

# Advent Review

AND SABBATH HERALD.

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

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AMEN.

I CANNOT say,  
Beneath the pressure of life's cares to-day,  
I joy in these;  
But I can say  
That I would rather walk this rugged way,  
If Him it please.

I cannot feel  
That all is well, when darkening clouds conceal  
The shining sun;  
But then, I know  
He lives and loves; and say, since it is so,  
Thy will be done.

I cannot speak  
In happy tones; the tear-drops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek,  
Until made glad.

I do not see  
Why God should e'en permit some things to be,  
When he is love;  
But I can see,  
Tho' often dimly, through the mystery,  
His hand above!

I do not know  
Where falls the seed, that I have tried to sow  
With greatest care;  
But I shall know  
The meaning of each waiting-hour below,  
Sometime, somewhere!

I do not look  
Upon the present, nor in Nature's book,  
To read my fate;  
But I do look  
For promised blessings in God's Holy Book;  
And I can wait.

I may not try  
To keep the hot tears back—but hush that sigh,  
"It might have been;"  
And try to still  
Each rising murmur, and to God's sweet will  
Respond "Amen!"

—F. G. Browning.

## The Sermon.

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

### SUNDAY-KEEPING; WILL IT ANSWER THE PURPOSE?

BY ELD. W. H. LITTLEJOHN.

TEXT: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression." Ps. 19:12, 13.

IN the controversy now going on in reference to the Sabbath question, various reasons are assigned for the want of harmony between the requirements of the fourth commandment and the practice of the religious world. The commandment says, in so many words, that "the seventh

day is the Sabbath of the Lord thy God," and that in it no work shall be done. Strange as it may appear, however, Christians are now found almost universally resting upon the first, and laboring upon the seventh, day of the week. When interrogated as to the reason for this course, many of them acknowledge that they are violating the letter of the Sabbath law; but they insist that God will justify them in so doing, since, though not keeping the day which he requires, they are celebrating another of equal length, in strict compliance with the manner in which he has directed that the seventh day should be hallowed.

It is the purpose of this article to test the soundness of this logic.

To begin with, we ask for the authority for supposing that God would be any more lenient toward those who are disobedient in one particular, than he would be toward those who are disobedient in another particular; *i. e.*, if—as conceded by the persons under consideration—it be true that God has made a law to enforce the observance of a particular, definite day of the week, why does it not constitute as great an indignity to his authority to change the day thus commanded, as it would to keep the right day in an imperfect manner.

The essence of the law, it seems to us, relates to both time and method. He, therefore, who would fail to meet its demands, either in the one or the other of these particulars, would thereby make himself a law-breaker instead of a law-keeper.

Take, for example, a human statute. Let it be one which relates, if you please, to the militia of the State. Suppose that the governor, acting in harmony with the law, should issue a proclamation requiring the military organizations of the various counties to assemble for general training on the 19th day of November of each year, on penalty of fine and imprisonment on failure so to do. Now let it be granted that the militia of some one of these counties should deliberately decide that they would not train on the 19th of November, as required, but that they would substitute therefor the 29th of December following. This having been determined upon and carried out, suppose that the prosecuting attorney of that county, should feel it to be his duty to prosecute the members of the militia of said county, for their disregard of the statute law in question. Suppose, also, that they should appear before the bar of the circuit court, and put in the plea that they had kept the law in the spirit of it; since on the 29th of December they could devote as much time to this exercise as on the 19th of November, and that they had spent its hours in precisely the manner in which the State law required that they should spend those of the latter day.

Now, does any intelligent man have any doubt as to the manner in which such a plea would be received? Do we not all see that it would not be considered for a moment, and that the unmitigated penalty would be visited upon the offenders? Most assuredly we do. Who does not perceive that any other course on the part of the court would be utterly subversive of all legal restraint? It might be that, so far as the purposes of military discipline were concerned, they would, in the case in question, have been as fully met by those who trained on the 29th of December, as by those who did so on the 19th of

November. But behind the mere question of the results in that particular, there would lie a principle vital to the sovereignty of the State. Should it be acknowledged that men had the right in one case to deviate from the demands of the statute, a precedent would be established thereby which would be fatal in its consequences; for thenceforth, every man would feel at liberty to disregard the element of time in any law whenever he saw fit thus to do, provided that he should make a substantial compliance therewith in other respects.

The result of such a course would be disastrous in two particulars: First, it would produce confusion; secondly, it would weaken the authority of law and bring contempt upon the law-makers, by subjecting them to the whims and caprices of those whose duty it is to obey without questioning every enactment which proceeds from competent sources.

Having seen, now, that human legislators are inexorable in their demands for obedience to all the requirements of the statutes of the State, in point of time as well as in other respects, and having discovered that the reasons for so doing are both numerous and weighty, we proceed to inquire whether they will not apply equally well to a divine law as to a human one. In other words, if it is the duty of the citizen to render full and implicit obedience to the requirements of the State in every particular, is it not equally true—nay, is it not infinitely more imperative—that he should fulfill, to the minutest detail, all the commands of the God of Heaven?

To our mind, there is no room for doubt in the premises. Human law-makers are liable to pass enactments, which, either as a whole or in part, are unjust. Not so, however, with the God of Heaven. All of his requirements are both wise and equitable. If, therefore, he has given us a law requiring us to fulfill the same at a given time and in a given manner, then—as he never does a work of supererogation,—he meant that it should be observed in the exact manner, and at the exact time, prescribed.

This being true, should any one take upon himself the responsibility of deliberately deciding that it would answer the purpose of Heaven just as well, should he act as though it were a matter of indifference as to whether he should obey in both the time and the manner required, he thereby impeaches the wisdom of the Almighty in having made the law as he has made it; or else he insults his majesty by deliberately setting at naught one of the precepts which he has given, in one of its particulars.

Take, for example, the Sabbath law in question. The mighty God, who never errs and never acts from caprice, must have had a definite object, both in giving a Sabbath day and in prescribing that the seventh day of the week should be employed for that purpose. To say otherwise, would be to question his wisdom.

This being the case, he who in the matter of time would depart from the demands of the law, thereby proves, either that he regards God as having blundered in so constructing the commandment as to enforce a definite day, or that he has so little reverence for his authority that he does not hesitate to disobey him so far as he may think it more convenient or advantageous so to do.

Should it be replied that circumstances alter cases, and that a deviation from an explicit statute is sometimes pardonable, we answer, True;

but only when such a deviation can be defended on the ground of necessity. But is there really any *necessity* for the substitution of the first day of the week in the place of the seventh as a Sabbath? The answer is clearly in the negative. It is not meant by this that, in the existing state of things, it may not be more convenient, under some circumstances, to keep the first, than it is to observe the seventh, day of the week. Undoubtedly, with many, this may be the case. But *convenience* is one thing, and *necessity* another and entirely *different* thing. Necessity implies something which is *unavoidable*; convenience, something which is simply *more easy*, or desirable.

The only reason why any man at the present time prefers to keep the Sunday, is simply because it would bring him more fully in harmony with others who have put themselves at variance with the law of God by a deliberate act of disobedience.

But by the very desire on the part of such individuals to have harmony in the community in the observance of the same day, they prove the wisdom of God in originally providing a Sabbath law so worded as to *secure* the desired uniformity by designating a *particular* definite day as the Sabbath, and obligating all men to keep the same.

But, says the objector, they will not do so, and therefore, as they have already made the change, I propose to conform to their usage, and thereby secure the desired unanimity. But does he not see that such a course would defeat the very end which he wishes to attain? If, for minor considerations, he claims the right to change the day of *his* worship, he thereby virtually indorses the action of others who have done so before him; for, in so doing, he shows that he demands for himself the right to depart from the letter of the law when it is more convenient for him thus to do, and must, therefore, acknowledge the same right in others, since the law gives him no more liberties than it does them.

Such being the case, he helps to establish a precedent which serves to render the Sabbath fluctuating in its character, by giving to every man the power to observe it at such times as his caprice, or fancied interest may dictate. If the parties in question are really solicitous to make a permanent reform in the direction of bringing men to the observance of the same period of time, then they should take the opposite course from the one which they are now pursuing. They should insist that the Sabbath law is specific in setting apart one and the same day for observance on the part of all, and that the very reason why God made it thus specific, was because he saw that it was in the highest degree important that all men, everywhere, should observe the same day in common.

By this means, in process of time, they might induce the erring to retrace their steps. By the other course, they indorse this departure from the requirements of the law; and, having admitted that they had a right to substitute the first day of the week for the seventh, they have thereby acknowledged a principle which may with equal propriety be pleaded in favor of a change from the first day to that of any other day of the week, to which it may hereafter be desirable to transfer the rest of the Sabbath.

Having seen that from the reasonable standpoint, it is illogical to argue that any person has a right to deviate from an explicit command of God, either in the *time* or the *manner* of its observance, as men are unanimous in acknowledging that he who treats a mere human statute in that manner cannot defend his course of action or escape punishment, and since such a deviation would defeat the very end desired, by preventing the adoption of a uniform day of rest, it will be well to turn to revelation itself for further light upon the subject.

