

Adventist Review

AND SABBATH HERALD.

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

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OUT OF GREAT TRIBULATION. REV. 7:13-15.

Oh how happy shall I be
Standing on the glassy sea,
In the glow of heavenly light,
Clad in robe of lustrous white,
With the palm of victory—
That the Lord appointed me
Tribulation;
Out of which he wrought for me,
By his grace, abounding, free,
Salvation.

When this life's long, troubled day,
With its griefs hath passed away;
When from fires of sacrifice
Purified my soul shall rise;
I shall know, yea, all shall see,
Why the Lord appointed me
Tribulation;
Out of which he wrought for me,
By his grace, abounding, free,
Salvation.

When I mingle, harp in hand,
With that chosen, numbered band,
Who alone redeeming love
Chant in the new song above,
Angels shall admire to see
How the Lord appointed me
Tribulation;
Out of which he wrought for me,
By his grace, abounding, free,
Salvation.

To the night succeeds the morn;
Out of winter spring is born;
After labor rest is sweet;
Life comes not till dies the wheat;
Oh, the wondrous mystery!
So the Lord appoints to me
Tribulation;
Out of which shall come to me,
By his grace, abounding, free,
Salvation.

Faith, instruct me how to live!
Love, to life fresh courage give!
Patience, in thy arms I lie!
Hope, light up my clouded sky;
Joy, thy sweetest song shall be
That the Lord appoints to me
Tribulation;
Out of which shall come to me,
By his grace, abounding, free,
Salvation.

—Mrs. Helen E. Brown, in *Christian Weekly*.

The Seaman.

"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.

CHRIST JESUS, THE STONE.*

BY ELDER D. T. BOURDRAU.

TEXT: "And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." Matt. 21:44.

THE stone here spoken of is "the stone which the builders rejected," and which "is become the head of the corner." Verse 42. We must build

upon the sure foundation, the Lord Jesus Christ after the plan laid down in the Scriptures, if we would stand the test of that day which "shall be revealed by fire," and which "shall try every man's work of what sort it is." 1 Cor. 3.

The stone mentioned in the text is identical with the rock of Matt. 16:18, where the Saviour said to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Here "hell" comes from *hades*, and signifies the grave; but when in the New Testament it is derived from *gehenna*, it means the place of future punishment. If we are built up as a part of the temple or church of Christ, the gates of hell—the grave—shall not prevail against us. They cannot hold us when He who has the keys of death and the grave shall call for his sleeping saints; and thus we shall escape the fearful waking that awaits those who will have their portion in the lake of fire. Rev. 20; 21:8. Glorious thought to the saints whose lot it is to fall under the power of cruel death!

How important it is that we build on Christ, and build properly. To do this, we should receive and practically carry out the teachings of Christ. We should pattern after Christ, as a carpenter works according to the foundation of a house that he is building. If the carpenter only partially builds upon the foundation, he will work in vain; his edifice will fall, and the result will prove disastrous to himself and to others. A wise architect will also use good material. Nothing but gold, silver, and precious stones,—characters formed after the great Pattern set before us,—will stand the test of the Judgment, toward which we are fast hastening, and abide in the burning day.

In our text two falls are mentioned,—the fall on the stone, and the fall of the stone. Those who fall on the stone are the unbelieving—those who reject Christ. They are broken and hurt in this fall. They are snared, and their deformities become more apparent than before. They go to greater lengths in sin than they did before they rejected Christ. Their case is truly deplorable, even in this life. We have a striking illustration of this in the fall of the Jews for rejecting Christ, as set forth in Isa. 8:14, 15: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." But the words of the text were not designed simply as a warning to the Jews. They were also intended as a warning to all, of whatever nationality, who would be in danger of turning away from and rejecting Christ. Those who are exposed to this danger may see in the fall of those who rejected Christ at his first advent, a true picture of what awaits them.

The first fall, though deplorable, is but a prelude to the calamities caused by the second. "On whomsoever it shall fall, it will grind him to powder." Here our Saviour means sure and complete ruin, as in the case of a huge stone falling on a man.

The first occasion when the stone falls upon the wicked, is clearly and forcibly set forth in the closing scenes of the metallic image of Dan. 2, representing the kingdoms of Babylon, Medo-Persia, Grecia, and Rome. A stone cut out of the mountain "without hands," smites the image upon his feet,—smites the kingdoms of

earth when Rome has been divided and subdivided. The result is that the image is "broken to pieces." The wicked then alive are destroyed. After this, all the wicked shall be ground to powder in the final destruction at the end of the thousand years. This includes not only those who shall have lived under and constituted the different kingdoms symbolized by the different parts of the image, but all the wicked besides. There are two occasions when this breaking occurs,—one when Christ comes the second time, and the other at the end of the thousand years, when all the wicked dead are raised and have a "little season" on the earth before they are cast into the lake of fire. Rev. 20; 21:8. All that the image ever symbolized, and more than all, is then destroyed. When this crushing, grinding, or destruction has taken place, no place is found for the wicked; they are no more, and the kingdom of God fills the whole earth. This part of the figure could not apply at the opening of the day of God; for a thousand years later, beyond the second resurrection, place will be found on the earth for all the wicked, that they may exhibit their true characters and receive their fearful, final, and just retribution before God, Christ, saints, and angels.

Christ, the stone, sustains the same relation to the fifth kingdom that Nebuchadnezzar sustained to the kingdom of Babylon. Nebuchadnezzar represented the kingdom of Babylon, and Christ represents the immortal kingdom. He is the head, leading, active power, king of that kingdom. When he comes, he comes as the stone that the builders rejected; he comes as the stone that smites the image, and raises the precious stones, the jewels, that have entered in, adorned, and built up the glorious edifice of his church on earth. He receives these, and adds them to himself to form the mountain that shall fill the whole earth. It is Christ, the stone, who smites the wicked that are alive when he comes the second time; and it is Christ, the stone, who smites all the wicked of all ages at the close of the day of God.

Dear reader, what relation do we sustain to this stone? Is it the foundation upon which we are building according to the Scriptures? Have we received Christ in the gospel sense, as the *divine* Teacher, the sinless Pattern, the perfect Sacrifice, the faithful High Priest, and as the Coming One? If we have thus received him, and if we remain true to him, we shall avoid falling on the stone through unbelief and rebellion, and shall avoid being smitten at last by the stone when it falls on those who have slighted it, and grinds them to powder.

Not every one that saith, Lord, Lord, will avoid this fearful fate, and enter into the kingdom of Heaven, but he that *doeth* the will of God. Many will say in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works?" But Christ will profess unto them, "I never knew you; depart from me, ye that work iniquity." Matt. 7:21-23.

We are in as great danger of rejecting Christ as were the Jews at the first advent. We may reject him by turning away from those who bear us his message in his name. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "He that receiveth you, receiveth me." It is equally true

* Delivered at Dixville, P. Q., Sabbath, Jan. 29, 1881.

that he who rejects one of Christ's disciples rejects Christ.

We may reject Christ by rejecting his word. We may reject him, and fall morally, by discarding the doctrine of his near coming when he is near. Did not the Jews fall by rejecting the doctrine of his first advent? And is not the honor of Christ as truly involved in the doctrine of his second coming as it was in that of the first? Will not similar causes bring about similar results?

And we can reject Christ while professing to be Adventists, by turning from the close, practical truths which he gives us in the Bible. Christ comes closer to Adventists by way of reproof than he does to any other class, that they may be true to their profession, be Christians indeed, and reflect his image perfectly. Brethren and sisters, shall we be true to our profession, and receive Christ fully? or will it be said of us, Christ is wounded, abused in the house of his friends?

We have spoken of two falls,—that of the unbelieving and rebellious upon the stone, and that of the stone upon the unbelieving and rebellious. Both of these falls are disastrous to the sinner, whether in the church or out of the church. We must avoid them. To this end, I would recommend to myself and to you, my dear brethren, another fall. It is not a moral fall. Oh, no; it is a fall that elevates man in moral worth, and in the sight of his Maker. It is humbling ourselves under the mighty hand of God. It is submitting to have Christ reign over us in the *crucible state* till all the dross of selfishness is removed from us, till we are fit for him to reign over us in glory. It is to receive the message to the Laodiceans, to accept the reproof of Christ to the lukewarm, to be zealous and repent. It is to submit to receive Christ in his meekness, that we may find rest to our souls. It is to submit to love Christ more than the world and more than all temporal interests, that he may soon give us treasures that will abide forevermore. It is to submit to give up all for Christ, and to advance his cause upon earth, while the few remaining sands of time are falling, and telling us, "Eternity is near." It is to suffer the matchless love of Christ to so affect our hearts, that we shall fall in brokenness of spirit at the foot of the cross, cry, "Save me or I perish," and, looking up by faith, gather some of the drops of that precious blood that was shed for sinners; then by faith embrace the Saviour, claiming his pardon and fresh tokens of his love.

Thank God, mercy still lingers, and the Saviour will not turn us away empty. We want tender hearts if we would touch hearts, and see sinners converted in this province. Shall we seek for this? or shall we suffer selfishness and worldly-mindedness to eat up our spiritual energies, stifle our convictions and good feelings, and blind us to the wants of God's cause, till we find ourselves unaffected by the situation of sinners around us, untouched by the influences of God's Spirit, and more attracted by the things of time and sense than we are by the eternal inheritance? Shall any of us be rejected by the Saviour as cumberers of the ground, and awake from slumber and indifference only to see the dread realities of the day of God, and, with the rest of the wicked, cry to rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16, 17.

Dear reader, thank God that that dread day has not yet come (though it "hasteth greatly"), and we may, by thorough reform, escape the fearful fate of those who, though on the brink of ruin, will not be aroused from their slumbers, and may be prepared to say, when the opening heavens shall reveal the dear Saviour, accompanied by all the holy angels, "Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. Amen.

—Thought is the father to the action.

Our Contributors.

SONGS OF THE WIND.

BY ELIZA H. MORTON.

THE world is Nature's organ grand,
Its key-board all the sea and land;
The universe is filled with song,
And winds the harmony prolong.

We know not how the music flows,
We know not whence it comes or goes;
But wondrous are the tales it tells
To rocks and hills, to fields and dells.

The poet's ear can gather in
Delicious sounds from noisy din;
Wind is the poet's warbling lyre
That fills his soul with dreamy fire.

While murmuring forth a lullaby,
And whistling as they onward fly,
The zephyrs sweep o'er vales below,
And toss about the feathery snow.

To notes of revelry and mirth
The wild winds soon give ready birth;
The voice of pleasure, loud and long,
Is ringing in tempestuous song,

And shouts of careless, merry glee
Come echoing o'er the surging sea,
While like a waltz the breezes blow,
And round about the dancers go.

But list; with hollow rush and roar
'Tis playing marches o'er and o'er;
And all the trees, and all the hills,
And earth's ten thousand rippling rills,

Are keeping time and keeping tune
From night to morn, from morn till noon;
But lo! the train with solemn tread
Seems following earth's unnumbered dead!

And hark! all loneliness seems there,
Afloat upon the midnight air;
So weird, so sad, so dark, so drear,
The soul shrinks back with trembling fear.

A shadow and a cloud abound
In this most awesome, dreary sound;
For archer pale with cruel dart
Has wounded many a loving heart.

A death dirge now is plainly heard,
And sorrow breathes in every word;
The weary pain so hard to bear,
The bitterness of dark despair,—

Are all sobbed forth by night-winds low,
In pitying measures, mournful, slow;
And wailing, lonely, is the cry
That sinks to quivering, plaintive sigh.

But oh! an anthem grand, sublime,
Is wafted from a better clime,—
The far-off song of angels bright,
Melodious, golden, living light.

The winds repeat it o'er and o'er,
Its burden sweet, "forevermore,"—
Forevermore from sorrow free,
Forevermore with Christ to be.

All other songs like discords seem
Before this music, like a dream;
O winds, blow on and never cease,
The prelude of perpetual peace!

The very air seems broken, wild,
Like mountains vast on mountains piled,
And awful in their majesty,
Winds breathe one word,—eternity.

Battle Creek, Mich.

EVADING THE TRUTH.

BY ELD. R. F. COTTELL.

STRANGE as it may seem, men who profess to believe in God—"that he is, and that he is a rewarder" of all according to their works—will still trifle with his laws, and fancy they can shirk their responsibility and escape the scrutiny of his all-seeing eye, because they cannot see things as they are plainly expressed in the word of God. They dare not trifle with human laws and expect to escape punishment on a plea of ignorance; but in respect to the divine law, they think it makes no difference if it is not obeyed with exactness. But for fear that they may be compelled by the force of convincing arguments to see the glaring falsity of their position, they will not hear or read.

But what will it avail them in the Judgment, that, when they might have learned the truth, they shut their eyes and said they could not see?

Their flimsy covering of falsehood cannot hide them from the piercing view of the Almighty. They must be aware of this, if they believe in God. Hence we must conclude that, notwithstanding they profess it, yet they have no living faith at all.

This is the great difficulty; it is want of true faith. The Jews rejected Christ in his first advent for want of faith in the Scriptures they professed to believe. While professing faith, they were infidels. Just so it is now. Thousands are in a similar condition,—professing faith, yet closing their eyes and their hearts against the truth, the present truth, the only truth that can sanctify and save them. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8. Campbell's version says, "And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? I assure you, he will suddenly avenge them. Nevertheless, when the Son of man comes, will he find this belief upon the earth?" *This belief*, that is, the faith that Christ is suddenly coming to avenge his elect,—to slay their persecuting enemies and save them.

Oh that professed Christians had faith in Christ,—that they believed his promise that he will come again, and that he will appear to the generation that have witnessed the promised signs! If men had living faith, they would obey the word and keep his commandments. But for want of faith they evade the law of God, and hide behind their own ignorance.

"Though ample views of truth they once have got,
They shut their eyes and say they see it not."

But all is naked and plain to the eyes of Him with whom we have to do. We shall be judged according to our opportunities. If we have improved them, well; but if we have been "willingly ignorant," there is no excuse.

STRIFE.

BY ELD. A. S. HUTCHINS.

THIS word appears in the Sacred Scriptures nearly fifty times. It is never spoken of as one of the Christian graces, nor is it classified among the virtues. Its first mention in the word of God shows that it broke out between the "herdmen of Abram's cattle and the herdmen of Lot's cattle." And right here it meets its merited rebuke from the father of the faithful: "And Abram said unto Lot, Let there be no strife, I pray thee, . . . between my herdmen and thy herdmen; for we be brethren."

Now here is, especially for those who through Christ profess to be "Abraham's seed, and heirs according to the promise," a circumstance from which an important lesson, a life-long lesson, may be gained. Precept is strengthened by the noble example of respect manifested by a man of years toward his nephew, and of self-denial for the promotion of union and peace: "Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." This spirit of conciliation is to be coveted.

The last mention of strife in the Bible shows that it needs but one yoke-fellow, envy, to work mischief and tumult wherever they go hand in hand. Says James: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

Strife is the connecting link, the stepping-stone from envy to divisions. These have their seat in the carnal heart, and so Paul taught the church at Corinth: "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Envy may burn and fester in the heart for a season, but if not subdued, if not displaced by the "pure, peaceable, gentle" "wisdom that is from above," it will burst out and develop itself in strife, most certain to produce "divisions."

And oh, what sorrow, what anguish, what death, this root of bitterness, this fiery serpent, causes among the people of God when once its fangs are felt here!

Solomon heard of this hydra-headed monster in his day, and warns us to beware of it. "The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with." Prov. 17:14. This is good counsel.

The tale-bearer, the forward man, the transgressor, the whisperer, and the scorner are all identified as being friends to strife. If these "busybodies in other men's matters" would be still, strife would often die. Solomon says, "Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth [or, "is silent," margin]. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." Prov. 26:20, 21. These scriptures, with the seventeenth verse of the same chapter, are worthy to be committed to memory. "He that passeth by, and meddled with strife belonging not to him, is like one that taketh a dog by the ears."

Strife is by Inspiration classed among the "works of the flesh." Here it locks arms with "wrath" and "seditions," and these join hands respectively with "emulations" and "heresies." These are among the sins of which Paul says, "I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." This is very positive, and should not be forgotten.

Envy, as here noticed, is usually the parent of strife. "Envy springs from pride, ambition, or love, mortified that another has obtained what one has a strong desire to possess." Back of the viper envy, we usually find the serpent jealousy. Now who has not some idea of the cruelty of this monster,—of its fearful work? Solomon says, "Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame." What more forcible or more appropriate language could be used respecting the nature of jealousy? Stepping forward to envy, we read: "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 17:4. Righteous Abel fell under its stroke. It shed the first drop of blood,—committed the first murder. It was present four thousand years later to witness and hasten on the crucifixion of our Lord and Saviour. It rankled in the rebellious hearts of the high priests, when the innocent Son of God was delivered to Pilate. "For he knew that the chief priests had delivered him for envy."

In Satan's malicious efforts to overthrow the church of God, he does not beckon men on to the most daring sins at first. He asks room in the heart for only a small root of jealousy, with our aid to foster it, and envy will soon bud, then will strife "rise up into a rod of wickedness," to divide, scatter, and devour the flock.

