the storm of Thursday, March 3. The crew consisted of fifteen men. Two of them became desperate and committed suicide; the others with one exception, were washed overboard, and drowned.

—Speaking of the foreign commerce of the United States, the *Scientific American* says: "The Secretary of the Treasury reports that the value of merchandise exported from the United States for the single month of December, 1880, was \$98,856,632, the largest monthly export ever made in the history of the country. The total exports for the year 1880 were \$889,649,840; imports during the same period, \$696,803,433."

—On the 27th inst., a severe engagement occurred between the British forces in South Africa and the Boers. The British suffered an overwhelming defeat. General Colley, the commander, was killed, and it is said that only sixty-two British soldiers escaped unharmed. General Colley will be succeeded by General Roberts, who conducted the Afghan campaign. General Roberts will probably reach the Transvaal by March 28. His troops will number about 5,000 men.

—The new governor of Madrid determined to suppress gambling; and as the first, step he locked up ten district inspectors in his office, so they could not warn the gamblers. Then at night, accompanied by the chief constable, he surprised twenty-four gambling houses, and took the players to prison. The *Chicago Inter-Ocean* thinks the mayor of that city might profitably take a lesson from the Spaniards, and lock up the detectives on the eve of every raid.

—The storm of Thursday, March 3, was very severe over nearly the whole country. In the Northwest, particularly in Wisconsin, it is said to be the heaviest snow-fall ever known. Trains were snow-bound, business was suspended, and in many places actual suffering threatened

the people on account of the lack of transportation. On the Atlantic coast the storm was accompanied with severe gales, and many ships were wrecked.

—President Garfield has selected the following cabinet: For Secretary of State, James G. Blaine, of Maine; Secretary of the Treasury, William Windom, of Minnesota; Secretary of War, Robert T. Lincoln, of Illinois; Secretary of the Navy, William H. Hunt, of Louisiana; Secretary of the Interior, Samuel J. Kirkwood, of Iowa; Postmaster General, Thomas James, Jr., of New York; Attorney General, Wayne Mac Veagh, of Pennsylvania.

—A young girl residing in Hull, P. Q., renounced the Catholic faith, and made a public profession of the Protestant religion. Her friends and the priests made every effort to bring her back to allegiance to the Mother Church, but to no purpose. A few weeks since, a company of from sixty to seventy boisterous men, headed by the girl's brother-in-law, surrounded a Sunday-school procession in which she was walking, and forcibly removed her to the house of her brother-in-law. She was subsequently permitted to return to her Protestant friends.

—It is said of the inaugural ceremonies the 4th inst., that the throng of visitors at the capital was larger, the decorations of streets and buildings more profuse, the parade grander, the ball more brilliant, and the whole proceeding more satisfactory, than on any previous occasion of the kind. In his inaugural address, President Garfield spoke of the agricultural and financial interests of the country. He advises legislation to stamp out polygamy, and thinks it necessary that equal freedom of suffrage and protection of law be accorded to black and white citizens. General Garfield's mother accompanies him to the White House, and on this auspicious day was "the proudest and happiest woman in the world." And well she might be, when she remembered the days, when, a widow, in straitened circumstances, "she washed and cooked, toiled and saved that her children might be educated;" for her son has won his way to the honorable prominence he now enjoys by his own merit and energy. It is said that the President defers to her slightest wish with the same obedience he rendered her when a boy. Hers has always been the post of honor at the table, and however distinguished the guests present, she is invariably served first. This little white-haired matron, whose head barely reaches her son's elbow, came proudly forward, with tears in her eyes, to be first to receive him as he entered the Executive Mansion President of the United States, escorted by the grandest civic and military display Washington has ever witnessed.

Obituary Notices.

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

IN MEMORIAM.

The following lines were written by Mrs. D. T. Taylor, in memory of her sister-in-law, Mrs. C. O. Taylor, who fell asleep Oct. 30, 1880, and whose death was noticed in REVIEW, Vol. 56, No. 19:—

SHE sleeps! The voyage of life is o'er,
 Outrode each stormy billow;
 The fevered brow will throw no more
 Upon death's quiet pillow.

She sleeps! The eye has done with tears,
 The aching heart with sorrow;
 The trembling bosom hides no fears,
 No care for the to-morrow.

She sleeps! No sound of earth's turmoil,
 No startling dreams shall waken;
 Blest sleeper! 'mid life's fruitless toil
 By slumber soft o'ertaken.

She sleeps! Hark! o'er the blessed dead
 The word of promise spoken—
 O death, the Mighty One hath said
 Thy fetters shall be broken.

"She sleeps! Oh, lay her gently down
 To long and peaceful slumber,
 Till God shall all his ransomed crown,
 And all his jewels number!"