How is it, then, in the revealed word? Does God represent himself as being indifferent as to whether the obedience rendered to him shall be partial or complete? or does he insist upon an exact compliance with all of his righteous demands?

Upon this point there can be but little question. Everywhere we are enjoined to *tremble* at his word. While the sin of ignorance was winked at so long as it continued to be such, whenever knowledge entered, and the minds of his ancient people were enlightened, confession was to be made and an offering to be brought, in order that the offender might receive pardon, (Lev. 5:15.) A strict and unquestioning conformity to the letter of every requirement, so far as that is possible, is everywhere enforced. A few illustrations of this fact will suffice.

(To be continued.)

## Our Contributors.

PRAISE YE THE LORD.

BY N. W. VINCENT.

I LOVE thee, blessed Lord;  
For thou didst first love me,  
Didst give thy precious blood  
That I might be pardoned be;  
Bearing my shame, didst bow thy head,  
While dying in the sinner's stead.

We bless thee, Holy One,  
Thou full of truth and grace!  
Complete what is begun,  
Fit us to see thy face.  
Oh! let thy Holy Spirit given  
Prepare our souls for God and Heaven.

We glorify thee, Lord,  
For the sweet heavenly home  
That's promised in thy word,  
To which by faith we come;  
Oh! may we there thy glory see,  
And with thee, Lord, forever be.

We love and praise thee, Lord,  
For thine own heavenly worth;  
And for the blest reward  
Upon the bright new earth;  
Within thy city on that shore  
We'll love and bless thee evermore.

## TWO ERRORS OF SEVENTH-DAY SABBATARIANS.

IN the REVIEW of November 18, 1880, an article was published on the "Change of Dispensations," showing "what was abolished at the cross." In this article, Col. 2:14-17 was dwelt upon at length, and a number of translations given to show that the sabbaths there mentioned were understood to be the ceremonial sabbaths of the Jews. Some one having sent this article marked to Wm. De Loss Love, Congregational minister of South Hadley, Mass., it called forth from him the following response:—

TWO ERRORS OF SEVENTH-DAY SABBATARIANS.

To the Editors of the REVIEW AND HERALD:—

A subscriber of your paper sends me the number for Nov. 18th last, marking the first article in the editorial columns, page 328, for my special reading and instruction.

In the second column I find an argument to show that the word "sabbath-days" in Col. 2:16, refers to the annual festivals of the Jews, and not to the seventh-day Sabbath. And the inference is, that the seventh day therefore is not set aside, or made optional in this new dispensation.

The argument is this: that the word for "sabbath-days" in Col. 2:16, being "plural," "can have no reference to the weekly Sabbath of the Lord." Look now at Mat. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week." The word "Sabbath" here, must mean *one* seventh-day Sabbath. But in the Greek it is also in the *plural*, and is precisely the same as the Greek for "sabbath-days" in Col. 2:16.

There are many cases where in the Greek the "plural" is used for Sabbath, when only *one* day is meant. The reason is supposed to be to honor the day. It is called a plural of distinction.

Therefore, the argument to show that Col. 2:16 does not refer to the seventh-day Sabbath is good for nothing, worse than nothing for its object.

Again: in the same paragraph in your paper, we read, "There were seven annual sabbaths observed by the Hebrews, besides the weekly Sabbath of the Lord." Then seven verses are referred to in Lev. 23; viz., the 7th, 8th, 21st, 24th, 27th, 35th, and 36th, as showing instances of the seven "annual sabbaths." Now read those seven verses, and you will see that in only *one* of them, the 24th, does the word "Sabbath" in the English occur. And in the Hebrew there is not that single exception. In not *one* of the seven verses is the feast-day called a Sabbath in the original text. The word in the 24th verse translated "Sabbath," means *rest*, and not Sabbath; only a sabbatism.

I candidly ask you now, if it is not very wrong to

"add unto" the word of God in this way (Rev. 22:18), and call those days "sabbaths" which the Lord does not call sabbaths?

Yours in the gospel, WM. DE LOSS LOVE.

In order to more fully understand our relative positions and the real ground of controversy between us, we wrote to Mr. Love, asking two questions: first, whether the rest-days of the Jews connected with their annual festivals might not properly be called sabbaths; and secondly, whether there was anything mentioned in Col. 2:16 which was not embraced in the restrictive clause of the following verse, "which are a shadow of things to come;" at the same time referring Mr. Love to a statement from his pen in the New York *Observer* of Jan. 13, 1881, which reads, "It leads to confusion and inconsistency to suppose that 'sabbaths' may mean feast-days, because if it does, then those who keep the first day have no clear release from keeping the seventh also, according to the fourth commandment." To this Mr. L. responds as follows:—

You ask me whether I think we have any release from keeping the seventh day if Col. 2:16 does not release us. I think we have no *formal* release; none in so many words; though I am confident that the apostles and other Christians very early ceased keeping the seventh day as the chief sacred one, and kept the first day. Their example and teaching in the case would, I think, be sufficient, even if we had not the verbal release in Colossians.

You ask whether I think the Jewish annual festivals could not properly be called "sabbaths." I do so think, except the day of atonement, which was to be *kept* as the Sabbath, though there is no evidence that it went by the name Sabbath.

You ask if I think Col. 2:16 includes anything which does not come under the clause in the 17th verse, "which are a shadow of things to come." I think the whole list in verse 16 were typical of things pertaining to Christ and his kingdom.

The controversy is thus narrowed down to a very specific and tangible point; for according to Mr. L., the question whether any one is released from keeping the seventh day according to the fourth commandment, depends entirely upon the meaning of "sabbaths" in Col. 2:16. If that word means the annual festival-sabbaths, then he says those who keep the first day have no clear release from keeping the seventh also. The one question to be settled, then, is this: Does the word "sabbaths" in Col. 2:16 mean the ceremonial sabbaths of the Jews? If it does, the seventh-day weekly Sabbath still remains in force; but if that word means, not the ceremonial sabbaths, but the weekly Sabbath, then it follows that there is no Sabbath in this dispensation; for the language would apply to the first or any other day of the week equally with the seventh.

We do not claim that the plural form of the word "sabbath" is decisive on this question, inasmuch as the same form does occur, as Mr. L. observes, when the weekly Sabbath is referred to; and yet we think it is significant, inasmuch as there were a plurality of rest-days connected with the Jewish festivals, which, Mr. L. to the contrary notwithstanding, may properly be termed sabbaths, and are so called in the Old Testament. If the word was in the singular number, it could refer only to the Sabbath, meaning the weekly Sabbath. As it is in the plural number, it may, to say the least, refer to the ceremonial sabbaths of the Jews.

1. That the word "sabbaths" in Col. 2:16 does refer to these yearly ceremonial sabbaths, is shown first by the fact that it is associated with institutions of that nature, and with them alone. Paul is speaking only of the hand-writing of ordinances, of meats, of drinks, of feast-days, and of new moons, and then of sabbaths that were connected with these things; but the weekly Sabbath had nothing in common with them. It antedated them by more than 2,500 years, and was of an entirely different nature.

2. The term sabbath (Hebrew, שַׁבָּת), is applied to these annual festivals of the Jews. Lev. 16:31: "It [the day of atonement] shall be a sabbath of rest unto you." In Lev. 23:32, the same word sabbath is also twice applied to the day of atonement. In Hosea 2:11, we have the same word associated with feasts and new moons, and called her sabbaths,—the sabbaths of the Jewish people or church. In Lev. 23:24, we have the cognate word, שַׁבָּתוֹן, applied to the first day of the seventh month, a memorial of blowing trum-

pets, called, very properly, in the English translation, a sabbath. Also in the 39th verse the same word is applied to two days of rest connected with the feast of ingathering,—on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And in Lev. 25:2-8, the Hebrew term sabbath is six times applied to the seventh year, during which the land was to rest, called the sabbath of the land. How high, then, shall we rate Mr. L.'s information on this subject, when he says that "there is no evidence" that even the day of atonement "went by the name sabbath"?

3. But that which more than all else decides this question, is the qualifying statement of Col. 2:17: "Which are a shadow of things to come, but the body is of Christ."

It is so evident that all which Paul names before is included in this expression, that Mr. L. well confesses that "the whole list in verse 16 were typical of things pertaining to Christ and his kingdom." But in this he has made an admission fatal to his position; for the weekly Sabbath cannot be catalogued with things typical. It was instituted at creation, before man's fall. It did not look forward to redemption, or to the work of Christ in redemption, because nothing had then transpired to make redemption necessary. It was a memorial of creation. It looked backward, not forward. What is there in the act of resting the seventh day because God rested from his work of creation, thus calling to mind that great work, and keeping in memory the true God—what is there in this to suggest any work accomplished by Christ in the process of redemption? Absolutely nothing. And inasmuch as Paul speaks only of those things which were shadows of things to come, or types of that work of redemption which is of Christ, it is *not* included in the catalogue of verse 16, and that, secondly, the sabbaths there referred to are the ceremonial sabbaths of the Jews; and hence, finally, on Mr. L.'s own showing, that we are not released from keeping the seventh day according to the fourth commandment of the decalogue.