O child of God, beware, then, of the first approach of the enemy. "Keep thy heart with all diligence; for out of it are the issues of life." And to suppress, to uproot, yea, to successfully resist strife, carefully and prayerfully study the lesson of the Saviour recorded in Mark 9:33-37; Luke 22:24-27. Let the precious instruction here given be reduced to practice by all professed followers of the Master, and the convincing evidence follows, that "God is not the Author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33.

CONSISTENCY.

BY ELD. C. L. BOYD.

CONSISTENCY is a jewel of priceless value. Its possessor is rich and blessed. But it would seem that where it is most to be desired, it is often sadly wanting.

Wherever the binding nature of the fourth commandment is presented, the people, receiving knowledge from the wise men, find various reasons for the non-observance of the definite day enjoined by this commandment. Those whose

"lips should keep knowledge," teach the people that all the Lord enjoins therein is the "observance of one day in seven."

Is this logical? If so, will these teachers remain consistent? Let us see. Numberless objections to the observance of the fourth commandment are presented; but as the dark mists disappear before the rising sun, revealing the symmetrical form of objects only the outlines of which were before visible, so all these objections recede before the light of revelation,—the written word of the Center and Author of all light; and his sanctified rest-day stands forth as the Sabbath of the world, a sign between the Creator and his loyal subjects, as plain, as clear, and as holy, as when first blessed by its Author.

From Daniel's prophecy we learn that professedly Christian Rome was to think to change God's law. The papacy has fulfilled this prophecy, by enjoining the observance of the first day of the week as the Sabbath, in place of the seventh, as taught in the law of Jehovah.

From the seer of Patmos we learn that the two-horned beast, symbolizing our government, is to legislate in favor of this papal change, and seek to enforce the observance of the first day of the week.

The question arises, Will these theological attorneys, who have stilled the inquiries of the people by interpreting the inspired words, "The seventh day is the Sabbath," to mean "a seventh part of time," be consistent, and still maintain that the law for the observance of the first day only requires the observance of "one day in seven"? If so, those who observe the seventh-day Sabbath are, to all intents and purposes, keeping the "spirit" of this American law. If the terms "seventh day" and "Sabbath of the Lord," mean a seventh part of time, the terms "first day" and "Christian Sabbath," cannot mean more,—they cannot mean less.

Go to a court-room in the old "Keystone State" where a Sabbatarian is being tried for desecrating the first day of the week by secular labor, and imagine, if you can, the jury rendering a verdict that, as the man has observed the seventh day, the demands of the law are answered, and then behold the prisoner being honorably discharged, pronounced loyal to the command which says, "The first day of the week is the 'American Sabbath'; in it thou shalt not do any work."

GLORYING.

BY JOSEPH CLARKE.

"THUS saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

In the exercise of the natural pride of the heart, mankind, as individuals, societies, states, families, and nations, generally glory in something, often in many things. One is proud of his birth, station, or influence; another glories in his financial talent or executive ability; another, in his skill as a mechanic or his talent in his profession; another is vain of beauty, or accomplishments, or education; still another glories in his ignorance and originality; while as Americans, we boast of our national honor, courage, and wealth.

But all this glorying is of a subversive tendency, and lowers the true standard of excellence. We all know that we improve most when we have before us an excellent example to imitate; and in the text quoted, the Creator invites us to become acquainted with him and his character, his lovingkindness, judgment, and righteousness. How different is the course of the proud and haughty magnates of the earth, who practically say, "Stand aside; let us great ones pass. Come not into our palaces, nor be ye near our gates; for we are greater than you." The great ones of earth keep their designs and true characters in

the dark. They repel your intimate fellowship, and say to you, "Do not be too free with your questions and investigations." They are proud of being to comfort, assist, or relieve you, or to satisfy your curiosity or cultivate your acquaintance.

But the King of Heaven, standing in the highest place in the universe, says, "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness." He invites our interest, and asks us to become acquainted with his character and works. Let us draw near with reverence, and drink into his Spirit, that we may be made noble and pure in our impulses, and may become humble, charitable, and condescending, and be filled with his love.

GAMBLING.

BY JAMES SAWYER.

WHILE standing in a shop where the dealer sold candies, I overheard a man ask the dealer the signification of the following placard: "*Pop-corn Prize Package, One Cent.*"

The inquirer was a presiding elder, and the dealer was a member of his church. Said the man in response,—

"Each little parcel of pop-corn contains some trifling toy or a five-cent piece; but it is only once in a while that a five-cent piece is found." He added: "When I first purchased the pop-corn, I had no conscientious scruples about selling it; but now I think that it is teaching the young to gamble. To illustrate: One day a little fellow came in and bought a package. On opening it he found five cents. Enraptured at his brilliant success, he began to lay out the five cents in buying more packages. He spent all his money, but found no more packages with money in them. The news spread among the other children in town, and soon we had about a hundred cents from the sale of the packages. It opened my eyes to the influence I was exerting on the rising generation, and when the dealer came to bring a new supply, I did not purchase."

He also said that many times the packages would be opened, and the pop-corn left. The minister then spoke of the cunning exhibited by wicked men in their efforts to ensnare the young. Satan knows that grown-up people, with habits formed, are not so easily entrapped; hence his greatest effort is to beguile the young. He also remarked that candies are now made with drops of stimulating liquors inside, so that the young will acquire a taste for ardent spirits if they eat them.

OVERHEARD.

BY ELISHA TAYLOR.

WHILE resting in the shade of a wheat-stack, last summer, I accidentally overheard the following conversation among the hands employed in threshing:—

"Boys," said one, "these fellows [referring to the Sabbath-keepers in the neighborhood] are bound to be right. Which day do you say is the first day of the week?"

"Sunday," replied one.

"Well, then," said the first speaker, "they have you; for the Bible says the seventh day is the Sabbath."

"Well," said the other, "I don't know how it is, and I never expect to; for I never expect to read enough to find out."

This incident calls to mind a pedo-Baptist minister in Tennessee, who frequently said in the pulpit that if sprinkling and pouring were not right, he never wanted to know any better. This is the trouble with the Sabbath and other important truths of the Bible. People do not receive the love of the truth; and so they are abandoned to strong delusion, that they may believe a lie.

WORRIES.

The little worries which we meet each day
May lie as stumbling-blocks across our way,
Or we may make them stepping-stones to be
Of grace, O Christ, to thee.
—Miss A. E. Hamilton.

BIBLE PARTNERSHIP AND TIME.

BY J. A. OPPY.

IN common business affairs, three things are noted,—*capital, individuality, and time.* The same is true of the Bible partnership and time, with this slight variation; viz., *God* is the capitalist, we are partners, yet by his clemency. *Time* is always for the allotted span of life. We pass over the *first* partnership-and-time business in the garden of Eden, to the second, this side the "flaming sword and cherubim," to notice the great God as a *capitalist*.

We lost all our stock in the beautiful garden, by introducing into the original bargain the advice of a third party,—the devil. We then became *moral bankrupts*, and took advantage of a bankrupt law that was universal in its application. We lost every dollar of our stock—had not a moral penny left, and were compelled to borrow a garment of the fig-tree to cover our shame. It was therefore necessary, if we ever again became partners with God, that he should furnish the capital. Did he do it?—Yes.

1. *We are partners by divine bounty.*—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. "For God so loved the world, that he gave his *only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "For ye know the *grace* of our Lord Jesus Christ, that, though he was *rich*, yet for your sakes he became *poor*, that ye through his *poverty might be rich.*" 2 Cor. 8:9. "God, who is *rich in mercy*," hath "made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6. "We have redemption through his *blood*," "according to the *riches* of his grace." Eph. 1:7; see also Chap. 2:7. God "giveth us *richly* all things to enjoy." 1 Tim. 6:17. Thus we see that God is our capitalist.

2. *We are partners by his clemency.*—"They are all gone *aside*, they are all together become *filthy*; there is none that doeth *good*, no, not one." Ps. 14:3. "There is none righteous, no, not one." Rom. 3:10. We have redemption in Christ Jesus, "through the *forbearance* of God." Rom. 3:24, 25. "We have "gone astray like a lost sheep." Ps. 119:176. "All we like sheep have gone astray." Isa. 53:6. "For ye were as sheep going astray." 1 Peter 2:25. "If I wash thee not, thou hast no part with me." John 13:8. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. Our Heavenly Father chastises us "for our profit, that we might be partakers of his holiness." Heb. 12:10.

All that God requires of us who would become life-partners is *faith*. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Without *faith* it is impossible to please God." Is it not strange that we should choose to remain in bankruptcy, when free capital is offered us, and the stakes, eternal life?

3. *Time.*—"They which receive abundance of grace and of the gift of righteousness, shall reign in *life* by one, Christ Jesus." "That we may lead a quiet and peaceable *life* in all godliness and honesty." 1 Tim. 2:2. "Having promise of the *life* that now is, and of that *which is to come.*" 1 Tim. 4:8. "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." Matt. 25:21. "Be thou faithful unto death, and I will give thee a crown of *life.*" Rev. 2:10. "Seeing his *days* are determined, the number of his *months* are with thee, thou hast appointed his *bounds* that he cannot pass." Job 14:5. "It is appointed unto men once to die, but after this the Judgment." Heb. 9:27.

So we see that God the Father, through Christ

the Son, by the Holy Spirit, furnishes investive capital for every bankrupt son and daughter of the race; and if we take stock, which is free to all, without money and without price, and are found faithful stewards of God during our earthly life, then our partnership-time is extended eternally, with no possibility of our ever again becoming bankrupt. Brethren, are we "laborers together with God?" Are we working as hard for God as God is for us? The world will measure the amount of faith we have by the work we do. Do we really believe the night is coming? Oh, may light shine down the heavenly pathway to guide us "up to that city where cometh no night!"

Finally, the net proceeds of this partnership business are thus summed up: "He that overcometh, shall *inherit all things.*" "All things are yours; . . . and ye are Christ's; and Christ is God's." "All things!" Amen!

Hillsborough, Col.

HOW TO PROVE HIM.

BY P. ALDERMAN.

OUR dear Lord has given us one test by which to prove him, that he will open the windows of heaven and pour upon us a blessing that there shall not be room enough to receive. I have been thinking of this until my own heart is thrilled, and I feel like asking our dear people to bring in all the tithes. Who would not rejoice to see the blessing descend?

It may be that some one is withholding what belongs to God. There are many instances given in the Bible showing that all the people of God have suffered for the sins of a very few. As I read lately the little article entitled, "The Foundation of God Standeth Sure," I was greatly comforted with the thought. And all his promises are sure; they have never failed, nor can they. God's people may rejoice; for they are safe when they stand upon the sure foundation. But let us not hold anything back that belongs to God, lest our feet slide.

"In the world a thousand snares
Lie to take us unawares."

I believe Satan holds out no more tempting snare to us than the love of money. It is so easy to reckon up our own wants before we pay our tithes and bring in our thank-offerings. But should we not love God most and best? How else can we keep the first commandment? Let us individually examine our hearts in the light of the truth, and solemnly ask the question, "Lord, is it I?" And if we find ourselves withholding anything that belongs to God, let us not give slumber to our eyelids, until this great matter has been made right.

Is it not time for us to count silver and gold for what they are worth in the light of eternity, and our duties of more importance than the things that perish? Oh that our people would come up in solid phalanx before the Lord, bringing their tithes with them! If we would do this, I believe that before we had time to ask for it, we should receive the blessing. For one, I pray for clean hands in this matter.

"LET HIM TRY."

"SOME years ago, it is said, an insane man, in a New England town, once rose from his seat in the midst of a large assembly, and seizing with a great deal of energy one of the pillars that sustained the gallery of the church, declared aloud that he was going to pull it down. Had another 'Samson Agonistes' suddenly appeared, and declared himself just ready to bow between the pillars of another of Dagon's temples, there could hardly have been a greater consternation. If the people had but stopped to consider, their good sense, as well as their confidence in the architect of the edifice, would have assured them of the man's utter impotence to execute his threat. But amid the outcries, and faintings, and general confusion, they yielded to the most foolish fears. Nor did they recover their self-possession, and quietly resume their seats, until

another man, significantly pointing to the large and strong pillar which had been threatened, calmly said, 'Let him try; let him try.'

"This proposition restored order and confidence at once; the house did not fall, and the services went on. 'And so, to compare great things with small,' when men insanely threaten to pull down the pillars that the skill of the Divine Architect has reared and holds up, we are too easily moved with alarm, and too slow to consider the strength of the structure. When God pleases, he can indeed make 'the pillars of Heaven to tremble, and to be astonished at his reproof.' But so long as it is a feeble mortal who undertakes to shake them, our confidence in the Omnipotent Ruler would do well quietly to 'let him try.' This seems to be the very object of that assurance of God to the trembling inhabitants of the earth in a time of great fear: 'The earth and all the inhabitants thereof are dissolved;' that is, melted with fear, trembling with dark forebodings; but 'I bear up the pillars of it.'

The skeptic, the scoffer, the blasphemer, or the persecutor boasts of his power, and threatens to overturn Christianity, explode religion, confute the Bible, and introduce a new order of things. We have heard of such threats before. Let him try. Let everything that can be shaken, shake, and everything that can be overthrown tumble; something has hitherto survived such assaults, and there may be some of God's work left after the devil has done his worst. If a man thinks to bombard Gibraltar with boiled potatoes, "let him try!" One who knew man in his weakness and his strength, has said, "Heaven and earth shall pass away, but my word shall not pass away."—*The Christian*.

THE VALUE OF WHAT IS LEFT.

THERE always is something left. The tornado passes, and it is said that only desolation remains; but it is not true. There are fragments left; there are foundations left; there are walls left; the solid earth remains; there are living people left; there remain all the conditions out of which the wrecked village may be rebuilt and re-peopled. Reverses strip us of capital, of state, of home. We say, "There is nothing left!" But it is not true; there is always something left. We have some clothing; we have some bread; we have some friends; we have some health, and strength, and some individual capacity; we have indestructible resources within us; there are some opportunities left; there are infinite possibilities left. Above is the immutable heaven, beneath the stable globe; the divine providence is not missing; the divine love is not diminished. Out of the ruins of every autumn are made ready the sproutings of every spring. The winter lies cold and black between; and from December to March "the winter alone is king," we say, but it is not true. There is no king but God; there is no sovereignty but his; there is no power that does not serve him, absolutely and utterly. He it is who divides the year into its four various parts, and sets these parts together, mosaic-wise, to make perfect beauty. He it is who rejoices not less in all the beauties of the black and bleak and freezing weather, than in the other beauties of the spring and summer and autumn weather, which are easier to us. If we were but strong enough, we could stand up beside him and rejoice in all that rejoices him. Winter is fearful only to those whom it can pinch and cripple and crush. He who can defy its rigors hears only music in all its blasts, sees only beauty in all its snows; he toys with its terrors as a mother-tigress with her cubs, and fears not, because there is no reason to fear.

What then? How shall we, who are not strong, but who are weak, and who are under bondage, and have been all our lifetime subject to fear, escape the terror of those wintry forces that do continually desolate the fairest portions of our lives?—By considering the value of what is left; for that which is left is always the seed-corn for the year that is to come. The seed-corn

need not be of like bulk with the harvest. God shall give it its own increase in due time. If the seed-corn had the bulk of the harvest, what need of the harvest? What need of all the processes that go to the preparation and production of the harvest? What need of the summer? What room for all the delicious delights of vernal sproutings, and May blooms, and June growths, and July statures, and August fruitings, and September stores? Has some one found a better way than the divine way? If we blot out the summer, are you ready to replace it?

We do not know God. We have no more than an infant's conception of the true measure of his wealth. He takes away something we have,—something which has sufficed to occupy our affections, our thinkings, our hopings; something that has filled our eye, and is therefore to us the major fraction of the whole universe. Our sense of bereavement is a sense of breaking down of the pillars of the universe itself. The heavens are all black; the sun is but lurid and baleful; the beauty of the earth is perished; the voices of birds are hushed—death has settled upon life, and paralyzed it all. It is no matter what may be true to God, what may be true to those not now stricken as we are stricken; the blight upon our lives is as absolute and as deadly as though our lives were the only lives in being. By-and-by this blight will itself be blighted and withered and swept away; the sun will again give light; the earth will recover its beauty; birds again will sing—the life that was stricken in death will rise from death, as the Son of God arose again from his vanquished tomb. But the resurrection is in the future; in the present the power of death seems the supreme power, and there is no choice but to bend absolutely to its sway.

Yet not once in any one of all these darkest hours is it midnight. The direst of all these experiences is nothing more than an eclipse; the sun is lurid, but it stands fast in the heavens; the birds are hushed, but they sit in all the trees; the earth is black, but it is not dead; we are not dead; death has cast his shadow upon us, but not his power; this is not the end of the world; this is but one moment in the progress of life, whose whole could not be beautiful unless some of its parts were shaded, even as deeply as this. God's plan for us is wider than we think—is deeper than we think, as well as higher; we have nothing to do but wait until he shall have woven and finished all the pattern, and shall hold it up that we may see that not one of all these darkest threads needs vindication more than the brightest of all the bright; for there is always something left; and that which is left is always enough—abundantly enough. God is not poor. He is in nothing poor. He does not in his own experience know what poverty is. But he does know wealth. He knows all wealth of wealths; and all those things which we, in our poverty of knowledge, call poverties, are but distinct and separate wealths, which we are too poor to know how to use. Not so he. We have only to wait. We have only to let him alone. The end shall crown the work.—*New York Tribune.*

FATHER CHINIQUY ON PURGATORY.