LUCE.—Died of inflammation of the lungs, in Grant township, Monona Co., Iowa, our infant daughter, Blanche Lovilla, aged 2 months and 7 days. Remarks by Bro. S. W. Bird. Text, Rev. 21: 4, second clause.

E. A. AND ISABELLE LUCE.

CAMP.—Died of injuries received from a fall, at Duke Center, Pa., Feb. 21, 1881, Harmon Camp, aged about 75 years. Bro. Camp embraced the Sabbath about nine years ago, by reading. He was a faithful member of the tract society at Portville, N. Y., where he resided. He died at his son's, where he had gone on business. We feel our loss; but our loss is his gain. D. B. WELCH.

STARLING.—Died near Tidioute, Pa., Feb. 6, 1881, Elisha Starling, aged 92 years, 3 months, and 23 days. His health seemed good, until about three days before his death, when he began to grow feeble, and continued to fail until he fell asleep, not seeming to suffer the least pain. He became interested in present truth about one year ago, and seemed anxious to live it out as far as he could comprehend it. Funeral discourse from Job 14: 14. S. TAURSTON.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00
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MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Detroit, Jackson, Battle Creek, Kalamazoo, Michigan City, and Chicago.

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

The Review and Herald.

Battle Creek, Mich., Tuesday, March 8, 1881.

The services at the Tabernacle in this city, Sabbath, March 5th, were of special interest and profit to this people. Elder S. B. Whitney, president of the Dakota Conference, gave a practical discourse in the morning, and in the social meeting of the afternoon the subjects of confession and forgiveness called out appropriate remarks by many. As the spirit of true confession and forgiveness prevails, light, hope, and courage come in. May the good work go forward.

J. W.

We would say to those who send in orders for Testimony to the Church, No. 30, to be circulated by the Tract Society, that much the quicker, cheaper, and better way is to have this work sent out from this Office by mail. We have sent about two hundred copies free to ministers, and to Tract officers on the Pacific Coast. We expect to circulate ten thousand copies of this important Testimony immediately, and ask ministers and officers of the Tract Society, and of our churches, to see that all are supplied. Send in your orders, and we will mail this work to you and to all the scattered ones, direct from this Office. Price, postage paid, 25 cents a copy. Free to the poor. Send in your orders.

J. W.

The N. Y. Times takes occasion to publish a facetious and scoffing article concerning the views of Adventists that the end of the world is at hand. Very well. The picture which Inspiration has given us of the last days would not be completely filled, nor the list of predicted signs be wholly made up, without just such features as this. We are sorry that any one should feel like scoffing at a doctrine of such importance and solemnity as the second coming of Christ; but we are not sorry to see the last finishing touch put upon the evidences which confirm us in our expectation of the "blessed hope."

NOTE FOR REVIEW.

BEFORE leaving America, many persons asked me to obtain for them a pocket edition of the "Apocrypha to the Old Testament." I have obtained a fine one from London. The page is a trifle larger than that of our church hymn book, "Spiritual Songs," and the book is about one-fourth of an inch in thickness. It is bound in Turkey Morocco, with marginal readings and references to the Old and New Testaments. These I can post to any who wish them for \$1.00 each.

Those who may wish to secure a copy can inclose \$1.00, with their name and address, to REVIEW AND HERALD, Battle Creek, Mich., and I will see that they are furnished with the book as fast as their names are received here.

J. N. LOUGHBOROUGH.

Southampton, Eng.

TO ELDERS.

DEAR BRETHREN: suffer some words of exhortation. Upon you rests a very weighty responsibility. In importance of position, you stand next to the minister of Jesus Christ. Indeed, the permanency of his labor depends much upon your faithfulness. How much the spirituality and prosperity of a local church depend upon the efficiency and devotion of the elder!

An elder should be a man of much prayer. If he has no living connection with Heaven, he will make a sad failure.

An elder should be a man of personal piety, deep and fervent. If he is not, Satan will come in and divide the flock, and destroy the sheep.

An elder should be a man who rules well his own house. If he does not rule well his own house, how can he take care of the church of God?

In short, an elder should be an example to the church, in word, in conversation, in doctrine,—in all things. How can he exhort to faithfulness in paying the Lord's tithe, if he does not pay tithes himself? How can he exhort to diligence in the study of the Holy Scriptures, if he is not an active member of the Sabbath-school, learning well the lessons, himself? In short, how can he exhort to prayer, piety, sobriety, and good works, unless in all these things he shows himself a pattern?

Do you say, brethren, "I am lacking"? This may be so—you may be sadly deficient; but we ask, *Why remain so?* Why not become sober-minded, prayerful, diligent, faithful, in all things a pattern of piety and good-works? Why not? You have all the divine aids to a godly life that any body has, or ever had. The help of Jesus, holy angels, the Holy Spirit, and the Holy Bible, are all freely proffered you; then why remain dwarfed and inefficient?