### CONVERSION.

BY ELD. R. F. COTTRELL.

THE great work of conversion is crucifying the old man,—putting to death the carnal mind, which is enmity against God and his law. When this is fully accomplished, there will be peace with God, and his law will be our delight, for it will be fully written in our hearts.

The great battle is our sinful selves. And there should be no cessation of hostilities, till every root and fiber of the carnal mind,—evil surmisings, jealousies, hatred, envy, and the like,—is so completely dug out that it will never spring up again. Self-love and self-dignity, which are so easily provoked, can never enter Heaven; for if they should, they would make trouble there. That quality in us that is so quick to see imaginary affronts and slights, putting the worst construction on the words and acts of others, and is so ready to stand up for *our* rights, taking the defensive so strongly as to be really offensive, must be taken out of us before we pass the gates of the holy city; and the sooner this is done, the better for us. The fact is, our old man has no rights that we, as Christians, are bound to respect. Let us remember this, when he clamors for his rights. We should give him no quarter till he is dead, *dead, DEAD*. If we suffer him to live, if we give him encouragement and nourishment, he will destroy our peace here, and shut us out of Heaven at last.

There can be no real peace, under the best circumstances to be found in the world, to the suspicious, envious heart. "That ghastly, green-eyed monster, which doth *make* the meat it feeds on," will find food in the most Christian society of this world; and it would be the same, could it find entrance, in the world to come. This is the reason we must be converted and become as little children, in order to enter the kingdom of Heaven.

Brethren, let us engage in this work. Let us fight in this warfare till the victory is fully gained. May the writer and the reader be successful in putting to death the carnal mind. May we be so fully converted to God that his law will be our delight, and that love be fully established in our minds that is void of vain glory, prefers others in esteem, is not easily provoked, thinketh no evil. (Rom. 12:10; Phil. 2:3; 1 Cor. 13:5.) If we are thus converted, we shall enjoy a peaceable state of mind here, and there can be no doubt of our final salvation; for the Lord will not be willing to leave us out of his peaceable and peaceful kingdom.

### THE FOUNTAIN OF LIFE.

BY VESTA J. OLSEN.

JESUS, weary with his journey, asked the woman of Samaria for a drink of cooling water from Jacob's well. While drinking, he said to her, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Our Saviour knew that no draught from the fountains of earth would ever satisfy the soul or quench the burning thirst of earth's weary travelers; and through the Samaritan woman, he offered to the world the only satisfying draught of which its inhabitants may ever partake. Many have thought to gain a more satisfying drink, and to obtain it without the labor of drawing from such a deep well, and with this object in view have hewn them out cisterns, and forsaken the Lord, the fountain of living waters, and have thought they made a wise choice. Some drink of worldly honor and fame, but they are just as thirsty as before. Some drink of the riches and pleasures of this world, but they are not satisfied. Some drink of pride and fashion, and of all the enjoyments and delights of the world, but their thirst is not quenched. Some drink of sin, and though they drink deeper and deeper of the intoxicating draught, the raging thirst continues, and nothing will quench it till they come to the fountain they have so long despised.

Some come at last to the fount of life, and with joy draw water from the wells of salvation. As they eagerly drink of its cool, refreshing depths, does it satisfy? Oh, yes! They have found the true source of joy, and they will never thirst again. That water will be in them a well of water springing up into everlasting life. The Spirit of God dwelling in the heart will prompt to acts of faith and obedience, and by looking to Jesus for pardon for past sins, they will at last gain eternal life.

"Ho, every one that thirsteth, come ye to the waters." Without money or price, salvation is offered to the thirsty soul. When we drank of sin, of pride, and of folly, how thirsty we still were! There was nothing that quenched our thirst. But how different with the water from the wells of salvation! If Jesus revives us with some of that living water, our lot in life does not seem so hard, and we easily carry burdens which before seemed too heavy to bear.

Some, after seeking to quench their thirst at the fountains of pride and ambition, think the fault cannot be in themselves nor in the stream from which they drink, and they blame the church or some member of it, until roots of bitterness are entwined all around their hearts, and they give up their hope and the truths of God's word to wander about, never satisfied. If they would come to the well of life, how soon they would find peace, joy, and comfort, of which they have never tasted. "The Spirit and the bride say, Come. . . . Let him that is athirst come. And whosoever will, let him take the water of life freely." Now is the time; for soon there will be no thirsty ones. Neither will there be any hungry ones there; for when the great family reunion takes place, and the children are gathered home, "they shall hunger no more,

neither thirst any more; . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Jesus is the fountain of life.

"To all weary, thirsting sinners,  
Living waters will he give."

None need be hungry, thirsty, or cold. He has an abundance for all; and we may freely partake of his bounty, and be satisfied with the riches of his grace.

### THE PARABLE OF THE FIG-TREE.

BY JOSEPH CLARKE.

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33.

Our Lord had just been giving his disciples a full reply to their threefold question, brought out by his confident assertion that the magnificent buildings of the temple would all be thrown down, not a stone being left upon another. Their question (verse 3) was, 1. As to the fulfillment of his prophecy of the destruction of the costly and beautiful temple, which they were then looking upon (verse 2); 2. The coming of our Lord to raise the righteous dead; and 3. The end of the world.

His reply to the first of these questions is found in verses 15 to 21 of this chapter; to the second, in verses 29 to 31; and to the third, in Matt. 25:31-46. No words could be more direct and full. The intervening passages are explanatory.

Our Lord, by the use of the fig-tree, clearly and forcibly illustrates what he would have us understand by the term "signs," as employed in an unfulfilled prophecy. The signs indicate some coming event, just as blossoms or buds foreshadow the fruit. We have been accustomed to hear this word "signs" used by superstitious people, in connection with nameless terrors; and many of us will do well to banish from our minds the unreasonable and slavish fears fostered by ignorance and erroneous teaching. A knowledge of terms is of the highest importance to a right understanding of any science, and certainly the study of the Holy Scriptures is a science of the highest order and of the greatest importance.

John uses the figure of the fig-tree, when, speaking of the great events under the sixth seal (Rev. 6:13), he describes the rare phenomenon which occurred on the night of Nov. 13, 1833,—the falling of the fiery meteors (*αστεροε*). They fell "as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." No fruit matures and ripens, except that which has a living connection with the tree. Other fruit may appear fair at first; but it withers away, and when the winds of autumn shake the tree, the untimely fruit falls in all directions.

May we not here institute a profitable comparison? Thus we may conjecture that the fig-tree, as used in the parable, is a symbol of the church upon earth; that the figs may symbolize the members; that in Rev. 6:13, the mighty wind may represent the great advent movement since 1840; and the falling stars, those Christian people who have fallen in consequence of rejecting the advent message, or of often appointing set times for the Lord to come. As fell the fiery meteors on the night of Nov. 13, 1833, so have men fallen from the high moral and religious tone of that day. Men in high and in humble life have alike fallen. In political and financial circles, corruption and treason abound; and in the church, apostasy, heresy, Mormonism, spiritualism, and infidelity have caused millions to fall, like untimely figs, or as the meteors fell in 1833.

The great advent movement, which we will venture to conjecture was symbolized by the mighty wind, has been, and still is, sitting the churches of our age in every land; and how generally is it rejected! As on that memorable night the starry host seemed to fall to the earth, so does it seem to men of God in this age of

skepticism and vice, that men are falling, falling, falling, "even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind;" and often as we witness the fall of those once great, and intelligent, and virtuous, we exclaim, Who will be able to stand?

The writer was a boy of fifteen at the time of this wonderful display of celestial fire-works,—a display which no tongue or pen can adequately describe; and little did he realize the momentous and awful nature of that scene. He was a delighted and unterrified observer, from about two o'clock A. M. till daylight extinguished this grand display; and from that day to this, he has never doubted that it was a fulfillment of prophecy. And the more we see of the development of human nature under the influence of the warning message which is now going forth to the world, the more fully do we appreciate the goodness of our divine and merciful Saviour, who has told us beforehand of the nature of these days, and the traits of character that will be manifested.

Dear reader, where shall we be found in the great day? Soon the fully matured and ripe figs will be gathered; the untimely ones have fallen, or are falling; stars of excellent brightness are falling, falling! Shall we, too, fall? God forbid! We have been fully instructed and warned; we have no excuse. If we are like the untimely figs, it is because we have forgotten or neglected the words of our Lord. He tells his disciples that unless they abide in the Vine, they will wither and die, and be cut off. Merciful God, help us now, in this time of apostasy and ruin! Help us to cling close to thee. Help us to abide in the Vine, and ripen into good fruit. Shall we wither and die, and be shaken from the tree like the untimely figs? Shall we fall like meteors, and be lost in the regions of utter darkness? Help us, thine erring children; fill our hearts with thine own mighty, changeless love. Shine upon us, O Sun of Righteousness, and let us daily perfect the graces of faith and love, thus ripening for the great harvest!