ABOUT two years ago, when Mr. Chiniquy visited Australia, he delivered a series of lectures in the city of Adelaide. These were reported at length in the *Christian Colonist*, from which an exchange extracts the following from his closing address, as affording an inside view of some of the Catholic ceremonies:—

The subject of the lecture was Purgatory, and in dealing with it the Rev. Mr. Chiniquy stated that the doctrine of purgatorial punishment taught by the Church of Rome is one of the most tremendous impostures that the world has ever known.

Purgatory is believed to be a place where the soul suffers the same torment and indescribable anguish as is endured in hell, the only difference between the two places being that in hell the sufferings are eternal, while in purgatory they

are to last for thousands or millions of years, but not forever. To the common people under the dominion of Rome, purgatory is a sea of fire, desolation, and misery; but to the priests, the bishops, and the pope it is a sea of gold and silver; for when the church invented purgatory, she shrewdly made up her mind to give priests the power to take souls out of it if the friends of the deceased paid them sufficient money.

One beauty about the doctrine is, that the priests and bishops cannot tell when souls are released from purgatory, so that the people are kept continually paying.

He did not hesitate to say that to release souls from purgatory, more money is paid every day to the priests of Rome than is paid into all the banks of England and France.

He stated that every year on the 2d of November a service was held called the "Festivities of the Dead." Its purpose was to pray for the souls in purgatory and extract money from the people.

On these occasions the churches were always filled, and some one with a good voice was brought by the priest to sing a plaintive song, representing the wailings of the souls in purgatory. (Here he sang a verse of the song in French.) He said if it were well sung in English, there would not be a dry eye in the audience.

After this song was sung, the priests appealed to the people. They make a mother appeal to her child, a father to his sons, a brother to his brothers, and a sister to her sisters. They said, "Don't you hear the souls saying, Come to our help! We burn in these flames. Make haste, make haste! make haste!" Which meant, Make haste and give your money to the priests.

By this time the people would all be crying and wailing, and then the priests would go through the church to collect the money; and if there was a dollar there, they got it.

The doctrine of purgatory made the priests as cruel as tigers. He had a dreadful experience in connection with this matter, which had done him good. His father died when he was very young, and left his property heavily mortgaged; so that everything had to be sold to pay the creditors, and his young mother was reduced to the necessity of working with her needle. They were very poor, and often a few potatoes and a little milk was all the food they had.

One day the priest came to see them. He was glad to see the priest, for he thought he would help them. But he said, "Madame Chiniquy, you owe me ten pounds for the masses which I have said for the soul of your husband." It was in vain that his mother protested that she had nothing. The priest said she could not love her husband if she were not willing to pay for the repose of his soul.

At this his mother wept. His first thought was to take a sword that hung on the wall, and kill the priest who made his mother weep, but seeing this to be beyond his strength, he mingled his tears with those of his mother, while the priest stood looking on with dry eyes.

In a little paddock before the house there fed a cow, which had been given to him when it was a calf, and whose milk was now almost their only means of sustenance.

At length his mother said, pointing to the cow, "Mr. Cure, take that cow, and let me in that way discharge the debt I owe." The priest was satisfied, and immediately went and drove the cow to his own house. He—Pastor Chiniquy—said to his mother, "Why have you done this? You have given the priest the cow, and now we must starve." "Forgive me this wrong, my child," said his mother; "I did not believe the priest would be so cruel as to take the cow. But some day, my son, you may be a priest. Promise me that you will never take the money of the poor." He promised, and when afterward he became a priest, he refused to take money from the people for the prayers which he offered for the souls of their dead.

For this reason he was much idolized by his people. The other priests, however, were jealous, and did not like his practice, and complained to the bishops, who threatened to excommunicate

him if he did not promise to take the money from the people for the souls in purgatory. He at length made the promise, and after that he took the money, but would often contrive to give it back again.

He himself was honest, and believed in purgatory; but he had discovered that not one in twenty of the priests believed either in that doctrine or in any other; they were infidels. It was in this way that his eyes were opened. On one occasion when engaged in revival services, he was returning to the parsonage with the priest of the parish, who was an old man, when they were accosted by a poor man, so emaciated that he was nothing but skin and bones; he was also clothed in rags.

He asked the priest to say a high mass for the soul of his wife, recently dead. The priest replied that he would do so, but must have five dollars. The man said he had not a cent in the world, and asked if the priest could not say the mass on credit. But the priest replied, "No money, no prayers."

Pastor Chiniquy had the impulse to give the man five dollars or offer to say the prayers for nothing, but he was a coward and had not the courage; he never thought of that hour without regret and shame. He would gladly, if he could, wash out that hour with his blood.

The man then asked that five low masses be said for the soul of his wife. For this the priest said he must have five shillings, but the man pleaded that it was as difficult for him to pay five shillings as five dollars. The priest said, "When I last passed your house, I saw there a little pig. Give me that, and I will say the masses." "Mr. Cure," said the man, "I am fattening that pig. It is all I and my children have to look forward to for bread in the winter."

That night Pastor Chiniquy could not sleep, for vexation he felt at having failed to play the man. He saw, too, with pain, that there was an abomination in his beloved church. The next morning he preached, and spent several hours hearing the confessions of the people; and when the dinner hour came, he was hungry. The old priest was rich, and kept a good table, and there were eight or nine other priests present.

When the covers were removed, a pig was revealed, done to a beautiful golden brown, and so fragrant that the thought of it still made his mouth water.

The old priest was a skillful carver, and cutting off a choice piece he placed it upon Pastor Chiniquy's plate. As he was lifting the first piece to his lips, the scene of the previous day recurred to his memory.

He said to the priest, "Is this the pig of the poor man we saw yesterday?" The priest replied with a jolly laugh, that it was, and added, "If we cannot take the poor souls out of purgatory, at least we will have eaten a good pig." The laugh that went round the table at this remark opened Pastor Chiniquy's eyes; he saw that the priests did not believe in purgatory.

His manhood and courage returned, and flinging his plate to the other side of the table, he cried, "I will never eat the bread of the poor." The priests felt the rebuke, and the rest of the meal was passed in silence.

It was not, however, till he studied the holy fathers, that his eyes were fully opened to the terrible imposture of purgatory.

—A rule of life by the *Southern Presbyterian*: "The way to live so that each year shall be a sweet memory and a treasure of blessing laid up, is quietly to do each day's work as it comes to our hands. No violent, overstrained exertions are necessary, no superhuman efforts and achievements,—nothing but simple duty well and faithfully done."

—John Newton says: "I measure ministers by square measure. I have no idea of the size of a table if you only tell me how long it is; but if you also say how broad, I can tell its dimensions. So when you tell me what a man is in the pulpit, you must also tell me what he is out of it, or I shall not know his size."

The Family Circle.

LITTLE THINGS.

We call him strong who stands unmoved—
Calm as some tempest-beaten rock—
When some great trouble hurls its shock;
We say of him his strength is proved;
But when the spent storm folds its wings,
How bears he then life's little things?

About his brow we twine our wreath
Who seeks the battle's thickest smoke,
Braves flashing gun and saber stroke,
And scoffs at danger, laughs at death;
We praise him till the whole land rings;
But is he brave in little things?

We call him great who does some deed
That echo bears from shore to shore—
Does that, and then does nothing more;
Yet would his work earn richer meed,
When brought before the King of kings,
Were he but great in little things.

We closely guard our castle-gates
When great temptations loudly knock,
Draw every bolt, clinch every lock,
And sternly fold our bars and gates;
Yet some small door wide open springs
At the sly touch of little things.

But what is life? Drops make the sea;
And petty cares and small events,
Small causes and small consequents,
Make up the sum for you and me;
Then, oh for strength to meet the stings,
That arm the points of little things.

TWO WAYS OF ECONOMY.

"I WANT to show you some under-garments I've been having made lately," said Mrs. Hart to her friend Mrs. Secor. "Such exquisite sewing, and all hand work, too, and I get them done for next to nothing. Did you ever see anything finer than this ruffling and tucking?"

The ladies were sitting in Mrs. Hart's sunny front chamber. It was in perfect order, and everything about it indicated the union of good taste with the possession of money.

The furniture was costly, the carpet and rugs were rich, and the fluted pillow-shams on the elegant bed, of the finest linen, edged with lace. As Mrs. Hart opened a drawer and took from it the newly-made clothing of which she had spoken, she went on to say,—

"If your wardrobe needs replenishing, Jenny, now is your time. The woman who did these for me is desperately poor, and will be thankful to work at your own price. She offered to make these for twenty cents apiece. I would never have thought of naming less than fifty to her myself, and I have paid eighty cents and a dollar to Miss Gilmore, for work less nicely done. But when she offered, I concluded she knew her own business best, and I jumped at the chance, I can tell you."

Mrs. Secor looked at the elegant dressing-sacques and other articles of clothing which her friend was proudly displaying. They were faultlessly done. But she uttered not a word for some moments, and the deepening flush on her cheeks and the light in her brown eyes told very plainly what she thought of her friend's economy. Mrs. Hart, however, suspected nothing, and went on chatting fluently.

"Have you bought your new fall hat yet, Jenny?"
"No! Then you must see mine. I found it at Hill-
yer's yesterday. Of course I had to pay an immense
price, for Madame charges extra for her style; but
that made no difference. I tell Lewis, when he finds
fault, that if I spend in one way, I save in another,
and he knows I never exceed the amount we have
thought it right to limit ourselves to. This bonnet,
now, cost twenty dollars; but there isn't a prettier
one in our church, nor will there be this season."

"Twenty dollars for a piece of French felt, a little
velvet, a feather, and a cluster of autumn leaves!
six would amply cover the actual cost of everything,
Matilda, and you have willingly given the other four-
teen—for what?"

"Why, for the composition, the artistic combina-
tion, the effect. A woman's bonnet is the most im-

portant part of her dress; it is the head-piece, and it
must be handsome. I like elegant things anyway;"
and the lady surveyed her dainty self in the mirror,
and glanced complacently around her well-appointed
room.

"Twenty dollars for the hat, and twenty cents for
all the stitches that have gone into this elaborate
sacque, tired stitches, too, I'm afraid, Matilda. How
very, very hard the poor fingers had to toil for that
twenty cents. It don't look like much, does it?"
As she spoke she took two silver dimes from her lit-
tle steel purse, and held them thoughtfully in her
hand.

"It was all the woman asked, dear," said Mrs.
Hart, positively. "If she had wanted more, would
she not have said so? Surely she knew what she
could afford to work for; I, on my part, employed
her really out of charity. I had no need of more
things at present, and I let her do them only because
the terms were so reasonable. She is a good sewer,
and if I had been selfish, I would have kept her all to
myself. Now if you go and offer her more than she
demands, Jenny Secor, you will do an unfriendly
thing, and hurt her prospects, too, for I intend at
once to send her Eddie's new shirt-waists to make, and
when spring comes she shall have all of Adela's aprons
and skirts, if she continues to please me."

"Where does she live?" asked Mrs. Secor.

"At No. 12, Harvard Street. It's a dangerous
part of the city. Lewis never likes me to venture
into those tenement regions alone. But she'll be
here to-night, and I'll send her in to see you. I have
no doubt she can embroider, and Cornelia might let
her help on her trousseau. I am glad I told you about
her."

"What did you say her name was?" said Mrs. Secor.

"I did not say it at all, but it is Ella MacBride.
She has a little sister in the Home, and that's where
I met her. Being a manager, I see a good many poor
people on Board days."

"Matilda, I am going to visit Ella MacBride, and
find out for myself what sort of a home she lives in,
and what sort of food she can buy at the price you tell
me satisfies her. Will you accompany me? You
are known as a benevolent woman, and you ought to
make visits among the poor."

"I must beg to be excused, Mrs. Secor," said Mrs.
Hart, with decision. "I consented to give my name
and influence to the Home, as my pastor asked me to
do so; but I never intended to venture into places
which are unfit for ladies, nor to engage in any quix-
otic schemes. My duties lie mainly at home, to my
husband and children. If I please them and make
them happy, my conscience is satisfied."

Harvard Street was fully a mile from the avenue
on which the Harts and the Secors resided. Mrs.
Secor was familiar with it, for her feet were accus-
tomed to seeking the poor and sick in their homes.
On leaving her friend, she stopped a car which was go-
ing to the river, near which the thronged homes of
Harvard Street were to be found. Homes! The name
seems sadly misapplied to houses in which hundreds of
human beings are crowded closer than cattle, in which
there is no privacy, no opportunity for the cultiva-
tion of delicacy, no room for thrift or good house-
keeping to display itself. Once used as the residences
of respectable merchants, the houses which Mrs. Secor
came to had fallen from their high estate. Years and
years ago the former owners had moved up-town, the
wave of fashion sending them far from a locality
which had once been choice and aristocratic. By de-
grees they had sunken from the abodes of respectable
mechanics and keepers of small shops, to the dwellings
of the lowest laboring class, whose precarious living
is from hand to mouth. They had one advantage
over the modern tenement-house, and only one. That
consisted in their solidity. The halls were wide, the
stairs were strong, and on smooth pine floor and or-
nate ceiling there was still the old stamp of gentility
and thoroughness.

The door of No. 12 was open. A dejected looking
man with a pipe in his mouth sat on the steps. A
frowzy woman, her dress torn and a crying babe in
her arms, was standing behind him, apparently
scolding. She ceased speaking as the pleasant-faced
lady approached and inquired if the MacBrides lived
there.

"Top floor, back room," was the brief reply.

Mrs. Secor picked her steps carefully through the
hall and up the dirty stairs. Knocking at the spec-
ified door, a tremulous voice bade her enter. Close
to the small window sat a delicate-looking young
woman, sewing with nervous haste. She scarcely
glanced from her work, but left the task of entertain-
ing to her mother, who was bending over the small
stove as if to coax all the warmth she could from

its feeble fire. The room was very clean, and the
dress of both mother and daughter, though thin and
old, was extremely neat. One evidence of refinement
struck the quick eye of the visitor. A pot of mign-
onette in bloom stood on a shelf where the light
could fall upon it, and its sweetness was lavished as
generously in that poor abode as it could have been
in the most palatial mansion.

"Miss MacBride," said Mrs. Secor, "you will ex-
cuse my intrusion when I tell you that I have come on
a matter of business. I have seen the work you are
doing for my friend Mrs. Hart, and I wish to engage
you to sew for me. Can you work on a machine?"

"I can," replied the girl, "but I have none of my
own. I have never been able to get one."

"I should prefer your coming to my house. I will
give you one dollar and a half per day, and for the
present I shall need you four days every week. I
think I may say that I will have work to employ
you steadily for the next six weeks; for my niece
is to be married, and there is a great deal of sewing
to be done for her, and I have family work besides."

Such a gleam of joy as lighted up the pale face and
flashed into the weary eyes! Such an immense thank-
fulness as for a moment altered its whole expression!
Then she let her work fall on her lap and burst into
tears.

The mother spoke,—

"Indeed, madam, you don't know how we need
money. My little boy has a place in a store. He
gets enough to pay the rent. Ella has walked the
streets till her feet were blistered in her worn-out
shoes looking for work, and nobody would give her
any till your friend agreed to try her, and the price
was so small that it has nearly killed her to work at
it. But it was better far than the shops would give.
Think of a dozen ladies' wrappers at twelve cents
apiece, and shirts at five cents each."

"The fine work she has been putting on those gar-
ments at twenty cents, amounted to more labor than
that, Mrs. MacBride. It is not wise to make one's
skill too cheap; for if you have real skill and merit,
you are certain after awhile to get properly remuner-
ated. Mrs. Hart would have given more, if your
daughter had asked it."

"No ma'am," emphatically said the daughter.
"She took me only because I promised to make the
things for so low a price. I had been to forty houses
before I found any one who would hire me. When
am I to begin with you?"

"To-morrow morning," answered Mrs. Secor, lay-
ing her card on the table. "Be at my house at
eight, and you can eat breakfast before you begin. I
will give you breakfast and dinner, and you can come
home to supper with your mother."

Neither meat, flour, sugar, nor milk had been pos-
sible to the MacBrides in some time. Potatoes, meal,
and molasses had formed their diet. A few days of
good food and steady work in Mrs. Secor's sunny,
airy house, wrought a great change in the looks of the
seamstress, and ere long she was able to remove to
better apartments. Mrs. Secor interested herself to
obtain employment for her from other friends. As
the winter deepened, and the poor suffered more bit-
terly, she multiplied her errands of charity, and tried
harder than ever to find ways and means of helping
those who were in distress. She did not buy so many
new dresses, nor wear so rich a bonnet as Mrs. Hart;
but when her head pressed the pillow at night, her
sleep was sweet, for often there came to her the
blessedness of His tender voice who said, "Inasmuch
as ye did it to one of the least of these, ye did it unto
me."