I exhort you to be well acquainted with all the membership. You should know the deficiencies and excellences of each, and endeavor, in meekness, to help them develop a symmetrical character, like that of the blessed Jesus.

I would not be satisfied with the list of members on the clerk's book, which you may seldom see; have a list yourself, in your own pocket. Look this list over frequently. Once a week is none too often to look at each name considerately, inquiringly. Query thus: Does this one read our publications? Is he taking the REVIEW? Is this member zealous, or backsliding, or discouraged, or in affliction? What a noble work!

Dear brethren, I fear many of you are coming far short of your duty. Will you not see that all your members have the reading of our church paper, the REVIEW? Will you not look after the careless, the discouraged, the afflicted? Will you not look after everything that pertains to the spirituality of a live, working church? If you are only faithful under-shepherds, in a little while, when the Chief Shepherd shall appear, you will receive a crown of glory that fadeth not away.

Now, to the elders and leaders of the churches in Ohio: Would it be unreasonable for us to ask of you a quarterly report? Traveling elders are required to report—why not local elders? Just think how glad the president of the Conference would be to hear from you at least once in three months. I take it for granted that you see utility in this, and I submit below a form of report which we will send each of you, to be filled out by you, and forwarded to me immediately after your next church quarterly meeting:—

ELDERS' QUARTERLY REPORT.

Report of _____, elder of the _____ church, _____ Co., Ohio, for the quarter ending _____, 188-.

1. No. of members,
2. No. of members absent,
3. No. that participated in ordinances,
4. No. of Sabbath and prayer-meetings you have attended,
5. No. of times you have attended Sabbath-school,
6. No. of members you have personally visited,
7. No. paying tithes,
8. Amount of tithes sent to State Treasurer,
9. No. taking the REVIEW,
10. No reading the REVIEW,
11. No. taking *Good Health*,
12. Are you anxious to do your whole duty?
13. Are you aspiring to a holier life?

A space for remarks will be given on these reports. Dear brethren, you will have a few weeks to labor before your first report will be due. Let this time be improved to the glory of God, and the good of the church. We want your reports to read in our next State Quarterly Conference, April 16, 17, 1881. We conclude with the promise to remember you at the throne of grace.

H. A. ST. JOHN.

Clyde, Ohio.

—No man can lift himself above the world unless he takes hold of something higher than the world. He cannot lift himself out of himself unless he grasps something higher than himself.

TO THE BRETHREN IN DAKOTA.

AFTER a long absence, I am permitted, in the good Providence of God; to return to you, and am anxious to make the most of my time and opportunities. It is my design to visit all the churches and scattered brethren throughout the Conference as soon as practicable, and I would like to visit those places first that most need help. Will those who desire especial labor write me at Swan Lake immediately, stating their wants, or come to the meeting there March 19, 20, and present their wants personally? We especially invite the officers of the Conference, tract society, and other associations, to be present at that meeting. See appointment in this paper.

S. B. WHITNEY.

—Get your doctrine from the Bible. Get your example from Christ. A day will not pass after you have closed with Christ's promise, ere he will meet you with a counsel. Embrace both.

Appointments.

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

PROVIDENCE favoring, I will meet with the church at Swan Lake, Dakota, March 19, 20. First meeting, Friday eve., at 7:30. S. B. WHITNEY.

NEWBURYPORT, Mass., April 1-3. Preaching Friday, at 7 P. M. Hope to see friends present from Ipswich, Haverhill, Danvers, etc. D. M. CANRIGHT.

HARTLAND, Maine, March 11-13.
Portland, " " 18-20.
Meetings will begin in each place Friday, at 7 P. M.
J. B. GOODRICH.
D. M. CANRIGHT.

CHICAGO, Ill., March 12, 13.
Rockton, " " 19, 20.
Belvidere, " " 26, 27.
Serena, " April 2, 3.

Where the brethren can, we would like to have a meeting at the commencement of the Sabbath at all the above places. We wish all the members of the Rockton church to report, either in person or by letter. Bro. Daniel Clay will see to securing a place to hold the meeting. R. F. ANDREWS.

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.

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A MISPRINT in REVIEW, Vol. 57, No. 6, made L. N. Whisby's donation to the Scandinavian Mission \$7.00, whereas it is \$70.00.

WILL those who have copies of the *Youth's Instructor* which they can spare, please send to Newton S. Tenney of Jamestown, N. Y., as he is so situated that he can do missionary work with them to good advantage.

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Gen. Conf. Fund.

Tenn Conf tithe per Mrs D Long \$3.70.

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English Mission.

A friend 50c.

Scandinavian Mission.

Christina Fredie 50c.

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