#### THROUGH TICKETS.

A MAN starting on a journey buys a through ticket, takes the car, and considers his part toward the accomplishment of the journey fully performed. In consideration of the money he has paid for the passage, he is to be carried to his destination with all due speed and safety. On his part there is to be no labor, no care, no looking out for danger; for all this is done for him by the employes of the railroad, and he is to pass the time as best he may, even to the extent of finding fault with the management of the train.

Men sometimes join the church as though it were a special train for Heaven. They pay their pew-rent as they pay railroad fare, regarding it as an equivalent for passage. They seem to have no thought that more than this is required of them. They take no part in advancing the spiritual interests of the church, or doing church work, or laboring for the conversion of souls, or in regarding the peace and unity of the brethren; but they do claim and exercise the right to find fault if the affairs of the church are not managed according to their ideas of propriety, or if the pastor does not preach to suit their taste, or if they are not promoted to positions of prominence. They pay their annual pew-rent, observe somewhat of the outward forms of church membership, and think this will secure them a through passage to Heaven.

Such persons delude themselves. The church is no railroad train for Heaven. No through tickets can be purchased by the pew rentals. There is no such thing as being "carried to the skies on flowery beds of ease," nor as being carried in any other way except by the forgiving mercy of God in Christ; and the sooner all men learn this fact, the better for them, for the church, and for the world. Even God's mercy in Christ will not save a man without his own co-operative action. Christian life is an intensely active life. It is full of duties to be done. It is

made up of Christlike spirit wrought into deeds. There is no place for idlers in the church. He that doeth the will of God alone shall be saved.—*M. E. Dunham.*

#### RANSOM.

CHRIST did not send,  
But came himself to save;  
The ransom price he did not lend,  
But gave;  
Christ died—the Shepherd for the sheep,  
We only "fall asleep."  
—*Miss A. E. Hamilton.*

#### "DESPISE NOT PROPHESYINGS."

BY ELD. M. C. WILCOX.

THIS language is addressed to us as a people. No Seventh-day Adventist will deny this; for every peculiar feature of our faith is brought out, or referred to, in the chapter from which the above heading is taken,—1 Thess. 5.

The sleep of the dead, the resurrection, the second coming of Christ, are held out before us with startling distinctness, and we are solemnly warned to prepare for the great event by "putting on the breastplate of faith and love; and for a helmet, the hope of salvation." The faith of Christ (faith in Christ), the faith that works by love, the love which proves itself by walking in obedience to all the commandments of God (1 John 5:3),—all exist within, and are a part of, the "breastplate of faith and love." The helmet, covering the seat of the intellect, denotes an intelligent "hope of salvation," one that does not rest on man's theories, or is so because we feel it so; but it rests in the harmonious, reasonable, consistent, and wondrous plan which an infinite God has devised for the salvation of the race. If we conform to its requirements, we may lay hold of its promises, and our hope will be a sure hope; it gives us a sanctified intellect, a helmet to protect us from the delusive wiles of the enemy, and the vain and hopeless theories of man.

Sanctification,—true sanctification, which includes the whole man,—body, soul, and spirit,—is brought to view in verse 23. Evil habits are to be put away, and we must be cleansed from all filthiness of the flesh as well as of the spirit.

The spirit of prophecy is mentioned in verse 20: "Despise not prophesyings." The word *prophesyings* denotes present continued action. It is a divine command in reference to things transpiring at the present time,—prophecies that are spoken to us. (Compare Rev. 12:17 with 19:10 and 22:9.) The same angel that spoke to the people of God anciently through his prophets, speaks now to us "who keep the commandments of God and the faith of Jesus,"—"the sayings of this book," the book of the Revelation.

If it is the case that God speaks to us through the spirit of prophecy, he does it for a purpose. God's words are not like chaff, to be lightly blown about or turned aside. They mean something. "Despise not prophesyings." "But," say some, "we do not despise or condemn the spirit of prophecy." But that is not the full force of the injunction. It is rendered by some "*disregard.*" Do we regard, consider, and esteem them? Do we read and study them as we ought? How many there are among us who do not even read the testimonies, and yet claim to believe them! Then they believe—they know not what, and practically this amounts to unbelief.

God has again mercifully remembered us, has again sent us warning. Will we heed it? How is it, my brother, my sister, are we heeding the testimonies, or are we "*despising*" them, "considering of no account" the messages so often sent us by a merciful Father? If we do not take heed to them, it will be said of us as it was of ancient Israel. "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:16. May God help us, dear brethren and sisters, to humble ourselves under his mighty hand, forsake our sins, and rise from our low position, through faith in Christ and by the strength of God. "Disregard not prophesyings."

#### A NARROW ESCAPE.

BY MRS. ELIZA JONES.

It was simply faith in Jesus' atoning blood that saved me from the clutches of that most devilish of all doctrines, spiritualism. I remember well the night Satan fled from me on this point. In my wisdom, I undertook to investigate spiritualism. How quickly Satan opened opportunities for me! I believe that for months impish spirits followed me around, grinning to think they would soon have another victim. They led me to teach music in a spiritualist family. Here "circles," "cabinets," and "mediums" were the prevailing topics of conversation. The entire family were spiritualists, but a more unhappy family I never saw. One young son of thirteen was, I verily believe, possessed with a legion of those imps which Christ alone can cast out. The house was the stopping-place of all the great mediums of the West, when they passed that way. Some of these, whom I chanced to meet there, tried to persuade me of my great powers as a medium, and told me of the good I could do in that line, and how much I was losing by resisting the noble spirits of the dead, who were constantly attending me.

I was convinced that there was something in spiritualism that all my investigations could not account for. Still there were some things extremely repugnant to me. Christ was seldom spoken of. His name was less thought of than *their dead friends*, or the spirit of some great *Indian chief*. So one evening, in the course of a conversation, I asked this one pointed question:

"Do spiritualists believe in Christ as a Mediator, and that his blood atones for our sins?"

My friend laughed. "Foolish girl, no! It is your church and early education that teach you such nonsense; for it is sheer nonsense, that you will smile at by-and-by, when you learn wisdom. Christ was a good man, a splendid medium, etc. But atoning blood, pooh! nonsense! It is a fallacy that will be blown to atoms twenty years from now."

Horrified and indignant, I answered quickly and decidedly,—

"Then I want nothing to do with spiritualism. If I did not know that I had a Redeemer, I should be the most miserable being on earth. I cannot be a spiritualist, no, never!"

She smiled triumphantly as she replied,—

"You will not be able to help yourself. I tell you, within a few years spirits will so manifest themselves that you will *have to believe.*"

I believe this woman spoke prophetically; but instead of the spirits of friends, it is the spirits of devils working miracles (Rev. 16:14) that are to deceive. How glad I am that my Redeemer saved me from this delusion! From that night spiritualism had no power over me; and understanding as I now do the difference between fallen angels who imitate our dead friends to perfection, and the mortality of man, I am led to exclaim, "What a fearful abyss have I escaped!" If this short article awakens in some heart a desire to search the Scriptures, and leads to the discovery that spiritism as taught by modern orthodoxy and by modern spiritualism, has no foundation in the Bible, I shall have my reward. May the Lord help us to cling to those cords let down from Heaven, in the light of the true gospel as it is preached in the last warning message,—a message which will guide us through all the terrible isms and deceptions of the last days.

#### GOING ONCE, JUST TO SEE.

THE apostle Peter sets forth the duty of Christ's children in the following conclusion drawn from his previous remarks: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts, in your ignorance." Again he says, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." For the time past of our life may suffice

us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries."

Satan is on hand at all seasons of the year with his devices to draw attention from holy things. The time was when those who professed the name of Jesus would no more be seen at the theater or circus, or at any other sinful show, than in the company of Satan himself. They knew these things,—knew what they savored of,—and they shunned them as they would any other evil association. But Satan has been studying how to entrap persons, and has finally adopted the "sugar-coating plan." He heralds his snares abroad as "unobjectionable scenes," "highly instructive exhibitions," "moral entertainments," so exceedingly pure, says he, that even "the most fastidious Christian" cannot fail to be delighted. "Come one, come all, and see the greatest and most moral exhibition ever presented to the public." Though the covering is tissue, yet it is sufficient to hide the deformity from the victims. How easily they are led on!

It is wonderful, yes, astonishing, how flimsy a reason or excuse will satisfy the minds of some who profess the name of Christ. Said a brother who attended a circus with his wife, "I never went to one before, my wife never went to one before, and I don't see any harm in going once, just to see what is in the world." Said another, "I supposed that it was only a menagerie, but soon after I got there, they commenced the circus performance, and as I had got so far, I thought I might as well stay and see the whole." He went blindly into Satan's trap, and could not see the necessity of flight, even when he found it was the devil's own. He forgot that the man of God should "flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

"But we never had seen a circus, so we thought we would go once, just to see what is in the world." And Eve tasted just once to see, and in that "just once" lay all the mischief. When we plead that we want to see what is in the world, forgotten is the word speaking on this wise: "For all that is in the world, the lust of the flesh, and the lust of the eyes," etc., "is not of the Father." Just to go once to see what is in the world! Fatal delusion! Adopt such a rule in all things, and where will it not lead us? See this brothel! We have never been in one. Let us go just once, to see, what is there. Here is a gambling hell. Let us enter just once, and see what is here. Over there is a dance-house, and hark! there is music, too. Oh! let us go in, just once, and see what is there. You know we have never been in such a place before. Here is destruction before us, and we have never entered therein. Let us go to destruction just once, and see.