—We must cultivate our graces. They will not
grow otherwise. Very often some of the most simple
graces are the most difficult to sustain in our souls.
Firm, unwavering trust that "knows no passing
cloud" is not the work of a day, but the work of
time, as those who enjoy a conscious nearness to their
Saviour will attest. Every soul has its doubts and
heart-struggles to a greater or less extent. A true
and steady faith is required as the avenue by which
God conveys his richest blessings. The command is
to "grow in grace." It is step by step, round by
round, that we ascend the ladder of our spiritual life.
We must fight if we would reign. By continual ex-
ercise we grow and develop into perfect manhood.
We must add virtue and knowledge to our faith, and
to the amount of this simple sum in addition, also add
temperance, patience, and godliness. It is a true say-
ing that he who improveth what little he hath, more
shall be given him; but he that improveth not
the little he hath, it shall be taken from him. Let
steady, patient, and unwavering faith in God be your
watchword, and a persistent and hopeful exercise of
your gifts and graces be the key-note of your life.

WHAT SHALL YOUR CHILD READ?

WHEN your child's stay under your roof is passed, and his eyes turn back to the years spent there, what will be the scene to which he reverts? What kind of life do you wish your children to live, when they have gone out from your home? If you, indeed, have any anxiety respecting these things, you ought to see what kind of books they are now reading.

It is folly for you to suppose that your boys and girls will not read anything. They cannot help reading. They have the power and taste, and the world is full of books. You may not care to purchase books, but they will get their hands on them. They have access to libraries, and they will borrow from their associates such books as are recommended to them. They may not be absorbed in reading all the books published, or all within their reach; but they cannot escape the presence and power of books. They are thick around us, everywhere, and are being produced at the rate of scores of thousands every day. Like the air we breathe, they are about us everywhere.

One book is, often, enough to shape the destiny of an entire life. The fewer the books read, the more powerful the influence of a single book. A new current of thought, a new view of life, a different prospect of the future, and a fresh throb of the heart, have often been given by a single book, so that a new goal has taken possession of the eye and the heart. The whole current of life has been troubled, and even changed, by one book.

The books and papers your children read furnish the matter upon which they think, and the subject of their conversation in society. They have much to do in fitting them for society, and determine largely what kind of society they will be welcomed into. Their companions will soon know their thoughts, and the kind of literature their minds are fed upon.

The temper and disposition of your children will very largely be molded by the literature they read. Many a young girl, at the age of eighteen, has become morose, snappish, and disagreeable, by the reading of certain books. Indeed, the whole mental complexion and disposition is formed and promoted by the authors whose books are read. Then, beyond all this, the habits, which affect so directly the interests of the soul in this life and in the life to come, are powerfully controlled by books. A bad book may be your child's ruin, and, on the other hand, a good one may lead him or her to Jesus and eternal life.

Fictitious literature is a bane, a curse. It is poison to the mind, to the life, to the soul. It may interest the young mind and cultivate a taste for reading, but not for good reading. It excites the mind, but the excitement is not healthy. The mental faculties need to be excited, but it should be by the mind coming in contact with truth. If the eye is sore, it seems to be a relief to rub it; but it is only increasing the irritation to do so, and the matter is made worse. So the mind and heart need only that contact which is conducive to their healing and growth.

Do not allow your children to neglect the Bible. They should read it. The old Bible should be daily read. Some family Bibles are not opened for a month, except it be to show some one the picture of a friend, which is in the family record or Bible-album. The picture of God is there; have the children look at it. Books of history, theology, and poetry should be at the hand of every young man and woman, and their contents made subjects of conversation in their homes.

Be careful what books and papers your children read, and what pictures hang on the walls of your dwelling. A wise and prudent parent will use due authority in these things, as well as carefulness.—*Religious Telescope.*

TO INCONSIDERATE CRITICS.

ONE of the commonest causes of domestic infelicity, I am persuaded, is the pernicious habit of domestic criticism. There is a real significance in the vows of the marriage service in the Episcopal Prayer-book, according to which the bride and groom take each other not only for richer and poorer, but also for better and for worse. Translated into commercial language, this is: Marriage is a venture; I do not know you; I shall find you to be both better and worse than I now imagine; and I promise to take you as I find you; you are not an insurer; I take the risk. It is a universal experience of the husband to find the wife not just what he wished or hoped; commonly he thereupon sets about the task of making her over. The wife even more frequently undertakes the more hopeless task of rebuilding her husband. Wives fall into the fault more frequently than husbands; because women are more idealistic than men, and more sanguine. Generally the result is discomfort for both the builder and the

built; sometimes estrangement; more unfrequently quarrels, separations, divorce. I know nothing about the statistics; but I hazard the guess that the most prolific cause of divorce is domestic criticism, a disregard of the promise "for better and for worse."—*Christian Union.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

RESPONSIBLE POSITIONS.

BY J. SIDNEY HALL.

BEFORE a person undertakes the profession of teacher in our public schools, he feels the necessity of a special preparation for his work. He is anxious to avail himself of the best privileges that are afforded him by our colleges, seminaries, and normal schools. If no institution of learning, suited to his wants, is within his immediate vicinity, he sends for catalogues setting forth the advantages of different institutions, and, with the counsel and advice of his friends, carefully selects the one which is best prepared to impart to him the discipline required.

Having made a choice of colleges, the aspirant to the high calling of teacher spends years of time studying the various sciences which he will have to teach, and in learning the most approved methods of teaching them. He is desirous to become skillful in his profession, and eagerly watches those who are acknowledged the best instructors, that he may pattern after them.

Is not this as it should be? The teacher's work is one of importance. He has to mold the minds of the rising generation, and to fit and prepare men to occupy leading positions in business, in society, and in our government.

Sabbath-school teachers, while we recognize the importance and necessity for the teachers of our public schools to make a thorough preparation, both in what they are to teach and the best methods of teaching it, is it not apparent that a preparation for our work, as Sabbath-school teachers, is more than equally necessary?

We are saved the perplexity of making a choice in schools. There is but one school for us to enter, and that is the school of Christ. The Bible is our text-book, and if we are diligent, earnest, and prayerful in our study of it, it will prepare our hearts and minds for our work. Christ, the acknowledged Master of teachers, is our instructor. He is not with us to instruct us personally, but he has left on record many examples of his method of teaching. We may safely pattern after him, resting assured that we are following the example of the most skillful Teacher the world has ever known, and that the nearer we come to the pattern, the more successful will be our work.

While the school teacher has an important and responsible work to do in molding the minds of the young and fitting them for usefulness in this life, how much more important is the work of the Sabbath-school teacher, whose work it is to mold character, and fit souls for an eternity, beyond this life, with holy angels and with God!

Sabbath-school teacher, you are doing work for your fellow-creatures, for yourself, and for GOD. Does it not, then, become an important work? and can you not afford to prepare for it? Your reward is sure and is twofold, being received both in this life and the one to come.

If you have a class of little ones, do not consider yourself belittled. Your position is all the more responsible. Remember that "as the twig is bent, so the tree inclines." In the tender years of youth, character is most easily formed, either for better or for worse. When you realize that little eyes and ears are ever open to see every action and hear every word, and that your little ones are patterning after you, you will feel the responsibility of your position. Let us be careful of our words and actions before the little ones, lest our example should cause the loss of some precious soul, and it should come up against us in the day of Judgment.

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BATTLE CREEK, MICH., MARCH 15, 1881.

JAMES WHITE, Editor.
J. N. ANDREWS, Associate Editor.
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THE SECOND APPEARING OF CHRIST.

THE Sacred Scriptures of both the Old and the New Testament make prominent the two great events in the execution of the plan of human redemption. These are Christ's first and second appearings. Paul speaks of these in words that follow: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [sin-offering] unto salvation." Heb. 9:28.

To appear "is to be in sight."—*Webster*. Clothed with humanity, the divine Son of God at his first advent walked as a man among men. He appeared in the world as a tangible being, to make himself an offering for the sin of the world. He preached his own gospel, confirming his words by miracles. He was condemned by the world and crucified as a criminal. He arose from the dead and appeared to his disciples, bearing upon his resurrected body the marks of the crucifixion.

With two of his disciples, our Lord walked from Jerusalem to Emmaus, on the day of his resurrection, a distance of seven miles, and talked with them by the way. And when he appeared to the eleven at Jerusalem in the evening of that day, he said to them, "Behold my hands and my feet, that it is I myself. Handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke 24:39-43.

Thomas was not present on the interesting occasion of Christ's first meeting with his disciples, and when they told him that they had seen the Lord, "he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." John 20:25. At a later meeting of the disciples, when Thomas was present, Jesus saith to him, "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." And Thomas answered and said unto him, "My Lord and my God." Verses 27, 28.

The hands and feet of our Lord were nailed to the cross, and his side was pierced with a spear as he hung upon the cross in death. The hearts of the loving disciples were stung with the sight of the cruelty manifested to their Master by his murderers, and they beheld the wounds upon his precious body with the deepest sympathy and pity. The painful memory of these cruel wounds pressed their stricken hearts while Jesus lay in the sepulcher in the arms of death. And when he appeared before them, their eyes turned almost irresistibly to his hands, his feet, and his side. And even Jesus regarded the marks of the nails and the spear as evidence in the case of the identification of their crucified and risen Lord. He said to his disciples, "Behold my hands and my feet." "Reach hither thy hand, and thrust it into my side," are his words to doubting Thomas. And as further evidence that he, the crucified one, had risen from the dead, he took in his hand, which still showed the print of the nail, fish and honey, and did eat it before them.

And there is no evidence that changes took place in his body during the forty days in which the sacred facts of the resurrection of the dead were being immortalized by our Lord, in the presentation of the prints of the nails and the spear on his divine form.

And in the absence of all evidence to the contrary, we must believe that he bore these marks as he ascended to the Father, before whom he presents the wounds in his hands, as he pleads for penitent sinners, for whom he died.

And the very same Being that was pierced upon the cross, that presented in his body the marks of his crucifixion as evidence of his resurrection, is coming in the clouds of heaven with power and great glory. "This same Jesus," said the angels at the mount of ascension, "which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. And John calls to mind the painful fact that the heart of our Lord even in death was thrust through by the cruel spear, in speaking of his advent in glory, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him." Rev. 1:7.

Christ will appear on the earth again. Paul affirms that he will appear the second time. A second supposes a first. The first appearing of Christ is one great event of the past. There has been but one first advent. The second appearing of Christ is a great event of the future; and there can be but one second advent.

In a single series there can be but one first, and but one second. Hence we say the first two, or the second two, instead of the two first, or the two second. We repeat, There can be only one first and one second in a single series. Christ appeared upon the earth as a sin-offering once, he ascended on high to be a mediator once, and his second advent to raise the dead, and take his people to himself, to destroy his enemies and reign King of kings and Lord of lords, will constitute the closing event in the accomplishment of the grand scheme of redemption.

Expositors have applied the prophetic word, which speaks of the second appearing of Christ to raise the just, and change the living righteous, attended by all the angels of Heaven, the trump and glory of God, as one grand event, to the destruction of Jerusalem by the Roman army, to death, to conversion, and to the work of the Holy Spirit. More modern "Lo here's" and "Lo there's" embrace even Shakerism, Mormonism, and spiritualism in the catalogue. These have as many second appearings of Christ as there have been saints that have died, added to the number of sinners that have been converted, and these all added to the number of manifestations of the Holy Spirit and the manifestations of Satan in spiritualism. We need only to repeat, that in a single series there can be but one first and one second. The first appearing of Christ is one great event of the past, and the second appearing of Christ is one grand event of the future.

J. W.

LOVE FOR HIS APPEARING.

THE presence of their Lord was the joy of those he chose to be with him. His absence was their grief. They wished him to ever remain with them. And when he said to them, "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you," John 13:33, the hearts of the disciples were troubled. Peter felt deeply, and said to his Lord, "Why cannot I follow thee now? I will lay down my life for thy sake." Verse 37. In their state of grief and anxiety, Christ would console his followers with these words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

The disciples loved their Master, and were comforted with the assurance that he would return and take them to himself, and permit them to remain with him. The fact that they loved him with them, constituted the best evidence of their love for him. It

is blessed to love our dear Lord in Heaven, preparing mansions for the obedient, trusting ones; but more blessed to love him coming in power and glory to take them to his immediate presence.

In his letter of condolence to those of the church at Thessalonica who had buried Christian friends, Paul would dispel their griefs by dispelling their ignorance relative to the hope of the pious dead. He says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. In verses 16-18, the apostle presents the hope of the gospel, and the comfort of the true church: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

In Paul's last and most solemn charge to Timothy, he speaks of the appearing of Christ, when the crown of unfading glory will be given to all the victors. These love his appearing. It is, as it were, his dying testimony. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8.

The second appearing of Christ and the resurrection of the just, is the hope of the church. Paul speaks of it in his letter to Titus as the blessed hope. And this hope grows more blessed as we bring its glorious consummation near, and from loving hearts can pray, Come, Lord Jesus, and come quickly.

J. W.

DO YOU LIKE THE MOTHER?

It is a fact which all Protestants ought to know, that in the observance of the first day of the week as the Sabbath, they are following the lead of the papal church; and there are multitudes who, as soon as they become aware of this fact, are ready to abandon the practice; for their Protestant rule of faith—"the Bible and the Bible alone," as authority in matters of faith and practice—leads them to the abjuration of everything which originated with the Roman Catholic Church, and which rests on her authority alone.

Much testimony has already been presented in the REVIEW, from Catholic writers, setting forth their claim in this matter. It is one of the cardinal points of their faith that the change from the seventh to the first day of the week is a change accomplished by their church, without any explicit authority from the Scriptures, and in fact directly contrary to Scripture statements. Additional testimony of this kind is continually coming to light. In a Catholic work entitled, "The Faith of our Fathers," which has recently been put into our hands, we find the following testimony on page 108. In the midst of an argument to show that the church has authority to determine matters of faith and institute observances outside of the Scriptures, and that almost all Christendom recognizes this right by observing such institutions, the writer says:—

"Not to give other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Statements like this from such a source ought to engage the attention of Protestants, and lead them to sever all the cords which bind them to the doctrines and practices of the Romish church.

OUR COLLEGE AT BATTLE CREEK.

DURING my recent visit of a few weeks at Battle Creek, it was my privilege to spend a few hours at our College,—an opportunity I had not enjoyed for a long time. It was a season of pleasure and profit to me. My interest in this school has never ceased since its first feeble beginning, in the old Office building, on the banks of the Kalamazoo.

Since its location in its present more extensive quarters, I have not had many opportunities to personally observe its management. I have met many of its students in different parts of the country, some of whom have attended other schools, and almost unanimously they have spoken of it highly as a place in which to obtain an education. I visited it expecting to be pleased, and my expectations were more than met. I was struck with the quiet, decorum, and order everywhere prevailing. Every one seemed to know his place and to have formed the habit of taking it as quietly as possible, without disturbing any one. I saw no mischievous pranks. All seemed homelike and pleasant. I heard no loud talking or scolding. The teaching seemed intelligent rather than mechanical; thorough, rather than superficial. It also seemed well calculated to draw out and stimulate thought, rather than mere memorizing, in the pupil. In my conversations with several of the teachers, I could easily discern a conscientious interest in the moral and religious welfare of those under their charge, such as I have never seen in other teachers. There seemed to be a feeling of responsibility for the impressions daily made upon mind and character.

Here is a school where drinking, tobacco-using, swearing, and rioting are banished; whose teachers are men and women who fear God and believe the Bible, and who are trying to impress upon those under their instruction respect for the eternal pillars of truth, righteousness, and the fear of God. They endeavor to teach them Christian manliness, self-reliance, industry, energy, and Christian honor and integrity.

Some have thought the rules too strict, and that too much has been undertaken in the way of discipline; and indeed it has required quite a struggle to maintain the standard which has been established. Some students have abused the patience of the teachers. Some parents, from mistaken fondness for their own dear children, have sympathized with them to their injury. In a few instances, feelings of dissatisfaction have been cherished till they have affected many minds, and threatened serious injury to the influence and usefulness of our College. But so far as we know, such injurious influences have been outgrown, and among our people a general feeling of good will prevails toward this institution. I am happy to report to its numerous friends that I am assured by the teachers that never since it was founded has better feeling prevailed in the school than at the present season. Quiet and good order have existed to a remarkable degree this winter, and nearly all of the students have pleasantly submitted to the rules. It is to be hoped that the battle of discipline has been successfully fought, and the victory gained. Good rules and good order successfully maintained for a series of years, give promise of success in the future, especially when the ground has been warmly contested. Such prestige is easier maintained than established.

The advantages of our school have often been mentioned, and will bear repeating. It is our own denominational school. Here the influence favors rather than opposes the truth. Religious influences surround those who attend. Christian teachers watch over them for good. An excellent Sabbath-school invites their attendance. Religious meetings are accessible. Moral influences prevail. The principles of our faith are taught, and strong efforts are made to shield the young from the subtle influences of skepticism, which swarm in most of our modern schools. Principles of health reform are taught and practiced. The evil of stimulants is set forth, and their use is excluded. A high standard of discipline is maintained. Money-

making is not the object for which this College was founded. Tuition is low. Board costs less than in any other school of our acquaintance. Instruction is thorough. We firmly believe there is no school our people can patronize which compares with this for advantages to those of our faith, or to those who are not, if they care for the moral and religious influences of which we speak.

Our College has proved itself a success already. A large number of those who have received its instruction are engaged as teachers, and meet with excellent success. We have not heard of one failure among them. The methods of instruction pursued there give the very best guaranty for the success of those who have chosen this occupation. Our College is young. Our people are not wealthy. Our denomination is comparatively small. This school has received very little in the line of donations, bequests, endowments, etc., since means were provided for its present building. It is in debt. Of course it has not all the facilities, in the way of specimens, laboratory, apparatus, etc., possessed by older institutions. Times have been hard. Our people have had many other calls for their means. Other interests have engaged their attention. But in spite of all these drawbacks, we think its success has been most encouraging.

This winter over three hundred students have been in attendance,—more than ever before. These come from a wide range of territory,—from Maine to Texas. We found the building full, from the basement to the top. Every room, however small, we believe, was used for recitations. For lack of a better room, some of the classes were obliged to recite in the basement, which is very uncomfortable in the cold weather, and really not fit for the purpose. Other buildings also were being used for some departments. We found the specimens designed for illustration and instruction in geology, mineralogy, ornithology, etc., etc., piled up in a little room in the basement. This is very discouraging to those who have an interest to provide these helps, which all first-class institutions of learning need.

It is plainly evident that in our present quarters there is a lack of room, and that further buildings are necessary. Though there is no need of large and costly buildings, some additions should be made. Our College is in debt to the Publishing Association between seven and eight thousand dollars. It has never been out of debt since the present edifice was built. It is paying interest on this money. The teachers in our College work there at a real sacrifice, so far as means is concerned. Many of them have left much larger salaries, and could obtain larger at any time by leaving. They work for much less than others work in their occupation, who possess the same ability and requirements. They would have much less difficulty, and would avoid much responsibility of an unpleasant character, in teaching where the discipline is such as usually exists. They make these sacrifices for love of the cause, and from a fervent desire to see our College an honor to our people and a blessing to the young. We say this, not for the sake of compliment, but from personal acquaintance, and from a firm belief in the truthfulness of these statements.

What shall be done to increase the usefulness of our College? This is a question which should be of deep interest to our people. This is our first and only institution of learning. Here the principles of our faith are taught. Our people should all feel for it a personal interest. Large numbers of our young people here receive those mental and moral impressions which will remain stamped upon them through life. We look to these young persons to become active laborers in the cause we love. Therefore to be indifferent to the prosperity of this institution, is to be indifferent to the prosperity of our children and the cause itself. When our people realize the bearings of these things, we are sure they will feel a deep interest in the College.

We feel that this very year the debt should be wholly removed from our College, and means raised to furnish additional accommodations to the increasing numbers who will attend it, with room sufficient for

the proper arrangement of apparatus and specimens necessary in teaching. Why should not this be done? The Publishing Association is in debt, and needs the money which the College owes it. It should be paid immediately. Times are prosperous. Our people are making money as well as others. What would be more satisfactory, when probation closes, than the privilege of looking back over our lives and seeing that we had improved the opportunity of investing our means where it would elevate and benefit the young and prepare them for usefulness?

We are not, as a people, doing as much for education as we should. It is a noble cause. It is better than bank stocks, railroad shares, horses, cattle, hogs, farms, or notes at interest. Mental and moral education distinguishes the civilized man from the savage. It lies at the foundation of true civilization. Our prosperity as a nation grows out of the interest taken in it by the poor pioneers who first settled the Atlantic shores. As a people meeting opposition from the learned and educated, education is a necessity to us. But above all, we need it for its intrinsic value. Intelligence is better than ignorance. The cultivation of the powers God has given us is a duty and a privilege worth more than gold. Let us not forget its value.

GEO. I. BUTLER.

INDIVIDUAL RESPONSIBILITY.

I AM a member of a sinful, fallen race, for the redemption and restoration of which Christ died. Since redemption has been provided for, and salvation from sin and its penalty has been offered, there have been at least two classes of men; one professedly accepting the offered salvation, and calling themselves by the name of the Lord, the other not heeding the claims of God and the offered mercy.

But many professors fail to live out their profession. Their crooked walk disgraces the religion of Christ, and becomes a stumbling-block to unbelievers. Nay, many who embrace religion turn back, because their brethren, some of them at least, fail to live up to the standard of revealed truth. Seeing that there are hypocrites, and others who do not deserve so strong an epithet who yet fail of perfection, they make this a pretext for giving up the truth, and resuming the course of disobedience. What logical reasoners such persons must be! They admit that revelation is right, and the law of God just. But professors set a bad example; therefore they are at liberty to disobey God! People who want an excuse will find one, though it be not very good.

Now, my friend, you have a common interest in humanity with all the rest of the race; and you are under a common obligation to believe and obey God. Consequently it is your duty to set before all others the most perfect example possible. If Christians do not do right, you have the detector, the Bible; and it is your individual duty to show by your example how Christians ought to live. "Other men's failings can never save you," nor release you from your obligation to believe God and keep his commandments.

My salvation does not depend upon the course that others take, but upon my own conduct. If I take the way to perdition, knowing God's requirements but not obeying them, I cannot charge the blame upon others, thinking in that way to excuse myself; but perdition I shall find, and the punishment will not be abated because others took the same road. There is plenty of company in that way; but not one of them will escape on this account.

On the other hand, no false professor will enter the city of God because he joined himself to the company which was going there. We each have an individual responsibility, and it is the duty of each to obey the truth, not being swayed by the conduct of others. Each individual of all the human family is under obligation to believe in Jesus Christ, obey the commandments of God, and set the best example possible for all others of the entire race. We have the word of God. We know by it when others fail—we can point out their inconsistencies. Can we not, nevertheless, take the right course ourselves? "Every one of us shall give account of himself to God."

R. F. COTTRELL.

THE LITTLE THINGS.—No. 4.

IN addition to being always courteous and pleasant, acknowledging all favors received, great or small, with a pleasant countenance and a "Thank you," it is an excellent rule, and one very promotive of home happiness, frequently to commend whatever is good and praiseworthy in other members of the household. Flattery need not be used, and should not be; but a just, truthful, and appreciative recognition of good conduct, worthy deeds, or excellence in work, is only discharging a just debt. Such a course will strengthen all good principles, noble impulses, and right actions.

One of the plainest laws of God, seen everywhere in nature, and read on every page of the Bible, is that good deeds and worthy conduct should be recognized and praised. "Praise ye the Lord" is one of the most frequent injunctions of the Holy Scriptures, and the man who does not do it will be lost. We should praise him, because he is good and is constantly doing us good. To pass all this over in silence is ungrateful, is wicked.

On the same principle, it is but just that merit should be recognized and praised, wherever found. It encourages excellence, puts a premium upon it, and rewards it. And such reward is highly appreciated by all, old or young, wise or simple. The teacher who never praises his pupils, but faithfully points out all their faults, will soon have a discouraged, disobedient school. Successful generals commend their soldiers for their brave and noble deeds just before asking them to engage in some desperate struggle. This inspires the men to do or die, to merit the reputation they have won. Those parents who feel it their duty to find fault and censure their children more than to commend and encourage them, are almost certain to have bad children. What is the trouble?—The children are discouraged and broken-spirited. They come to feel that they really are so stupid and mean that they cannot do right anyway; hence they give up, and don't care.

So with husbands and wives. A spirit of fault-finding and censure, or even a neglect to notice and praise good qualities and good works in each other, is sure to result in coldness, alienation of feeling, and general unhappiness. There is a better way,—far better for all concerned. It is to watch for opportunities to commend, in a delicate way, the good qualities of the husband, wife, or child,—to praise wisely faithfulness or skill in work, or kindness and benevolence in word or deed. Such a course will encourage, strengthen, draw hearts together, beget mutual confidence, and pour sunshine over the whole household. Many a delicate, sensitive spirit is dying for want of words of appreciation from parents or companions, and many are crushed entirely by continual censure.

It is also a bad plan to indulge in teasing our friends, however playfully it may be done. It often cuts and wounds deeper than we mean. It is quite apt to run into criticising, and finally into fault-finding. Do not risk it. Better cultivate a habit of watching to confer happiness upon others, praising their good qualities or deeds. Avoid teasing and mortifying them with their defects and weaknesses. This is the very essence of true politeness,—nay, of the Christian religion itself. Just so far as we come short of pursuing such a course, especial y in our own families and among our daily associates, just so far are we from being true gentlemen and ladies and Bible Christians. That religion which does not sweeten a man's temper, soften his words, make him an agreeable companion and a beloved member in his own household, is vain, and will never save his soul. He may believe all the truth, be punctual in his religious duties, pay his tithes, and do missionary work; but if he is harsh in his ways, morose in his spirit, uncharitable in his words, and unsympathizing in his feelings, he is not fit for Heaven.

There is a right way and a wrong way to do anything. When faults and unpleasant traits of character are to be corrected in those around us, it requires great wisdom and Christian patience to do it tenderly and yet effectually. The short and common way is to get angry, scold, and, if you have the authority, whip. This is the animal way, the way that subjects for the moment, but wounds forever.

Let us suggest a better way. Wife has, unfortunately, a bad batch of bread. At this the husband would naturally scowl, and say something sharp and ugly, which would irritate the poor wife, and make the bread no better. Instead of this, wait patiently till she has some extra good bread. Now is your time. Praise the bread and praise the cook; tell how much you enjoy such bread, that it is so much better than you get at some other places. This will give her your mind on the bread question as clearly as the other way, much more pleasantly, and generally, much more effectually. She will say to herself that if you value good bread so highly, if it makes you so pleasant, and brings her such high compliments, she will do her very best to have it for you always. That is just what you wish to accomplish, all you could ask, and you have gained your object in a pleasant way too.

Or, on the other hand, if the husband, for instance, tracks with his uncleaned boots the newly washed floor, instead of losing temper, telling him he is heedless, stupid, or does not care how much work he makes you, just wait till he thinks to clean his boots; then is your opportunity for a forcible lecture on the subject. Tell him how kind he was to do it, how highly you appreciate his thoughtfulness, how careless men never think of such things, etc. All is gained this way that could be the other, no wounds are inflicted, while both are made happier. Trifling as these little things may seem to be, it is their observance or non-observance that makes the difference between a happy family and an unhappy one. D. M. CANRIGHT.

"A LITTLE WHILE."

A LITTLE while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the presence of Jehovah
Shall turn our darkness into Heaven's bright day.

A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into Heaven's glad song.

A little while! His presence goes before us,
A fire by night, a shadowy cloud by day;
His banner, love-inscribed, is floating o'er us;
His arm almighty is our strength and stay.

A little while to live and work for Jesus,
To gather with the reapers till he come;
Oh, let not faithless fears and doubtings seize us—
A little while, and then the Harvest Home!

A little while! 'Tis ever drawing nearer—
The wished-for dawning of that glorious day.
Blest Saviour, make our spirits' vision clearer,
And guide, oh, guide us in the shining way.

A little while! Oh blessed expectation!
A little while! "Lord, tarry not," we cry;
Our hearts up-leap in fond anticipation.
Rejoice! "The coming of the Lord is nigh."
—Selected.

Progress of the Cause.

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

PROVINCE OF QUEBEC.

Compton, March 10.—Persons of intelligence and good ability are accepting the truth. We have enjoyed the presence and labors of my brother, Eld. A. C. Bourdeau, for the past few days.

D. T. BOURDEAU.

OHIO.

New Haven.—Feb. 4-7, I spent with the church at New Haven. The meetings were good. One united with the church by baptism. The membership is small, but brotherly love prevails, and there is hope that others will be added to their number. My expenses were more than met. The ordinances of the Lord's house were celebrated, and Bro. W. B. Davis was unanimously elected to the office of elder of the church, and was ordained to that work. The Lord seemed very near.

G. G. RUPERT.

MICHIGAN.

Cedar Dale, Sanilac Co., March 7.—I am engaged in meetings at this place, with an excellent interest. The Lord has blessed me much, both in speaking and in seeing precious souls take hold of his truth. Several kept last Sabbath for the first. We had an excellent Sabbath meeting. I gave three discourses yesterday to attentive audiences.

How good the Lord is, and how ready to own and bless. Praise his holy name. Pray for the work here.

ALBERT WEEKS.

Dist. No. 8.—By request of Bro. Fargo, I came to this district, Jan. 26. Held several meetings at St. Charles. Feb. 4, I came to Hazelton, and have held meetings each Sabbath with the brethren here. The church is in a prosperous condition. They have a lot secured, and material on the ground for a house of worship, which will be erected in the early spring. I commenced meetings at Hazeltonville in a union meeting-house, Feb. 13. Last evening a Methodist minister spoke on the Sabbath question, to a crowded house. At the close of his discourse, he challenged me to discuss the subject with him. He told his congregation that if I would not accept his proposition, he would secure another place, and speak to them. The congregation voted unanimously in favor of a discussion, and I saw no way but to accept. The community are very much stirred upon the Sabbath question.

H. M. KENYON.

MINNESOTA.

Eagle Lake, March 3.—I spoke fifteen times at Lake Emily, to good congregations. Seven signed the usual covenant, and others feel the force of the truth. I hope they will yet have courage to obey.

The friends at Lake Emily are so near Kasota that they can meet with the brethren there on the Sabbath. The Kasota brethren and sisters did good service in singing in these meetings. No matter how inclement the weather, they would be there.

W. B. HILL.

Medford, March 2.—Commenced meetings at the Elwood school-house, about five miles from Medford, Dec. 19, 1880. Bro. Curtis joined me Jan. 15. Bro. Dimmick spoke a few times, and Bro. Battin once. Fifty-seven discourses have been given, quite a number of them in private houses, the storm having broken up the meetings at the school-house. Four adults have fully accepted the truth, and rejoice in the freedom which it brings. Several others acknowledge the correctness of our views, but think the way too straight, and wish to be excused. It is to be feared that their wish will be granted.

I now go to Eagle Lake to join Bro. Hill, and Bro. Curtis goes to Roscoe, Goodhue Co., to join Bro. Battin.

L. H. ELLS.

IOWA.

Odebolt, Sac Co., Feb 28.—Since the last quarterly meeting at Dunlap, I have visited some from house to house, as the weather would permit. At least half of the time the weather has been so cold and the storms so severe that it was unsafe to travel. Among the brethren visited, two who had not taken the REVIEW for a long time, subscribed; another renewed for the Instructor, and gave \$1.00 on the Dime Tabernacle.

I have some encouragement in the tract work among strangers. I have obtained six new yearly subscribers for the *Harolden*, one for the *Tidende*, two for the *Stimme*, nine for the *Instructor*, and two for *Good Health*, and also twelve trial subscribers for the *Signs*. Besides this, I have sold books and received orders for our publications to the amount of \$61.50.

In the meantime, from two different places in Sac county, invitations are received for some of our ministers to come and labor, and have their board and lodging free.

Last Friday afternoon, I called at a house and introduced the *Signs*. "Why," said the man, "I take the REVIEW AND HERALD." "How long have you taken it?" "Sixteen years—nearly all of that time." "Are you a Sabbath-keeper?" "I do not keep it as I ought. I was once a member of the Elkhorn Grove church, in Illinois; but on account of the use of tobacco, I was disfellowshipped. I have prayed that God would help me to overcome this habit, but I have not strength." I spent the Sabbath with this family, who seem to love the reading of our publications. He bought "United States in prophecy" and "Life Sketches."

We hope to be remembered in the prayers of our dear brethren.

JAMES SAWYER.

MAINE.

Burnham.—June 26, 1879, Eld. J. B. Goodrich came to Burnham and held an eight-weeks' course of meetings, which resulted in bringing out a company of Sabbath-keepers. Since that time, others have taken hold of the truth, and although some have fallen back, there are now nineteen adults and quite a number of children keeping the Sabbath. After the tent was taken down, we held our meetings in a school-

house; but on being forbidden to occupy it longer, we purchased a building and converted it into a house of worship. As our means were limited, it took us some time to repair and fit it up; but being at length finished, on the 6th of February, 1881, the house was dedicated. Bro. Goodrich gave an appropriate dedicatory sermon. The attendance at the service was very good, although the weather was cold. Our meetings are still interesting. Many are convinced that we are right, but are not decided to obey.

CHAS. STRATTON.

Norridgewock.—Have just closed a two-weeks meeting held here by Eld. Goodrich and myself. It is thirteen years since I labored here before. Then we had a large flourishing church and happy times; but seventeen of the number have since died, several have moved away, quite a number have given up the truth, and sad trials have come into the church. The change seemed very sad; but offenses must come in this world of weakness and sin.

The first Sabbath and Sunday, the weather was fine, and a large number came in from other churches. There was freedom in preaching, but no apparent fruit. During the week, though the weather was bad, we continued the work, finally every family and holding meetings evenings. Finally some hearts began to melt. At each meeting others would start, who had not spoken for years, new ones took hold, old trials were easily settled, for hearts were warm, and all came to rejoice in the blessing of God.

In their lack of faith, the church thought and said that nothing could be done, and now they say it seems too good to be real. But we all thank God, and rejoice. We closed the service Sunday by the admission of members, ordination of a deacon, and the communion. A collection of \$15 was taken for my expenses. Another excellent thing was done. A good outside friend undertook to get Eld. Goodrich a suit of clothes, and the brethren and sisters all gladly assisted. This was done as a token of their esteem for their worthy minister. Such evidence of regard and love for their preacher draws all hearts closer together, and blesses both parties.

All regretted that we must leave just now, when so much more might be done, but it was too late to take up appointments. But if the brethren live as we believe they will, we would be glad to give a course of lectures next fall.