"One precious boon, O Lord, I seek,  
While tossed upon life's billowy sea;  
To hear a voice within me speak,  
Thy Saviour is well pleased with thee."

"Let me but know, where'er I roam,  
That I am doing Jesus' will;  
And though I've neither friends nor home,  
My heart shall glow with gladness still."

Thus sings the professor, and then hies to the theater "to see just once." Consistent, very.  
—M. D. Fisher.

### THE DAY OF THE LORD.

THE world has grown old, and careless, and proud, and lustful, and covetous, and cruel, and oppressive, and impious, and defiant, and secure. Sodom and Egypt may be regarded as the appropriate types of perverted humanity as it appears at present. Sodom's pride, fullness of bread, abundance of idleness, cruelty to the poor, and unbridled licentiousness; and Egypt's infidelity, unbelief, oppression, and impiety,—these are marked elements of human character at the present day.

These were long since predicted by the prophets of God and by the Saviour himself. These are the same "perils" that are to make the "perilous times" that should be "in the last

days." There is the same powerless "form of godliness;" there is the same turning "their ears from the truth;" there is the same turning "unto fables;" there are the same "seducers," waxing "worse and worse;" there are the same resisters of the truth, like "Jannes and Jambres" of old; there is the same abundance of iniquity; there is the same waxing cold of love; there are the same lustful "scoffers;" there is the same taunting denial of the coming of Christ; there is the same "evil servant," saying "in his heart, My Lord delayeth his coming;" there is the same "smiting of fellow-servants;" there is the same "eating and drinking with the drunken;" there is the same "slumbering and sleeping;" there is the same saying of "peace and safety" that was to mark the concluding period of earth's sinful course.

So also the political world. There is the same corruption, the same laxity of principle, the same unscrupulous ambition, the same warlike spirit and preparation, the same political upheaving, the same wide-spread national "distress," the same "perplexity," the same waking up of "mighty men," the same gathering of Israel's enemies and Satan's friends, the same thickening struggle of mighty powers, the same war of principles, religions and races, the same stupendous preparations for the coming "battle of the great day of God Almighty," that we are warranted in anticipating in connection with the approach of the day of the Lord.

In the natural world, too, pestilential diseases, earthquakes, signs "in heaven above and in the earth beneath," "the sea and the waves roaring,"—all these speak the concluding groans and throes of that "whole creation" which "groaneth and travaileth together in pain until now, waiting for" the final and eternal deliverance from the vanity and sorrow of a sin-cursed and mortal state.

Here, then, we stand, and while beset by ignorant scoffers, while listening to the deceitful declaration of "peace and safety," we hear a voice coming down above the storms and tempests of eighteen hundred years, and ringing in our ears like the clarion blast that wakes a slumbering army: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Can it be possible, then, that the church of Christ in this world are to remain in utter ignorance of the approach of that tremendous day? Such a supposition is entirely at war with the whole character of God, as exemplified in his dealing with the race in ages past. Would God forewarn the antediluvians, the Sodomites, the Babylonians, the Jews,—yea, every nation upon whom his wrath has fallen,—of their approaching doom, and afford them opportunity to repent and escape, and shall the last world-wide catastrophe come unheralded, unpredicted? Shall guilty cities and kingdoms be the objects of God's care and compassion, and receive admonitions and warnings from his mouth, and shall he at last permit all the kingdoms of the world to fall beneath his exterminating ire, unadmonished and unwarned? Impossible! "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."

Upon this point the teachings of his word are equally explicit. The duty of watchfulness is enjoined. The necessary preparation is only found in expecting the approach of that day, and in the most strict and constant obedience to the commands of God.

God is ever merciful, and in all the manifestations of his judgments in days gone by, the disobedient have been the willful victims of their own inattention to the command of God. They have not known his approaching judgments, not because they could not, but because they would not know. So it shall be at the end. Men are willingly ignorant and willfully impenitent. They do not discern the signs of the times, because they are resolute in their determination to sin on in security, and to close their eyes against every Heaven-sent warning that God in mercy gives them. Let us watch, lest coming suddenly he find us sleeping.

When we recollect that "the Lord God will do

nothing, but he revealeth his secret to his servants the prophets;" that "the things that are revealed belong to us and to our children;" that the Jews were condemned as hypocrites because they would not "discern the signs of the times;" that their houses were left desolate because they "knew not the time of their visitation;" that Jesus has commanded us to lift up our heads, "knowing that our redemption draweth nigh;" that we are commanded to know that the kingdom of God is nigh at hand, even at the door; that to be ignorant is to be guilty, when light is given and when the word of prophecy is a light that "shineth in a dark place until the day dawn;" when we recollect all these things, the conclusion is inevitably forced upon our minds that it is the stern and solemn duty of the church of God and of every individual Christian to be searching the word of God, discerning the signs of the times, giving heed to the sure word of prophecy, and waiting "for the Son of God from Heaven."

We have reasoned from analogy. We have drawn our conclusions from known facts in history and from known principles of divine government. But, though this reasoning is clearly conclusive in itself, we intend to make it far more conclusive still. When we read the record of antediluvian sin, and reproof, and disregard, and destruction, we are not left to a mere supposition that earth's approaching catastrophe will transpire under similar circumstances. No! Lips that cannot lie have uttered the solemn truth, that "as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so also shall the coming of the Son of man be." Thus Inspiration positively teaches us that as in the days of Noah the people of God knew the danger, as the wicked were warned of it, as the people of God expected it, as the wicked put it off, as the people of God were saved and the wicked destroyed, so shall the coming of the Son of man be.

So also in the case of the cities of the plain. Reasoning from analogy, we are led to think that as God is unchangeable in his principles of impartial justice, he will punish this world, delivering the just, as in the case of Sodom. But the Saviour tells us that this which we might infer is really and truly so. The concluding days of the gospel dispensation shall be like the days of Sodom. Then they ate, they drank, they bought, they sold, they planted, they builded; they shall do so at the end. Then Lot was warned, and also warned others; it shall be so at the end. Then they disregarded and despised the warning; it shall be so at the end. Then "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed."

No language can be more explicit. There will be such circumstances developed in connection with the close of this dispensation, and it is left to us to choose the position which we will occupy. Warnings have been given. While the godless world and a slothful church are gazing forward to scenes of worldly prosperity, aggrandizement, and peace, while many are putting away indefinitely that evil day because they wish it far off, while others strangely regard the declaration, "No man knoweth the day and hour," as precluding the possibility of knowing "when it is nigh, even at the door;" while the world sleep on and dream on,—the day breaketh, the morning cometh. The foretold tokens of redemption at hand are before our gaze, and the weary eyes of the anxious watcher on Zion's walls are greeted by the luster of the ascending day-star, that portends the speedy rising of the king of light. Signs of this description thicken on every hand. They cloud the heavens, they fill the earth, and we are bound to heed them. If we do it, it is our safety; if we neglect them, it is at our peril.  
—Selected.

—Pray to God at the beginning of all thy works, that thou mayest bring them all to a good ending.

## The Family Circle.

### POLLY HASTINGS' VALENTINE.

"O HAL PRESCOTT, you are a born artist, and no mistake! That's old Polly Hastings complete; only a little more so. But you are really not going to send it?"

"Send it? Of course I shall send it. We boys have owed the amiable Miss Polly a grudge for this many a day, and now we are going to pay it. She shall have a chance at last to see herself as others see her,—cross, disagreeable old thing that she is. And Fred Raynor has written some comical rhymes to go with it."

"Very good, Hal! You and Fred had better go into the valentine business. You might make your fortunes. But, after all, isn't it most too bad to send that? Miss Polly isn't to blame for her looks, you know."

"Of course she isn't. Who said she was?" replied Harry, with some asperity. "But she can help her actions. Maybe she has never ordered you off her door-step; or given you Hail Columbia just because you happened to drop a peanut-shell or two on her sidewalk. And maybe she never sent you sprawling in the gutter, just as you were about to make your best bow to a couple of young ladies."

"No, I have no such grievances as that to complain of or avenge," said Phil Graves, laughing. "But don't be too hard on the old lady, Hal. She has her troubles, I dare say; and maybe they don't improve her disposition."

St. Valentine's day came, laden, as usual, with mis-sives. Little Rose Prescott had been thoroughly happy all day. Several valentines had fallen to her share—all beauties; and, as she sat in the fire-lighted parlor after tea, with her treasures in her hand, she wondered why every one should not agree with her that St. Valentine's was the most delightful day of the whole year, Christmas scarcely excepted.