Next week we begin a similar two-weeks' meeting in Portland. We urge the friends to turn out at the commencement, and believe that God can and will help them "Be not faithless, but believing."

March 7.

D. M. CANRIGHT.

VERMONT.

Labor among the Churches.—The last five weeks I have spent in visiting the lonely ones, and holding meetings in different counties. Owing to severity of weather, thaws, and bad traveling, I could not visit as many places as I desired. Our first meetings were held on Roxbury Mountain. Contrasting the present condition of the cause here with former days, sad reflections are awakened. In the younger and more prosperous days of the church, this people were blessed and edified by the counsels, prayers, and labors of our dear brethren, Stephen Pierce and H. Grant, now of Minnesota.

With them, other good brethren and sisters sought a western home; while others have gone in different directions, till a strong church has been reduced to nine members residing in the State. And these live in five different towns, located in three counties. It is with difficulty that more than two families can meet for worship. These could meet each Sabbath for religious worship and for Sabbath-school, and evenings for prayer and praise, and no doubt would if they felt the brevity and worth of probation's closing hours. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

We trust our meetings and visit at Fayston were profitable. We were thankful to meet Bro. Purdon, a member of the Conference Committee, at Jericho. His help was appreciated. Our hopes revive for this dear people,—certainly if all act in harmony with counsel given, which they unanimously agreed to do. Bro. Purdon had some success in an effort to obtain a club for the *Signs*. This church has passed almost a decade since receiving present truth, and in her pos-

session lies mental and financial strength for a prosperous people. Oh that they may consecrate themselves "and their substance unto the Lord of the whole earth."

We were happy to meet with the brethren and sisters, last Sabbath, at Johnson, in their humble little meeting-house, a room attached to the dwelling of Bro. Gomoe.

Every friend that I have visited among our people, have the *REVIEW* to read. I have collected something for the Dime Tabernacle. One friend who reads the *REVIEW*, and watches with interest the work as it moves on among us, gave me, without solicitation, twelve dollars to help the cause, ten of which went for the Tabernacle. I hope our brethren will do their duty in this direction.

A. S. HUTCHINS.

Irasburg, Vt., March 8, 1881.

FRUIT AFTER MANY DAYS.

I HAVE just learned of encouraging fruits of some of my apparently fruitless work fifteen years ago. A sister where I raised up a church had three children whom we tried to lead to Christ and the truth, but were unsuccessful. They gave up keeping the Sabbath as soon as they left home, and went into one of the Western States away from any of our people. But the truth followed them; they became convicted and converted, and are now all Christians and loving the truth. This encourages me to have more faith when the work goes hard.

D. M. CANRIGHT.

OUR PUBLICATIONS.

ONE of the signs of the last days, as given in the Bible, is unthankfulness. As a people, many of us are guilty of this sin in the use we make of the privilege of reading our publications on present truth and sending them to our friends. I wish to call attention to one point in particular in which we fail, and that is in regard to reading them ourselves. Our brethren and sisters often purchase our various publications to send to others (and this is right), but they fail to read them themselves. Every one should thoroughly understand the truth himself, before attempting to explain it to others. Those who have written books on our faith have studied hard and prayed earnestly, that the truth might be made plain. Their object has been accomplished; and our publications now bear the same relation to the work for the present time that the right arm does to the body.

Three years ago, when I commenced preaching present truth, I read these publications almost night and day. After awhile I laid them aside, and have been reading history, etc. I have recently commenced to review our own works, and find them of interest. My faith grows stronger. If any of our brethren feel an interest in the cause, and want to become intelligent in the Bible, I would recommend that they procure a library of our standard works for home use, and commence to read. Many children of Sabbath-keepers are losing their interest in the truth for lack of wisdom, and the parents are frequently to blame. If all our people would adopt this course of reading, I believe they would become intelligent on the positions we occupy in the light of prophecy, and would also be led to realize the nearness of the coming of the Lord. Our publishing houses would soon be out of debt, our children would be converted to God, and as a people we should become more efficient co-laborers with Christ.

The Lord says by the mouth of the prophet: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me. Seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6.

G. G. RUPERT.

THE DESTITUTE IN KANSAS.

THE western and south-western portions of Kansas, where the country is new, were visited by a drouth last summer, and consequently crops of all kinds were cut short; and there is no doubt but that in many places the settlers have been brought into straitened circumstances, and in some places actual suffering exists.

I am informed that some of those who are identified with our people are writing to churches in the eastern part of the State, soliciting aid; and in some cases our

brethren here have demanded evidence that their representations are correct. So I have thought it duty to say a few words though the *REVIEW* concerning it. I was in the western part of the Conference last fall, and thinking that some of our brethren might need help to get through the winter, I made a call, at the time the Bethany camp-meeting was called, for any that needed provisions to represent their cases at that meeting; I also made inquiries of the elders of the different churches concerning the condition of those with whom they were acquainted, and I failed to find any cases where it was thought suffering would exist.

Knowing that the spring of the year would be the most trying time, I wrote some weeks since to leading brethren with whom I am acquainted, asking them to let me know if any of our brethren of whom they had any knowledge needed aid; but I have not heard a word from any of them concerning it.

I feel sure that our brethren in the portions of Kansas where the crops were good, are able and willing to relieve any cases of suffering; but it is right that they should know they are not being imposed upon; and to avoid this, I recommend that the elders or leaders of our churches, or the officers of the tract society, ascertain at once if there are individuals in their society that need help to keep them from suffering, and then write me immediately at Topeka. If there are isolated ones needing aid, who cannot represent their cases in person to these officers, let them obtain a certificate from some minister or church elder with whom they have been acquainted; then send the certificate, with a statement of their condition, to me, and we will do what we can to relieve them. If brethren in the eastern part of the State send aid to those with whom they are unacquainted, without these conditions being complied with, they will do it at the risk of being imposed upon.

SMITH SHARP, *Pres. Kan. Conf.*

A BIT OF EXPERIENCE.

SEVERAL years ago I decided to serve the Lord. At that time I was where I could get no information on religious subjects, and could find no one who feared the Lord. I spent a large portion of my time in the woods, seeking the forgiveness of my sins; but soon I came to believe that I had committed the unpardonable sin. I took the Testament and searched for this sin, but could not find it out at that time. As I was raised a Catholic, I decided to go and see the priest. I told him how I felt, but he treated the idea jestingly, and said I would probably get over it in two or three days. I was not entirely discouraged, but continued asking the Lord to help me do his will.

When I came to Texas, I joined the Methodist Church. They took me in on my Catholic baptism. Still I was not satisfied. I worked only enough to support myself, and went to every meeting within my reach. At last I met a preacher who taught sanctification as the way of salvation. He showed me many scriptures on this point, and I believed his teaching.

As I spent my time in traveling, I finally found myself in the vicinity of meetings where it was reported that strange doctrines were taught, and I thought I would go and hear what they were. The meetings were conducted by a Seventh-day Adventist preacher. He had the reputation of being an excellent speaker, his great theme being the commandments of God and especially the Sabbath. I thought that very good. I called and talked with him. His replies to questions on the gospel which I suggested, gave me confidence in him. In reference to the doctrine that the seventh day is the Sabbath, I agreed that that was what the commandment said. He asked me which was the seventh day. I replied, "The almanac says that Saturday is the seventh day." He gave me a tract on the subject of the Sabbath, and after reading that, I concluded to keep the Sabbath. Still I wanted to read and hear more on the subject. I found the present truth a glorious truth, and good for the healing of the soul, and I can recommend it to all who are in search of the truth of Christ.

May the knowledge of the truth be spread abroad, and bring healing and comfort to many sin-sick souls, who shall at last share the "glorious rest" of the coming kingdom.

G. M. ELLIS.

—Ah, it is a sad, weary thing to try to hide one's sins from God! The sure result is such a degree of mental-torture, and such stinging pain in the conscience—a burning in the soul—that the very bones shall be consumed, and the freshness of life shall be turned into the sterile dreariness of the hot desert.

Our Tract Societies.

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

IMPROVEMENT OF PROBATION.

BY N. W. VINCENT.

In my probationary day,
With life and death in sight,
Help me, O God, to watch and pray,
To toil in thy own might.

These precious moments quickly fly,
Life's race will soon be run;
Then must I in gehenna die,
Or hear the glad, "Well done."

In Christ's almighty strength I'll try
To do my duty here;
I would with saints and angels vie
In saving souls most dear.

Oh! let us serve with holy joy
The One on Calvary slain
That he might sin and death destroy,
And we with him might reign.

THE MORAVIANS AMONG NORTH AMERICAN INDIANS.

(Continued.)

THE return of Mr. Rauch to the Indians was followed by good results. Having regained their friendship, he continued to preach the gospel among them, which, with its exemplification in his own life, deeply affected them. Feb. 22, 1742, less than two years from the time he arrived in New York, four Indians, Tschoop, Shabash, and two others, were baptized and admitted into the church as the first-fruits of their nation.

Before his conversion, Tschoop was pre-eminent among those of his race in drunkenness, ferocity, and debauchery; but afterward the lion was transformed into a lamb, and the demoniac, upon whom moral restraint was formerly powerless, became a peaceful and quiet man, exemplifying in his life the Christian graces. He thus gives an account of the manner in which he was first impressed with the reality of the Christian religion:—

"I was born among the heathen, and have grown old among them, and therefore I know how the heathen feel. A preacher once came among us, and began to tell us that there was a God. We replied, 'Dost thou think us so ignorant as not to know that? Return to the place whence thou camest.' Another preacher who afterward visited us insisted upon the wickedness of lying, stealing, and intoxication. We answered, 'Thou fool, dost thou suppose we are unacquainted with this? Return home, and there repeat thy exhortations; for who are more notorious liars, thieves, and drunkards than thy own people?' After some time, Bro. Rauch came into my hut, and addressed me to this effect: 'I am come to you in the name of the Lord of Heaven and earth. He sends to inform you that he will deliver you from your present miserable condition, and render you completely happy. For this purpose he became a man, gave his life a ransom, and shed his precious blood for perishing sinners.' When he had finished speaking, he lay down, fatigued with his journey, and fell into a sound sleep. I then began to think, 'What sort of a man is this? There he lies and sleeps, and though I might easily kill him, and throw his body into the woods, this gives him no concern!' At the same time, his words were too deeply rooted in my mind to be forgotten. Even when I slept, the blood which Christ shed for sinners presented itself to my imagination. If, therefore, you would have your words gain entrance among the heathen, continue to preach Christ and the efficacy of his sufferings and death."

About this time, the mission was strengthened by the arrival of other missionaries. The Indians frequently came twenty miles to attend religious services, and at the close of the year 1743, sixty-three had been baptized. Other missionary settlements were formed in the surrounding towns. The missionaries dressed, and also lived, much as did the Indians; and for a few years they experienced no serious interruption in their labors. But upon the breaking out of hostilities between the French and English, the mission suffered severely. The missionaries were required to serve in the militia; and upon pleading the exemption to which they were entitled as ministers of the gospel, they were taken from one court to another in order that some charge might be sustained against them, but were honorably acquitted in every instance.

Among the Europeans they still had enemies, who

took occasion, in consequence of the war, to prohibit them from instructing the Indians, on the pretense that the latter had joined themselves to the French. The whole settlement was finally driven out of the province of New York; but the European settlers did not by this means escape the fire and sword.

Quite a large settlement was made near the confluence of the Mahony and Lecha rivers, which in a short time increased to five hundred persons. An Indian war having broken out in connection with French and English hostilities, this settlement was several times warned to remove to another place, by a tribe of Indians living near by. The missionaries, however, thought best to remain at their post, and most of the converts remained with them. On the evening of Nov. 24, 1755, a party of French Indians surrounded the mission house, and killed eleven persons, ten of whom were missionaries and their wives. Unable to enter the house, the Indians set fire to it, and although several of the inmates escaped, the most of them perished in the flames. One, Mr. Senseman, who on the first alarm had gone out the back door, had the heart-rending anguish of seeing his wife perish in this dreadful manner. When literally surrounded by the devouring element, this excellent woman was heard to exclaim, in the true spirit of a Christian martyr, "Dear Saviour, it is all well." On seeing the mission house in flames, the congregation fled to the woods. The town was burned, and the corn, hay, cattle, etc., destroyed. It was to the survivors of this calamity that the converted Esquimaux in Greenland sent their freewill-offerings. It is said, upon good authority, that a plan had been laid for the destruction of all the Moravian missionaries in North America, on the ground that they were in sympathy with the French; and that this barbarous attack from their so-called friends effectually frustrated this plan, and averted a more disastrous catastrophe. M. L. H.

(To be continued.)

NOTES BY THE WAY.

THE TEMPERANCE TRACTS.

THE silent influence which these tracts are exerting will only be known in that day when the acts of men are revealed. As the pebble which is cast into the sea agitates the surface for a long distance, so may these messengers bring glad tidings to those who are in ignorance of health reform. In a former deliverance of the people of God, they became true to the laws of life; for we read that "there was not one feeble person among their tribes." Ps. 105:37. His people at the present day will have to be thorough reformers, if they come up to the point represented by the psalmist.

In Cherokee Co., Iowa, not long since, a man who was a member of the Good Templars subscribed for *Good Health*. From a short conversation, it appeared that he believed in total abstinence, and we showed him tracts on tobacco. "These are just what I need," he said; "for I am appointed to 'select reading' on the programme at our next meeting, and I shall read these tracts then." A man who has influence, and who practices the principles that he teaches, can distribute such tracts with some hope of making a good impression.

Another active worker in the temperance cause heard that there was a temperance song-book containing anti-tobacco pieces, and he immediately wrote to Battle Creek to get it.

Appetites which destroy the soul, drive out good resolutions, and leave one morally weak and at the mercy of every temptation, are fostered in many a home, and our temperance tracts are just fitted to enlighten those who are under their sway. By their means, some have discovered tea and coffee to be useless, tobacco a slave-driver, and alcohol a tyrant; and having become free from the dominion of these habits, they are fitting their bodies to be temples for the Holy Spirit to dwell in. Yes; and there are some who are devoting the cost of these useless articles to the treasury of the church, to help spread the message which is to warn the world of impending ruin. J. S.

A TRUE INCIDENT.

ON board the ill-fated steamer *Sewanhaka* was one of the Fisk University singers. Before leaving the burning steamer and committing himself to the merciless waves, he carefully fastened upon himself and wife life preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband. This she did, placing her hands firmly on his shoulders and resting there un-

til, her strength becoming exhausted, she said, "I can hold on no longer!" "Try a little longer," was the response of the wearied and agonized husband; "let us sing 'Rock of Ages.'" And as the sweet strains floated over the troubled waters, reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted!

But lo! as they sang, one after another those exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying, pleading prayer,—

"Rock of Ages, cleft for me,
Let me hide myself in thee."

With the sound seemed to come strength; another and yet another was encouraged to renewed effort.

Soon in the distance a boat was seen approaching! Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne in safety to land. This is no fiction; it was related to me by the singer himself, who said he believed Toplady's sweet "Rock of Ages" saved many another besides himself and wife.—*Selected.*

IMPORTANCE OF A RIGHT FAITH.

THE popular adage is, "Oh, it makes no difference what a man believes, so he is sincere!"

Let us see. A family was poisoned in Montgomery county last year, by eating toad-stools, which they sincerely believed to be mushrooms. Three of them died.

Did it make no difference?

A man indorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the note.

Did it make no difference?

A traveler takes the train going North, sincerely believing it is a Southern train. Will it make no difference? Will he bring up at the South all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will his sincere belief make it all right?

The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere, *he will take pains to know the truth.* For, where facts are concerned, all the thinking in the world will not change them. A toad-stool *remains* a toad-stool, whatever we may think about it.—*The Covenant.*

SILENT INFLUENCE.

A FOREIGNER feels superfluous and out of place among those whose speech he does not understand. So does an undevout person in devout company. To feel at home anywhere, one must first learn the language of his surroundings.

A gentleman relates his experience in a modest religious family with whom he boarded some years ago, and the effect of humble home piety upon his character and life.

At that time—while teaching in a village academy—he was not a religious man, but a custom in the household where he lived provoked his curiosity, and in a little while awakened his serious interest.

Each morning, after breakfast, the mother withdrew to the kitchen with her children,—two daughters aged nineteen and thirteen, and a little boy of ten,—and there a chapter in the Bible was read in turn together. The young man sometimes overheard the reading. The rest of the service was in a lower tone.

The good woman was quiet and retiring, and was naturally timid of a gentleman who was "college-learned." For this reason she shrank from conducting her family devotions in the presence of her guest.

Finally his desire to witness the exercise in which it seemed that he was not expected to share, induced him one day to ask leave to remain. Consent was given, of course, though with some little embarrassment.

He read the Bible with the rest, after which all knelt, and the mother prayed as usual for her family, and added a short and simple petition for her guest; then the elder daughter, though evidently confused by the presence of her teacher, followed with a trembling prayer; the younger daughter uttered a few words of childish worship, and the little boy repeated "Our Father."

There was a pause then. All remained on their knees. They were waiting for the teacher to pray.

But the young man did not know how to pray. In no very comfortable frame of mind he silently rose and left the room. He felt that he had thrust himself in where he had no business to be.

Weeks passed, and daily, in addition to the first awkwardness of being left out at prayer-time, he

carried a sense of blame in keeping himself a stranger among friends.

There was no cure for this uneasiness but to learn the duty which their example had set before him. He examined the grounds of the faithful woman's religious belief. He was conscientious in it. The result was, that he was led to pray, and when next he sought permission to bow with the rest at that family altar, he could join sincerely in their devotions as a servant of the same Divine Master whom they served.—*Youth's Companion*.

PENNSYLVANIA TRACT SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	35	76	2	10	5	31	50	7857	724	13	\$ 34 00
2	85	107	62	107	58	88	29858	1001	15	15	83 21
3	61	44	10	62	15	10	21814	1208	...	...	62 73
4	79	54	10	102	93	10	41354	1322	...	52	90 09
5	26	23	13	62	31	15	7917	203	13	4	29 14
6	20	10	...	206	82	...	8012	213	...	...	69 12
	296	207	27	549	284	84	163	116812	4676	96	\$90 28

* Ministers and Colporters.
 NOTE.—Received for membership and on donations, \$125.67; sales, \$587.63; periodicals, \$276.98.

MRS. D. C. PHILLIPS, Sec.

GENERAL SUMMARY OF MISSIONARY LABOR.

REPORT FOR QUARTER ENDING JAN. 1, 1881.

Conferences	No. Members.	No. Reports Returned.	Members Added.	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.
Mich	1046	377	38	427	324	484	99069	10000	558	5	\$146 64
Iowa	752	320	30	1588	510	455	99717	7320	140	140	947 67
Cal.	580	292	34	964	1731	1008	173	285783	25699	364	843 19
Wis.	503	111	10	178	254	116	150	38493	2764	53	359 51
N. Y.	460	175	11	508	246	230	95	102532	5850	6291	695 41
Illinois	411	216	6	335	1003	700	46	63987	3605	117	266 80
N. Eng.	367	193	16	640	402	201	312	34074	4226	32	574 08
Minn.	328	201	9	645	335	148	263	64729	4163	229	411 14
Ohio	298	114	5	320	142	131	52	26514	2668	187	254 18
Kansas	296	207	27	549	284	84	163	116812	4676	96	990 28
Penn'a.	195	104	5	203	234	102	76	38615	3756	20	230 84
Neb.	153	70	11	46	251	95	19	17788	1199	52	85 74
Maine	119	60	2	52	82	65	81	8363	15853	1472	108 97
Texas	104	58	...	21	191	45	83	16047	730	...	160 35
Ind.	69	36	4	35	140	33	48	7932	235	52	73 15
Up. Col.	31	8	...	22	...	...	...	4018	644	...	28 15
N. Pac.	20	5	...	...	...	...	...	...	...	...	38 95
Kentucky	...	...	...	...	...	...	...	...	...	...	...
Nevada	...	...	...	...	...	...	...	...	...	...	...
Total	5631	2546	208	7416	7071	3970	488	1093594	102531	9776	\$1174 91
Grand	5657	2565	208	9474	7332	3970	2004	1168264	107891	9776	\$8216 95

* Sales.
 MARIA L. HUNTLEY, Sec.

SPECIAL MENTION.

A NEW METHOD OF EVANGELIZATION.

The Press, of Philadelphia, publishes a remarkable report by T. J. Mackay, a missionary in charge of the Protestant Episcopal church in Leadville, Col., from which we give a brief extract. The report was made in one of the large churches of that denomination in the city of Philadelphia. It certainly gives one the impression that church-life and mission-work are rather lively in Leadville. And Leadville is a constituent part of one of the most enlightened Christian nations on the globe, and the millennium just dawning! Thus The Press quotes Mr. Mackay:—

My first vestryman could drink more whisky than any man in the town. Shortly after I made my appearance in the town my parishioners invited me to a church sociable, and upon going I was astonished to see the worthy people waltzing and dancing in the most scandalous manner. To add to this, there were two streets whose entire lengths were made up of low dance-houses. How was I to overcome such a gigantic evil? I secured a hall, had the floor waxed, and after engaging a band of music, I sent out invitations to all the young men of the place to come down and have a dance. I instructed my floor-manager—

who, by the way, made lots of money and skipped—not to allow any waltzing. The result was, that after enjoying square dances until 11 o'clock, the participants quietly dispersed. Some few said, "Wait till the preacher goes, then we'll have a waltz;" but I was too smart for them; I carried the key of the hall, and did not leave until all had departed. Every other week I give such a sociable, and the results are remarkably good. Mission work of this character would not do in Philadelphia or Boston, but it will do in Leadville. It may seem ungodly to practice such a course, but it is the only way to reach these people. When I first went out there, the congregation used to applaud me when I was preaching, but I finally got them out of this unholy habit. Leadville is a great place for display funerals. No matter who dies, the funeral procession is headed by a brass band. When I buried Texas Jack, the partner of Buffalo Bill, the cortege was headed by a brass band of forty-two pieces. Leadville is, also, a great place for titles. Everybody has a title. Captain is pretty good, but to command attention one must be a colonel or a general. I am a sort of a general. I belong to five military companies, and in my capacity as a militia-man I watch over my congregation.

MIDWINTER MALARIA.

FROM some cause or combination of causes, the present winter has been remarkable for a widely extended and marked increase in diphtheria and scarlet fever, which have invaded homes in which the highest attainable skill has been exercised and the most approved appliances have been employed to render them as healthy as possible. In some cases the immediate causes of these disorders are undiscoverable, but in the light of sanitary science the class of agents which either initiate or greatly increase the virulence of these complaints is no longer problematical. Decaying organic matters, more particularly animal excretions, give rise to a subtle blood poison, which, though it yet evades chemical analysis, is now conceded on all hands to be a positive deadly fact. When this poison invades a dwelling, no matter whether from exterior or interior sources, in sufficient quantity, the lives of the inmates are jeopardized as positively as though they were compelled to breathe a mephitic gas. The effect may not be so prompt or fatal, but the danger is a fact no longer disputed by any intelligent physician.

It is, therefore, not sufficient to guard against interior sources of disease; the peril may be in a neighbor's house or outbuildings, in the emanations of a compost heap, or a filthy street or hidden cesspool, which, if they find an avenue, may enter sleeping apartments, find a nidus in clothing, carpets, and drapery, and bring in their train the swift destruction of all that is most cherished.

A case in point has occurred in a neighboring village. Five cases of diphtheria appeared in a household where the utmost care had been taken with the plumbing. The obvious inference was that the causes of the complaint were exterior to the dwelling. It was found that the mouth of the air box through which exterior air entered to supply the heating furnaces, was on a level with the top of a cemented pit on the adjoining premises, in which accumulations of kitchen refuse, animal and vegetable, and barn manure were promiscuously stored and allowed to rot for fertilizing purposes. The foul air from this pit was drawn into the house through this one avenue, and the poisoning of its unfortunate inhabitants, four of whom died in quick succession, was the result. It seems that disease may pervade a house with deadly result where the cause is least suspected; it therefore devolves upon every housekeeper, whether resident of the city, village, or on a farm, to be constantly watchful, not only of his own, but also of his neighbors' premises, that none of the obvious causes of disease be permitted.—*Scientific American*.

SUN STORMS.

IT is pitiful to witness the condition of the sun. The great fire-ball is in intense commotion. His surface is seamed and scarred in every direction, with black spots that indicate the disturbing elements at work in his chaotic mass. Occasionally, for a day or two, the blemishes disappear, and the glorious king of day shows a face like a shield or glowing gold. But the aspect quickly changes; spots come rushing in in all directions and assuming all forms. They appear singly and in pairs, and again in groups and rows. Immense groups break up into small ones, and again small ones unite to form great chasms, into which half a dozen worlds might be dropped, and there would still be

room for more. Sometimes the spots are visible to the naked eye, and at that time a good opera glass or a spy glass will make them easily perceptible. Hundreds of observers all over the world watch the sun's face every clear day, and keep a record of the number of spots, their size, and the direction in which they move; for as the sun turns on his axis they turn with him, some of them remaining for months without much change, some taking on new forms, and some disappearing entirely. Very little is known of this mysterious sun or the spots that are visible more than ninety millions of miles away.

Once in about eleven years the sun takes on his present sun-spot phase, and we are approaching the maximum of disturbance. No one knows the cause. Some believe that it is planetary attraction, some that it is the fall of great masses of meteoric matter, and some that it is the result of internal commotion and the rush upward of gaseous explosions in comparison with which our fiercest volcanic eruptions are but the flicker of a flame. Besides the sun-spot agitation, the gaseous outbursts are marked and vivid. The tongues of flame or rosy protuberances are darting forth in all directions, and bearing their testimony to the solar commotion. Dr. Trouvelot, of Cambridge, who makes daily observation of the sun's chromosphere, gives a graphic description of a remarkable solar protuberance that he witnessed on the 16th of November. When first seen it was large and complicated, extending upward from the sun about a hundred thousand miles. Three or four hours after, it had developed into huge proportions, extending far out into space, and vanishing gradually to regions where it could not be perceived. As nearly as it could be measured, it reached a height of over a quarter of the sun's diameter, or about two hundred and thirty-five thousand miles. Such a protuberance hurled upward from the earth would almost reach the moon! Two hours after, the whole structure had collapsed, and was only about eighteen thousand miles high. Observations like this give an idea of the mighty forces at work in the solar orb, and make observers long for the time when a satisfactory reason may be found for this mysterious periodical solar disturbance, so intimately connected with the meteorological condition of the earth.—*Providence Journal*.

THE REASON WHY.

"DR. S. GIBBON, a London health officer, reports that, whatever may be the cause, there is no doubt but that the life of a Jew in London is on the average twice as long as that of a Christian. The Hebrews of the metropolis are notoriously exempt from tubercular and scrofulous taint. It is very rarely that one meets with pulmonary consumption among them. The medical officer of one of their large schools has remarked that the children do not die in anything like the same ratio as Gentile children. And in the district of White Chapel the medical officer of health in his report says, that on the north side of High street, occupied by Jews, the average death-rate is 28 per 1,000. While on the south side, occupied by English and Irish, it is 43 per 1,000."—Cause: They use no pork, and less alcohol than Gentiles. D. F. E.

—The city of Agram, in Croatia, seems to be standing upon the thinnest portion of the earth's shell. For the past few months it has been shaken by constantly recurring shocks of earthquake, until the major portion of its buildings have been tumbled down, and the panic-stricken inhabitants have deserted it. A recent severe shock seems to have put the finishing touches to the work of destruction. Almost simultaneously Switzerland experienced a similar visitation, while the Island of Ischia, in the Gulf of Naples, was rent by a terrific shock. The loss of life in the latter island is said to be appalling. Already in the town of Cassamaciati 110 bodies have been recovered, and many others are supposed to be buried under the ruins of fallen buildings. In the village of Lacco, thirteen houses were destroyed and five persons killed. Such a succession of earthquakes, covering so wide an area, and for a period so extended, has no parallel in our times.—*Interior*.

—From an interesting letter from Sinnoris, Egypt, written by George H. Smith, of the New York M. E. Conference, and published in the *Christian Advocate* of Jan. 27, we take the following paragraph:—

"In a basket you will see what the natives call kharrub, a brown pod, sometimes called St. John's bread, which the natives eat—and they think it good, too. It was, no doubt, these husks which the prodigal

shared with the pigs. Here, too, we saw what so often met the eyes of the Saviour among the poor people of Syria,—one possessed of devils, almost naked, and foaming at the mouth. In his strong arms he had gathered large stones, and was about to hurl them at the people, and, of course, created great confusion. Oh, how I wished I could restore him to his right mind, as our Saviour did so many when he walked the earth! But the people are in great moral darkness, and need no miracle so much as that of a new heart. The people too readily believe in miracles, and believe that their priests can do the same kind of wonders done in our Saviour's time. How widely they err from the truth, may be seen from the fact that all sorts of sin seem not to be incompatible with religion. I was shown the well of the Coptic Church, now carefully covered up, where four men lost their lives from the noxious gas. One went down to clean it, and when he failed to answer those above, a strong man went down to help him out, and then another, and another, until four perished. It is well known that the priest stood by at the time; but in order to deceive the people, he caused the men who survived to give it out that he was not present, or the men would not have died."

—A religious ball—that is, a ball for the benefit of the church—being announced in our neighborhood, gave rise to the following reflections: The object of such a ball must be, to hire ministers, to hold more meetings, to make more converts, to get up more balls, to hire more ministers, to hold more meetings, to make more converts, to get up more balls, and so on to the end of the chapter. J. U. C.
Ridge Road, Niagara Co., N. Y.

Notes of News.

—Mohammed Jan, the noted Afghan leader, has been murdered.
—The Belmont Oil Works in Philadelphia have been burned; loss, \$100,000.
—A recent fire in Kansas City, Mo., destroyed property to the value of \$295,000.
—The king of Ashantee denies that he ever intended to make war upon the English.
—A fire in Omaha, Neb., destroyed property valued at between \$30,000 and \$40,000.
—A cartridge factory, provided with American machinery, has been established in Constantinople.
—Japan has imported from Philadelphia a font of type for printing the Bible in raised letters for the blind.
—Mr. Whittier has been invited to deliver the oration at the centennial celebration of the surrender of Yorktown.
—According to the census, the native increase of population has gained upon foreign immigration during the last decade.
—The English government and the Boers of Transvaal have agreed upon an armistice, and negotiations for peace are in progress.
—In one of the provinces of Spain, thirty persons have been arrested for demonstrating in favor of a Republican form of government.
—Twenty-four States have applied to the Executive Committee of the National Anti-monopoly League, for charters for branch organizations.
—A drapery establishment in Paris has been burned down, at a loss of 7,000,000 francs. Several lives were lost, and twenty-six persons injured.
—Judge Moran, of the Circuit Court of Illinois, has decided that a Chinaman cannot now be naturalized under the laws of the United States.
—Old settlers in the vicinity of Niagara Falls say, that the falls have changed more within a year than within the twenty-five or thirty years previous.
—At a meeting held in Cooper Institute, New York City, it was decided to organize a United States Cremation Company, with a capital of \$50,000.
—Quite a number of Americans in Ireland have applied to the United States Consul at Queenstown for protection, as they fear arrest under the coercion act.
—The insane asylum at Danville, Pa., has been destroyed by fire. There were five hundred patients in the institution, but no lives were lost. The building cost \$600,000.
—The Free Presbytery of Dundee has passed a resolution declaring that the use of instrumental music in public worship is contrary to the forms sanctioned by the church.
—Signals of distress were seen off Milwaukee on the night of the 5th inst., but they disappeared before morning. It is believed that some vessel went down with all on board.
—Another earthquake shock has occurred on the Island of Ischia. It is thought that not less than three hundred lives have been lost on the island in the recent earthquakes.

—The arms bill, authorizing the disarmament of the Irish people, is now before Parliament. It will be followed by the land bill, which promises relief for the suffering island.

—It is said that the inhabitants of whole villages in Germany are emigrating to America, notwithstanding the great pains taken by the German government to prevent such emigration.

—While workmen in the Phoenix Boiler Works in Buffalo, were engaged in testing a large boiler, a terrific explosion occurred, leveling the establishment, and killing six men and wounding seven others.

—Secretary Windom has decided that the Treasury Department must refuse to allow the national banks to substitute bonds for the legal tenders deposited by them for the retirement of their circulation.

—Count von Eulenburg, of Germany, who recently resigned the office of Minister of the Interior, on account of a misunderstanding with Bismarck, has been made Prebendary of the Brandenburg Cathedral.

—Pool-Commissioner Fink, in a reply to Judge Black's letter on railroad extortion, presents statistics to show that the railroads, instead of robbing the people, have not been paid for all the benefits conferred.

—Bear Butte Canon is the key to Deadwood and the Black Hills. It is only wide enough to admit of one line of railway; and the Chicago and North-western Railroad has secured the control of this strategic point.

—During the four years of President Hayes' administration, the public debt has been decreased \$208,824,730, and the annual interest has been reduced \$17,557,708. The debt, less the cash in the treasury, is now \$2,088,781,143.

—In the Indiana assembly, the Committee of Ways and Means has been directed to inquire into the expediency of exempting timber lands from taxation, hoping thus to encourage the preservation and replanting of forests.

—It is rumored that Gladstone proposes to resign the Chancellorship to Hugh C. Childers, who will be succeeded by the Marquis of Huntington as Secretary of State for War. Gladstone will retain the office of First Lord of the Treasury.

—A fine portrait of Mrs. Hayes has been presented to the White House in honor of her firm adherence to temperance principles while presiding as its mistress. President Garfield, as the nation's representative, received the picture.

—There are five civilized tribes of Indians in the United States, among whom there are 74 missionaries and 154 church buildings. Among the other tribes there are 126 missionaries and 119 church buildings. There are 11,784 Indians who can read.

—The Jesuits are making heavy purchases of property in the Island of Jersey, which, as it is close to the French coast, is a favorite refuge of the members of this order. Other societies that are anticipating exile are casting longing eyes on Jersey.

—The Khedive of Egypt has given orders that the ceremony known as the "Dossa" must henceforth cease. This ceremony, which took place annually in Cairo on Mohammed's birthday, consisted in the passage of a sheik on horseback over his prostrate co-religionists.