But Harry was heartily sick and tired of hearing of valentines, and of thinking of them, too; for, after all, his own exploit was not so agreeable to reflect upon as he had thought it would be, and he could not help questioning in his own mind if his behavior had been such as his conscience could approve. Therefore, it was a relief to him when lights were ordered and his father expressed his readiness to respond to the children's clamor for a story.

Rose begged for a valentine story; but Charlie wanted to hear how grandpa's house burned down when papa was a little boy no larger than himself. Therefore, Mr. Prescott began:—

"I think it was in March that it happened, and a cold, windy night it was. Father had been suddenly called from home, and mother was just recovering from a long and severe illness. How well I remember father's leave-taking that day. How I wanted to go with him, as I usually did, for I was the youngest boy, and a sort of pet with him. But this time it was not to be thought of, and father was in too much haste to discuss the matter with me. 'Amanda,' said he, turning to an old colored woman who was mother's special attendant, 'take good care of your mistress, and don't let these children drive her crazy. And, Polly,' turning to the young, rosy-cheeked nurse-girl, 'I leave the little folks all in your hands, and shall feel sure that they are well cared for. Good-by all!' And in a moment more father was half way to the gate.

"Somehow, as night came on, it was very lonely without father; and when we were all seated around the great open fireplace, listening to the wild wind outside, it did not seem as pleasant as usual. When eight o'clock came, we pleaded to sit up a little longer. But Polly knew father's wishes in that matter too well to allow it, much as she might have wished it on her own account. Cousin Tim Arnold had come over to spend the night with George, who was usually my bed-fellow; therefore, there was some questioning as to where I should sleep. Finally it was decided to put me by myself in a small room at the head of the front stairs, commonly called the 'hall bedroom,' and, as I was too sleepy to raise many objections, I was quietly marched off to my new quarters.

"But the bustle of getting so many noisy boys settled for the night, and the process of undressing, so roused me that it was some time before I could compose myself to sleep after getting into bed. The strangeness of the apartment, which I could feel even in the dark, and the loneliness of my condition, filled me with a sort of nervous dread.

"As I heard hurried footsteps and voices approach-

ing my door, I sat up in bed and listened. But it was only Rhoda, scuffling along in her old slippers. And I heard her say, 'I'm goin' up garret, to see if I can't fasten them shutters. I shan't git a wink o' sleep, with all that racketin' over my head.' 'Do be careful of your light, Rhoda,' I heard Polly say, in a tone that sounded a trifle anxious. 'Oh! don't you go to worryin', child,' replied Rhoda. 'I spects I know what's what by this time.'

"Feeling somewhat reassured by the confident tones of Rhoda's voice, I again lay down, and was soon lost in slumber.

"How long I slept I am unable to say. It may have been moments, or it may have been hours; but I was suddenly awakened by a sound like the fall of some heavy body, accompanied with a scream, and, as I started up in bewilderment, my ears seemed filled with a rushing, crackling sound, quite unlike the roaring of the wind, and my room was so light that every object could be readily distinguished. My first emotion was of fear; but second thought had convinced me that morning had come, and, springing from my bed, I commenced dressing, when suddenly a volume of smoke burst into the room, so strangling and bewildering me that I fell to the floor unconscious."

"Was the house afire, papa?" asked Charley, eagerly.

"Yes, children, the house was on fire. It was so old and dry it seemed to burn like paper, and the wild wind, as it whistled and shrieked around the gables and among the tall chimneys, only helped on the mad fury of the flames, making the work of destruction more rapid and sure.

"The half-crazed servant girls ran from room to room, in helpless terror, dragging the sleeping children from their beds and carrying them to a place of safety. And poor sick mother, in her helplessness, wrung her hands in agony and prayed to be left until every child had been safely removed from the burning house; and it was only when assured of their safety that she would consent to be borne away by the kind hands which had come to her relief.

"'They're all right, Miss Prescott; every one on 'em!' said a kind-hearted farmer, who had assisted in her removal. 'Seven on 'em,—four boys and three girls. We counted 'em, my wife and I, both on us. Says she to me, 'Miss Prescott has n't but seven, has she?' I told her no. And she says, 'Well, there's seven here, for certain.'

"Yes, the children had been counted a dozen times, at least; but Polly, to make the matter sure beyond a doubt, proceeded to number them once more. 'Tim Arnold!' she fairly shrieked, 'are you here? Then where is—oh! where is Jamie? Help! help!' shrieked Polly, as she fairly flew back to the burning house. 'Jamie is in the hall bedroom! Who will save him?'

"Two or three men started forward, but shrank back appalled, and, remembering their own wives and little ones at home, refused to brave the danger.

"'Will no one go? Will no one save my Jamie?'" cried the poor girl, wringing her hands. 'O Jamie, Jamie, you were left to my care!' Then, seizing a blanket and throwing it about her own person, the heroic girl sprang past the hands that would have tried to stay her steps from what seemed certain destruction, rushed into the house, flew up the burning staircase, burst into the room where I was lying, and in less time than it takes me to tell it had taken my unconscious form in her arms, wrapped the blanket about me, and retraced her steps down the fiery path and out into the open air, just as the burning staircase fell behind us.

"Aid was not wanting to relieve her of my heavy weight, as she appeared, and snatch the burning covering from us both. But the exertion had been too much for her strength; and, burned by the fire and bewildered by the smoke, she had scarcely passed over the threshold when she fell headlong, striking with her face an iron scraper, which inflicted a frightful wound."

"That was too bad," exclaimed Harry, warmly.

"And was she very badly hurt, papa?" asked Rose, with her eyes full of tears.

"Yes, my dear, Polly was badly hurt and sadly disfigured. It was many months before she recovered from her wound, her burns, and the dreadful shock to her nervous system. Indeed, she never again seemed like the joyous, light-hearted girl that she was before."

"How did the house take fire, papa?" asked Charley.

"We never exactly knew, though it was generally supposed that a spark from Rhoda's candle did the mischief, when she went up to close the attic shutters. But she always stoutly maintained the impossibility of such a thing; and, as she was an old and valuable

servant, father would never allow her to be distressed by any allusion to her possible share in the disaster."

"I hope grandpa rewarded that poor Polly as she deserved," said Harry.

"It was hardly possible to do that," replied Mr. Prescott, "as she had rendered us a service for which money could not pay. But father did what he could. He wished very much to give her a good education, as she was both anxious and quick to learn; but Providence saw fit to interfere. Her mother's death, which occurred soon after our house was burned, left to her care an imbecile father and young brother; and no amount of persuasion could induce her to leave them to other hands, as she had promised her dying mother to care for both. So she gave up the best years of her life to her helpless parent, refusing as least two good offers of marriage on his account; and since his death she has had little chance for comfort or happiness, owing to the bad conduct of her brother, who has grown from a bright, beautiful, though sadly indulged little boy into a wicked profligate, who squanders her money and leads her a most wretched life. She says she cannot cast him off, as he was a legacy left her by her precious mother. And she feels, too, that perhaps her too-indulgent training has helped to make him what he is. So she bears with him, endures his abuse, and pays his debts. Is it any wonder, children, if, under all these trials, her disposition has become soured, that all the sweetness seem to have been crushed out of her nature? Many people there are who think her morose and ill-tempered, and there are but few who know what a good, noble, unselfish heart Polly Hastings has under it all."

"Polly Hastings!" exclaimed Harry, starting to his feet and coloring to the roots of his hair.

"Polly Hastings!" repeated Charley. "What! that cross old woman who keeps a little fancy store on D—street?"

"The very same," said Mr. Prescott. "And, now you know that to her your father owes his life, perhaps you will try to be kind to her and speak pleasantly to her now and then."

"Oh! we will," exclaimed Rose.

"Of course we will," said Charley. "That is, if she'll give us a chance."

"I'll kiss her and kiss her, 'cause she did n't let my papa be burned up," said affectionate little Floy.

But Harry said nothing. With a heart full of grief, shame, and mortification, he sat with his bowed head resting upon his hand; and, later in the evening, when he entered his father's library and poured out a full confession of his wrong-doing, Mr. Prescott knew that Harry was thoroughly penitent and had been sufficiently punished.

"I am glad, Harry," said his father, that you are sorry for what you have done. But, my dear boy, I want you to realize that it is not only because Polly Hastings once saved your father's life that you should regret your conduct; for, even if she were no more to us than any other person, you should have respect to her sex and age. As it is, you and Fred have not only insulted a woman, but have treated gray hairs with contempt.

"I know it, father," replied Harry, with the deepest humility, "and I'm sure I don't know what we can do to atone."

"Fortunately, Harry, I have it in my power to help you out of your trouble, to some extent," said Mr. Prescott, smiling, and laying before Harry's astonished eyes his own caricature of Miss Polly.

"Why, father!" exclaimed Harry. "How—where under the sun—"

"I discovered what you were about, my boy, in time to prevent this from being sent; and to-night, instead of being grieved and angry over the foolish conduct of two thoughtless boys, Miss Polly is rejoicing over a new fifty-dollar greenback from her devoted valentine."

"O father, how glad, how relieved I am! And how can I thank you enough?"

"By proving to me, Harry," Mr. Prescott replied, "that you are trying to be more thoughtful for the feelings of others, and are resolved in future to conduct yourself in a manner befitting a true gentleman."

My story is already too long, and I have only to add that, when Harry had made his friend acquainted with the fate of their valentine, Fred was quite as much pleased as himself, and on his paying a visit to Mr. Prescott, and expressing his penitence and thanks in terms the sincerity of which could not be doubted, that gentleman felt that both boys had received a valuable and life-long lesson from Polly Hastings' valentine.

—He makes no friend who never makes a foe.

UNDER THE SNOW.

UNDER the snow lie sweet things out of sight,  
Couching like birds beneath a downy breast;  
They cluster 'neath the coverlet warm and white,  
And bide the winter-time in hopeful rest.

There are the hyacinths, holding ivory tips  
Pointed and ready for a hint of sun;  
And hooded violets, with dim, fragrant lips,  
Asleep and dreaming fairy dreams each one.

There lurk a myriad quick and linked roots,  
Coiled for a spring when the ripe time is near;  
The brave chrysanthemum's pale yellow shoots  
And daffodils, the vanguard of the year;

The nodding snowdrop, and the columbine;  
The hardy crocus, prompt to hear a call;  
Pensile wistaria; and thick woodbine;  
And valley lilies, sweetest of them all.

All undismayed, although the drifts are deep,  
All sure of spring and strong of cheer they lie;  
And we who see but snows, we smile and keep  
The self-same courage in the by-and-by.

Ah! the same drifts shroud other precious things,—  
Flower-like faces, pallid now and chill,  
Feet laid to rest after long journeyings,  
And fair and folded hands forever still.

All undismayed, in deep and hushed repose,  
Waiting a sweeter, further spring, they lie;  
And we, whose yearning eyes see but the snows,  
Shall we not trust, like them, the by-and-by?  
—Susan Coolidge, in *Independent*.

THE GRACE OF EXPRESSING IT.

It is terrible to think what mischief has been wrought among children and young people by the want of the power of expression on the part of parents and teachers. Many a sensitive child has been almost ruined by parents who never saw he was trying his very utmost to please; or if they saw it, never let the child know that he was appreciated. A little fellow has been reading of some young hero who helped his father and mother in all sorts of ways; and after racking his brains to think how he too can help, he remembers that he can fetch his father's slippers, and take his boots away and put them in the proper place. Without saying a word to anybody, when evening comes he does it; but the father is so occupied that he does not notice what the boy has done. The little fellow hopes on, thinking that when he goes to bed, his father will say how pleased he was to see Charley so willing to help; but not a word is uttered, and the boy goes to bed with a choking feeling in his throat, and says his prayer by the bedside with a very real sadness in his heart. Parents often complain of children not being so ready to help as they should be; the fault is with the parents, who have not known how to evoke feelings with which the heart of every child is richly stored.

A little girl has battled bravely with herself, and got up early on Sabbath morning, done many little things for her mother, hurried over her breakfast, and got to her school in time. There has been her teacher, stiff and cold, with just a nod of recognition for the child and nothing more. Without knowing exactly why, the little scholar has felt very sad. How delighted she would have been if the teacher had, with ungloved hand, kindly drawn her to her side, and said with a beaming face how pleased she was to see her at school so early.

If parents and teachers would but cultivate this grace of expression, how good it would be! Many, alas! exercise the grace in a way which makes one wish they were bereft of the power altogether, for they are forever finding fault. They are troubled with a conscientious conviction that they must look for defects in those about them. Of course they find them, and then they are pointed out in a way that cruelly wounds a highly conscientious and sensitive nature, and incalculable harm is done.

It is quite remarkable what results have followed from even one simple expression of loving approval. When John Gibson was a little boy, he is said to have sat at the cottage window sketching some geese that were passing. He showed the sketch to his mother. "Well done!" she said; "that's very nice; I should try again if I were you." He tried again, and became the world-renowned sculptor. Benjamin West, when about five years old, was left one summer day in the garden with a baby cousin. He made a rude sketch of the child. "Why," said the delighted mother, "he has sketched little Sally!" He made other sketches after that, and became the favorite painter of George III., and president of the Royal Academy. Years ago a fond aunt said to a boy who had written out a piece of poetry in short-hand, "Why, you'll be a short-hand writer in the House of Commons some day!" and the prediction has been fulfilled.

Pleasant, helpful, and never forgotten are all such words of approval. In a large family there have been days of anxiety and care. The eldest daughter by her skill in teaching has earned a little extra money, and without a word to any one, she lays nearly all of it out in buying things that are much needed in the house. What joy fills her heart when a fond mother takes her aside, and with emotion that cannot be concealed, says how thankful she is for such considerate kindness, and murmurs, "I don't know what we should do without you, darling."

Music is sweet, and will often heal a wounded heart, but the winsome words of approval uttered by one we love are sweeter still, for they are as balm when they are spoken; and in after days, days of darkness and of sorrow, they return upon the soul with healing on their wings.—*Selected*.

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE EVILS OF CONTROVERSY.

BY E. H. GATES.

THERE is no more effectual way of killing the spirituality of a Bible-class than by getting up a spirit of discussion over some deep theological question. Some Sabbath-schools have been almost ruined by such discussions. The Spirit of God will not abide in schools where the spirit of controversy is cherished.

Some classes bring in for discussion such subjects as the relation of Christ to God, the trinity, or some other vexed theological question,—questions, which have, above all others, caused divisions in the church in past ages. Such schools seem to think they can have no life or freedom, unless disputing over the most difficult and controverted passages of Scripture. We beg of these, do n't bring such subjects into the Sabbath-school. If you *must* discuss, it would be better to form a debating club.

If the lesson has been properly studied, there will be no time for discussing subjects foreign to it. The teacher should be so full of the lesson that he can answer all questions relating to it; if he cannot, he can lay the question over till the next Sabbath, or appoint some one of the class to investigate the matter, and report.

Of course, if the class are not satisfied with the report, they can investigate the subject exhaustively, and hold their own private opinion. But don't, for pity's sake, engage in discussion in the Sabbath-school.

Paul said, "Now I beseech you, brethren, . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

I know no reason why these words will not apply as well to the Sabbath-school as anywhere else.

S. S. REPORTS.

WE are reminded by the approach of spring that the first quarter of our new year is closing. And shall not our Sabbath-schools be more promptly reported this quarter than ever before?

All State secretaries, who have not already done so, should at once forward by mail, blanks for their school secretaries, who should immediately fill them, and return to the State secretary. Now there is no possible reason why it should take so long a time for our reports to get around, and be forwarded to the secretary of the General Sabbath-school Association for publication. Immediately after the election of officers, which should be on the last Sabbath in the quarter, the different school secretaries should fill the blanks sent them, and within ten days after the beginning of the new quarter, every report should be received by the State secretary, and then, allowing ten days more for the State secretaries to fill their report, which is certainly sufficient, the secretary of the General Association would have the reports early, and by the close of one month we might see them published.

Let us wake up. We are too negligent in this work. "The king's business required haste." So the Sabbath-school work should require promptness on the part of its officers. The Sabbath-school is the nursery of the church; here all, both young and old, can come into a sacred nearness to the Lord, and receive a great and lasting blessing. The superintendent and secretary should ever be on the lookout for the best interests of the school.

Once more: let your reports come in early. Be careful to answer each question clearly and fully, and let the writing be plain, and the figures neatly made. If this be done, the work will be much lighter upon all. Now let us not give our General secretary occasion to write another article like the one in *Instructor* No. 10, but let all be prompt; and if we are, about May 1, instead of June or July, all reports may appear in the *Instructor*, with a few words of good cheer from the different State secretaries, and a good report from the General secretary.

FRANK S. PORTER, *Sec. Vt. S. S. Asso.*

Our Basket.

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

—When we put the ear of our faith to the vail, we hear an actual voice pleading for us, and feel the pulsations of a human heart beating for us.

—This is the world of seeds, of causes, and of tendencies; the other is the world of harvests and results, and of perfected and eternal consequences.

—Bishop Whipple recently remarked: "As the grave grows near, my theology is growing strangely simple, and it begins and ends with Christ as the only refuge for the lost."

—It is not the reading of special books or the setting apart of certain days that prepares us for rightly coming to the Lord's table; but the truest preparation for that service is the everyday life, the constant abiding in Christ. With such a life, we can never eat and drink unworthily.—*H. Osgood*.

—Don't allow yourselves to get faint-hearted. You can do more and better than you think. When Farel laid hold upon John Calvin and endeavored to enlist him in the Reformation, Calvin begged to be excused. Said he, "I am timid and naturally pusillanimous. How can I withstand such roaring waves? I beg you in God's name to have pity on me." Yet that same Calvin afterward shook all Europe with his manly blows for God and the right.