—Scotland has just been visited by a terrible snow-storm. It snowed steadily for seventy hours; and when, on the 7th inst., the storm abated, the railroads were so blocked that it was thought trains would be unable to run for several days. During the storm, twenty vessels were wrecked on the coast, and two hundred lives were lost.

—A bill before the Illinois Legislature provides that no person who has acquired the habit of becoming intoxicated shall be eligible to any office of honor, profit, or trust in the State; and that the excessive use of liquor by any person already elected or appointed, shall be cause for removal.

—The special train over the Baltimore and Potomac Railroad on which ex-President Hayes and party left Washington, collided with two engines about fifteen miles from Baltimore. The shock was terrible. Two coaches were telescoped, and several others thrown from the track. Two persons were killed, and sixteen wounded; but Mr. Hayes and party were unharmed.

—Charles Bradlaugh, the atheistic member of Parliament, refused to qualify by taking the oath of office, claiming that the right to affirm instead of taking an oath, as allowed in the courts, applied to the House of Commons as well. But action was brought against Bradlaugh for the \$2,500 fine for occupying a seat and voting without being sworn in, and the case has been decided against him. Clearly, England does not propose to have atheists for law-makers.

—England, France, and Italy have undertaken to mediate between Peru and Chili. Germany declines the task. Peru has been overwhelmed by Chili and torn by internal dissensions, until that unhappy country resembles France in the days of the commune, and it will be a difficult matter to find a government with which to conduct negotiations. It is said that riots in the principal cities have wrought more destruction than the invading army.

—Ex-Secretary Evarts and ex-Senators Thurman and Howe will represent the United States at the coming International Monetary Conference. The United States and France have invited Italy to participate. Bi-metalism will form the basis of the deliberations. Germany has accepted an invitation to the conference without pledg-

ing herself to accept its decisions, and England will probably take a similar course.

—A grand council of war has been held at Constantinople, and Mukhtar Pasha has been dispatched to the Greek frontier as commander-in-chief of the Turkish forces. The ostensible object in this appointment is to gain an accurate knowledge of the districts bordering on Greece, as though the Porte did not already possess this knowledge, and it was necessary to send so distinguished a soldier merely as a topographical engineer or a civil commissioner.

Obituary Notices.

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

COVEY.—Died of measles, at Six Lakes, Mich., Feb. 25, 1881, Mary Helen, youngest child of D. L. and M. H. Covey, aged 10 months and 13 days. D. L. COVEY.

NEWCOMB.—Died in Perrysburg, Cattaraugus Co., N. Y., Feb. 7, 1881, Daniel Newcomb, aged 65 years, 9 months, and 10 days. At the age of sixteen, he united with the Presbyterian Church, of which he was a member until 1861, when he embraced the truths of the third angel's message under the labors of Eld. R. F. Cottrell. He has since labored zealously for his friends and neighbors. He fell asleep with the bright assurance of a part in the first resurrection. A wife and one son mourn their loss. MRS. TERRESSA JANE NEWCOMB.

[Signs of the Times please copy.]

HOAG.—Died at Kirkville, Onondaga Co., N. Y., Feb. 4, 1881, Mary C. Hoag, wife of R. N. Hoag, aged 55 years. Sister Hoag embraced the truth during a series of meetings held at Kirkville by Brn. Andrews and Sperry, twenty years ago the past season. She has since lived a consistent Christian life, endearing herself to all who knew her by her Christian deportment, and by her unselfish interest in others. The attendance at her funeral service was a token of the esteem in which she was held by those who had known her in life, the largest church in the place being filled to its utmost capacity. Words of comfort were spoken by the writer, from Rev. 14: 13.

During the last months of her life her sufferings had been extreme, but they were borne with such a spirit of resignation and patience, that those who knew most of her closing experience felt that she was fully prepared for the rest when it came. B. L. WHITNEY.

KELLEY.—Died in North Eaton Rapids, Mich., Feb. 24, 1881, Bro. Albert Kelley, aged 72 years, 9 months, and 2 days. Father Kelley was one of the early settlers of this part of Michigan, having moved from Ohio to the place on which he died when the country around was an almost unbroken wilderness. He was a man of kind heart and amiable disposition, beloved by all who knew him. He gladly received the truth about twenty-five years ago, under the labors of Eld. Joseph Bates, and since that time has tried to walk humbly before God. He loved the truth, and loved to talk about the coming of the Lord and the resurrection of the dead. Just before his death, he spent several hours with some friends in animated conversation on these subjects, and there seemed to come over him new and vivid impressions of their preciousness and importance to the people of God. For several months he had felt, and expressed to some, that he wanted to have a still deeper experience in the Christian life. He was an honored member of the Eaton Rapids church, and his death will be a serious loss to them, and he will be sadly missed in the community where he has lived so long. He leaves a companion, and six children, all grown up, to mourn his loss; but they sorrow not as others who have no hope, for he died in the triumphs of living faith. The blessed hope that the Saviour will soon appear in glory to bring to life the sleeping saints, is now more precious to them than ever before.

Discourse by the writer, to a large and sympathizing congregation, from 1 Cor. 15: 22, 23. E. R. JONES.

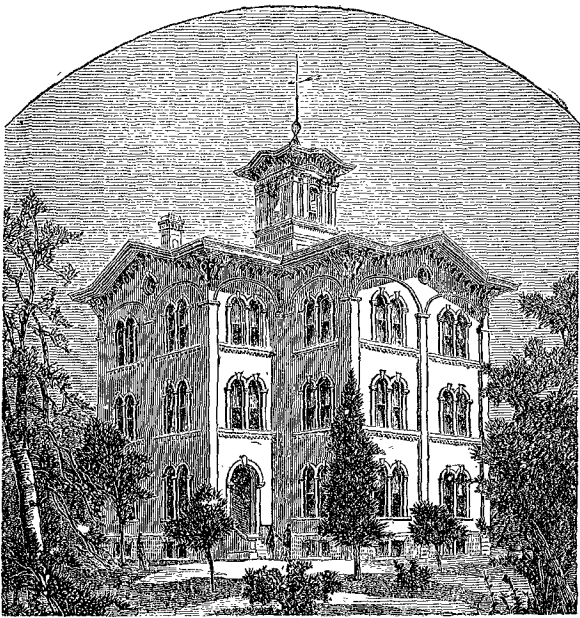
SQUIRE.—Died, Feb. 6, 1881, in the town of North Star Gratiot Co., Mich., our father, Aaron Squire, in the 87th year of his age. He was born in Connecticut, Sept. 19, 1794. Soon after the death of his father, Dr. Squire, and at the early age of sixteen, he came to Portage Co., Ohio. A year or two afterward, he served as a volunteer in the war of 1812. In April 1819, he married Miss Elizabeth Pritchard, and settled in Bainbridge, Geauga Co., Ohio. Here he learned to love the Saviour, and with his companion united with the Disciple Church. Till the time of his death, he maintained a consistent Christian character, and was respected and loved wherever he was known. In 1865, he moved with his family to Summerfield, Monroe Co., Mich., where he proved himself a worthy citizen, and won the esteem of all. Six years ago he came to live with his son Franklin, and since that time has observed the Sabbath, although he never united with our people. In attendance at his funeral were his children, his grandchildren, his great-grandchildren, and a large circle of friends, who sincerely mourn his loss. Eld. A. O. Burrill spoke words of comfort from Matt. 5: 5, in which he brought to view the glorious inheritance which awaits the people of God. May we not hope that our father will have part in that inheritance, and that we shall meet him again in the earth made new?

Again our Father's spoken,
Again a cloud is cast,
Another link is broken
Between us and the past.

Thus are the landmarks falling
Around us here below;
This is our Father calling,
"Children, prepare to go."

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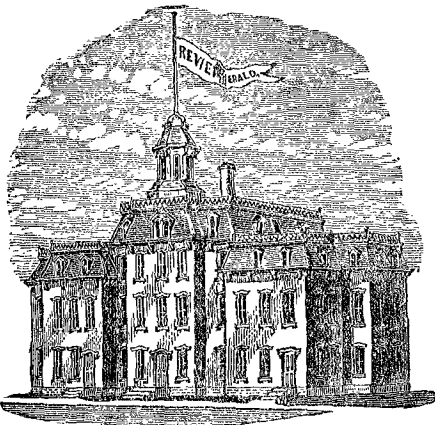
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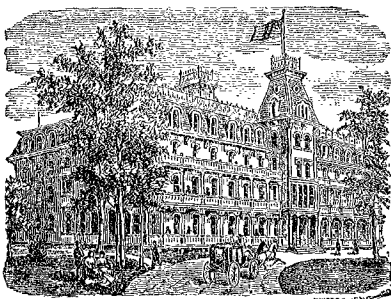
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The Review and Herald.

Battle Creek, Mich., Tuesday, March 15, 1881.

Read Bro. Hutchins' article in another column, then "let the fire go out."

As we go to press, the news is received that the Czar of Russia has been assassinated. A bomb of nitro-glycerine was exploded under his carriage, as he was returning from a parade, Sunday, the 13th, damaging the carriage, but not injuring the occupants. As the Czar alighted, a second bomb was exploded at his feet, shattering his limbs, and causing other fatal injury. He lived an hour and a half.

We trust all our readers carefully perused the able reply of Bro. Andrews to the attack of the N. Y. *Evangelist* upon his History of the Sabbath, as published in last week's paper. That article has been put into plates, and can be supplied in unlimited quantities in tract form. We call upon our friends to circulate it liberally wherever the effects of the pernicious effort of the *Evangelist* are likely to be met. 25 cts. per dozen; \$1.50 per hundred.

According to an item in a late New York paper, Stephen Tyng, jr., thinks we have, as the result of the enormous immigration to this country of late years, "two distinct currents,—the Puritan, or Anglican, as opposed to the continental; we are now in the very midst of a religious contest as to whether the German and French or the American Sabbath shall be the Sabbath of New York." The paper adds: "Not New York only, but every city in the land. The laws are on the side of the Puritan Sabbath, but the authorities—they do not execute the laws, and wink at the progress of the continental Sabbath."

The Northern Electric Light Company offer to Congress a proposition to light the capitol at Washington by electric lights placed in the grounds outside the building, thus illuminating the building with diffused light, or artificial daylight. Lamps to the number of 150 upon the dome, and 300 upon towers in the grounds, it is estimated, will give to the capitol the light of day, and to the whole city of Washington the light of bright moonlight. This is one of the novel and daring enterprises characteristic of the present age. "I am prepared to believe anything," said Beecher, "provided only the story is big enough."

M. HALL AND OTHERS: Business notices in the REVIEW have been discontinued, as per past notices in this volume.

TO THE PRESIDENTS OF OUR STATE CONFERENCES.

OVER a month ago, I requested, through the REVIEW, that all of you would correspond with me concerning your first and second choice of time for your camp-meetings, and concerning the help you wished on these occasions. I have received replies from but three. The time is rapidly approaching when a programme should be arranged for correction and criticism, so as to be perfected in abundant time. No camp-meeting should be held without the appointment being published from four to six weeks in advance of the time, so that all interested may have ample time to prepare their business and make necessary arrangements. Please address me as soon as consistent, at Mt. Pleasant, Iowa. GEO. I. BUTLER, Pres. Gen. Conf.

ORGANIZATION AND DISCIPLINE.

IN the REVIEW of Jan. 4, 1881, there appeared an article from the pen of Bro. White, under the above heading, to which we wish to call the attention of the brethren. Our reason for this is, that we believe that article clearly defines the relations existing be-

tween Christ and his people, between the different organizations among his people, and between those occupying different official positions in those organizations, and also between private members and those occupying official positions. And we believe that a proper understanding of these relations is necessary to the preservation of that union and harmony among brethren which is so clearly taught by Christ to be absolutely indispensable in successfully carrying on his work among men.

We believe that if all our brethren will carefully study that article, and the principles which are laid down in it, they will be led to such an understanding of these relations as will tend to restore confidence and harmony where these have been lost for want of such understanding, and to preserve them where they now exist; and also enable our brethren to defend our organization against the charge which we so often meet, that of being despotic, or, in other words, a "one-man" power; a charge which we all know is false.

When we become thoroughly versed in these matters, we shall be prepared to carry on the Lord's work in a manner that will please him.

STEPHEN PIERCE.
H. W. NORTON.
D. P. CURTIS.

TO THE CHURCHES IN THE PENNSYLVANIA CONFERENCE.

THE time for our quarterly meetings is approaching, and "the duty of members to report" needs attention. Our statistics show that not more than two-thirds of the members make any report. We have felt so deeply over this matter that we have decided to ask space in our valuable paper to submit the following:—

(a.) It has been decided by those leading in the cause, that in order to maintain a wholesome discipline, every member should report once in three months.

(b.) Our churches have adopted this regulation, believing it to be reasonable, just, and necessary.

(c.) When we became members of the church, we took upon ourselves the obligation to do this.

(d.) It is part of the work of God; and if we neglect this, we not only suffer loss ourselves, but the effect is felt in the Conference work, and also in that of the General Conference, particularly in preparing statistics.

If this growing evil is due to carelessness on our part, may the Lord forgive us, and help us to see our danger. I believe the Lord would be pleased if we would always determine to attend the quarterly meetings. If we are sick, and have our minds clear, we can get some one to write for us. If we are faithful in attending to these things, God will be faithful in giving us of the fullness of his great salvation.

D. T. FERRO, Conf. Sec.

SOMETHING FOR AGED AND HELPLESS PEOPLE TO DO.

I OFTEN meet with very old people, no longer able to work, who regret that they can no more be useful. Once they were strong, and worked hard; but now they can only sit in the easy chair by the fire, and be waited on by others. They feel that they are useless, and it worries them. So I find invalids young enough to work, but through some infirmity unable to do anything. It grieves and chafes them, and they feel that they are not only useless, but a burden.

But there is a way in which all such persons can be grandly useful. Bishop Simpson relates an incident in his life which well illustrates this point. He says: "I remember, in my early ministry, accompanying a Christian lady to a poor dwelling, where we found an old negro woman lying upon a little straw upon the floor, and death was evidently approaching; yet she talked so sweetly of the love of Jesus, so patiently of her sufferings, with such resignation as to her condition, and with hopes almost of ecstasy of her future, that my heart was deeply touched. It was not only a lesson to me personally, but I think the influence of it was felt in my sermons for several weeks."—*Lectures on Preaching*, p. 246.

There, that is what such persons can do. Is it not a noble, a grand work, even better than earning money or bringing food into the family? But alas for an old or sick person unable to do anything but have the blues, murmur, and find fault!

D. M. CANRIGHT.

Appointments.

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

I WILL meet with the church at Leon, Wis., March 19, 20. Hope to have a general attendance. H. W. DECKER.

MARTINSVILLE, Ill., March 26, 27. Greenup, April 2, 3. Meetings in each place to commence on Sabbath at 11 a. m. C. H. BLISS.

QUARTERLY meeting at Martinsville, Ill., March 26, 27, meeting to commence Sabbath morning. Bro. Bliss is expected. M. KITTLE.

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.

ROCKTON, Ill., March 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.

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

Hamilton, Caldwell Co. Meetings will commence Tuesday night, March 22, and continue several days.

Kingsville, Johnson Co., with the Lincoln church, over Sabbath and Sunday, March 25, 26.

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

THE next quarterly meeting at Liberty, near Quicksburg, Va., will be held April 2, 3; at Mount Zion, Page Co., April 9, 10. These meetings will commence with the commencement of the Sabbath. These will be important occasions, as we have business to transact and plans to lay in which all should be interested; so, dear brethren and sisters, do not fail to be present. It is expected that Bro. Rife and Stillwell will do the preaching. Those who cannot attend these meetings will please send their donations to the tract society and their tithes to R. T. Fultz, Quicksburg, Shenandoah Co., Va. Brethren, the cause needs your help; will you all be faithful? A. C. NEFF.

Publishers' Department.

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

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

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

My home post-office address is Madison, Wis. H. W. DECKER.

UNTIL further notice, my address will be Westford, Vt. C. K. DRURY.

ALL communications to the Ohio T. and M. secretary should be sent to Mrs. Ida E. Gates, Springfield, Ohio.

ANY one knowing the address of George McKee, Co. I, 31st Wisconsin Volunteer Infantry, will confer a favor by sending the same to Augustus McAllister, Raceburg, Rooks Co., Kan.

ANY Seventh-day Adventist passing this way will be very cordially welcomed at my house in South Danville, Ill. Should there be any of the above denomination in or near this city, will be glad to have them call or drop me a card. MRS. JOHN A. GRIFFIN.

Books Sent by Freight.

Bettie Coombs \$82.18, B L Whitney 32.63, A W Jensen 41.63, C L Boyd 49.78.

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Geo A King \$15.00, F S Porter 10.00, Wm Beebe 2.00, D T Ferro 8.00, G S Honeywell 3.37.

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

H G Buck \$2.00, Mrs Ann Mary Newcomb 25.00, Amorilla C Babcock 10.00, A H Clymer 50.00.

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Alaiedon, W H Kynett \$6.50, E H Kynett 2 00, Wright per C Buck 40.74, Monterey, J B Buck 4.00, Otsego, Mrs J B Buck 6.28, Six Lakes, Mrs S D Barr 7.00.

Mich. T. and M. Society.

Dist 5 per J S Wicks \$26.25, Dist 14 per Ella Carman 5.45.

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