—A quaint commentator suggests that the Lord comes to his work of separating the good from the bad with a "fan" in his hand by which he shall thoroughly purge his floor, while Satan comes with a "sieve" desiring to sift the Lord's children as wheat. The difference in the two processes is this: the fan drives out the chaff and leaves the wheat unharmed; but the sieve shakes out the flour and retains the bran. The separation is complete in each case, but the result shows who has been at it.

—We stand on rocky foundations. My house is not built upon a gilded cloud; I stand beside Christ, I love Christ, I know whom I have believed. He has been more insulted than any other teacher; Pythagoras would have dismissed his school, Socrates would have run away from his man pupils and vicious critics; this man never gave a lesson without having every word of it turned into a stone and thrown back into his own teeth, and still he teaches on. He was despised and rejected of men, but he shall one day be the desire of all nations. He was a root out of a dry ground, but one day he will be to the world as the flower of Jesse and the plant of renown. He can wait. Falsehood is in a hurry; it may be at any moment detected and punished: truth is calm, serene; its judgment is on high; its king cometh out of the chambers of eternity.—*Dr. Parker*.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 29, 1881.

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

### STAND FAST IN GOD.

THE means of grace are liberally provided by our gracious God to instruct, edify, and establish the church, that she may stand fast in the liberty of the gospel. Paul speaks to the point:—

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro." Eph. 4:11-14.

The steadfastness of the church seems to depend upon her unity. At least, the apostle speaks of the state of unity of the faith in contrast with being tossed to and fro. In unity there is strength. And in this connection Paul seems to lay his hands upon the very foundation timbers of Christian unity and strength, in these words: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Verses 4-6.

The many vacillate out of God. The few stand fast in God. The many seek for easy positions, go light loaded, and are easily swayed from the path of light and truth. The few seek for duty, cheerfully bear the burdens and responsibilities of this time, and stand fast in God.

The man who will not venture to take some burdens in the cause of God soon becomes an irresponsible man, and drifts into a feeling that he will not hold himself responsible to any. Such a man in the church of Christ, or in the community, may become a dangerous man. He may lose sight of the good of others, and become interested only in himself. He may become emphatically a selfish man. He may become a policy man, a burden in the church and in the world.

Many take this road from choice, while some who have cheerfully borne burdens, and have taken responsibilities successfully, are driven that way from want of proper sympathy and support from fellow-laborers. The safe course is to take responsibilities, more or less, according to ability to plan and execute. Without care, which is the result of a feeling of responsibility, one trembles in the way, and is easily swayed to the right and left.

The man who would walk firmly and steadily chooses to hold weights in his hands. Even the foolhardy rope-walker across Niagara holds a rod in his hands to make his step more firm and certain. Do you see that man on his way to the depot, with a heavy satchel in each hand? His step is firm. He has a purpose in view. Those brethren who move here and there in order to free themselves from trials and burdens in the church, usually meet with great spiritual loss, become weak, and fall into greater trials. And while the church at Battle Creek can spare one hundred such, she prays that no more irresponsible persons, bearing the name of S. D. Adventists, shall drift this way. "Brethren," says Paul, "let every man, wherein he is called, therein abide with God." 1 Cor. 7:24. In the perils of the last days, in the shaking time, it is our privilege and duty to stand fast in God.

J. W.

—A good Christian is not a grave to bury God's mercies, but a temple to sing his praises.

### EXTREMES WORK RUIN.

THE laws of action and reaction are equal. Extreme action, put forth injudiciously, is sure to produce reaction, ruinous in its results. God is never in a hurry. Christ on earth went about his Father's business calmly, actively, and firmly, but could find time to stop and take the children in his arms and bless them, and linger at the grave of Lazarus to weep tears of sympathy.

Those who have done their work best, and have really accomplished most for God and humanity, have learned to "make haste slowly." The man who builds a house and then tears it down loses his time and wastes his material. The true and safe ambassador for Christ, will, like his Master, move forward calmly, actively, and firmly in his work. His career will be marked with patience, meekness, and love, as was his Master's. He will not be seen at any time with whip in hand to drive the flock of God. "My sheep hear my voice, and they follow me." He will not, in his hurry to press all the flock into line, according to his notion, get up tests for which there is not a single warrant in the word of God.

That sort of men who push on in a hurry under the inspiration of their own spirit, are almost certain soon to be found operating on the opposite extreme. The laws of action and reaction are equal. The same force which pushed them to extreme severity, to throw people out of the church if they did not do this or that, may now drive them on to the ground of popular union, where the popular churches are sinking in their corruptions. Now that they are fully on the enchanted ground, the stale old story of differing in love is their hobby.

God is in the third message from beginning to end. The work was commenced according to his mind. He used instrumentalities of his own choice. And notwithstanding the errors of his servants, which have marred the work, his hand has been with it at every step. And whatever may become of those who err and vacillate, our covenant-keeping God will gloriously complete his work.

The deliverance of the Hebrews from the yoke of Egypt, to plant them in goodly Canaan, was attended with perils, and with ruin to the vacillating and murmuring. But God did his work, in the whole affair from beginning to end, wisely and well. And the facts are handed down by the psalmist over ages, to be sung by the church of Christ, to the close of time.

The cause and work of God are onward. Truth will triumph in the end. God's plan of leading the Hebrews to Canaan was the right one, and their only safety was in submission. Aaron's vacillating course worked ruin. And the plan of Korah, Dathan, and Abiram, to re-organize the camp of the Lord, worked no better. God's way is best; therefore our loving God will have his own way, and it is not safe to get in his way, and seek to change his plan.

The cause of present truth is yet in its very youth. The work has of necessity from its very nature moved rapidly, and has offered opportunity for the incautious and rash, those who have more "push" than caution in their nature, to run to extremes. These have hurt the cause more than all the opposition of our opponents.

J. W.

### REACHING A SOLUTION.

IN REVIEW No. 9, we commented briefly upon the plan of the eccentric Talmage for settling forever the question of theater-going and the drama, as related to the church. His proposition was to have the church turn itself into a theater, and thus Christianize(?) the whole business.

The fact has also been referred to in the REVIEW that an effort is being made on the part of the churches in New York to secure a State law legalizing the practice of raffling and lottery drawing at church festivals; in other words, legalizing church gambling,

That will be another step in the same direction,—the union of the church with the world.

It remains, however, for the Indianapolis *News* of Feb. 1, 1881, to describe the climax which has been reached on this question, and to set forth a condition of things beyond which it would hardly seem possible for the church to go in its efforts to descend to the lowest class of worldly amusements. Under the head, "Reaching a Solution," that paper of the above date said:—

"It is said that the Bible-class of one of the Methodist churches has organized a dancing club in its membership, and at a recent 'sacred hop' the printed programmes contained the injunction, 'Please preserve this lesson leaf,' while the concluding dance for the night was called 'The Sunday-school Reel.' The church in general has been making a commendable effort for some years to solve the question of amusement for the young, but this seems to be the most advanced effort yet reported."

### BALE, SWITZERLAND.

CONSIDERABLE time has elapsed since my last report was written. I have not remained silent because I have had nothing interesting to write, but because the pressure of duties connected with our work has completely consumed my strength, and I have been obliged to defer writing for the REVIEW.

Our work has been more interesting the past winter than at any former period in the history of this mission. We have received on the present volume of our journal more than one hundred paying subscribers. None of these subscriptions are paid for by friends, but every person pays for himself; they are, therefore, genuine subscriptions. This has brought us over 500 francs, or \$100 dollars, and though this sum is small, it has been a very considerable augmentation of our resources. All the persons who subscribe for our journal express their deep interest in what it teaches, and some inform us that they have already begun to keep the Sabbath.

A case that has particularly interested us is that of a family in the southwestern part of France, on the Atlantic coast. The father wrote us some time since that he had commenced to keep the Sabbath, and a few weeks later he wrote that several members of his family had united with him, but he added that the pastors opposed him very strongly.

One day we received seven subscribers, each one paying for the paper for one year. Several of our new subscribers have been sufficiently interested to pay for the paper two years in advance. The person that I mentioned in my last two reports as having received the truth from reading *Les Signes des Temps*, bids fair, so far as I can judge, to fully answer the hopes which I expressed with reference to him. Should such prove to be the case, he will be a valuable addition to our forces.

Our old brethren are more deeply interested in the work than at any former time since I have known them. The temperance cause is making progress, and the prospect for an advancement in the work of God is cheering. Several have embraced the Sabbath since my last report.

The providence of God continually favors us in meeting the expenses of our work. We are exempted from losses, and small sums of money flow into our hands from time to time from different parts of the Old World. The heavy expenses which we have had to meet for others in time past no longer draw upon our resources. We have no debts, and it seems as though the providence of God causes our means to go a good ways. I cannot explain these things, but feel that they ought to be acknowledged to the glory of God. So I really hope that the time is at hand when we shall not be obliged to ask anything more from the treasury at Battle Creek. But all this depends on the prospering hand of God. We must walk humbly before him, and we must maintain the spirit of consecra-

tion to his service. But I think that all who are now connected with our Office at Bâle really feel that the cause of God is dearer to them than life. There are some things painful in our work, but nothing irksome. God's blessing attends it, and it is to us the greatest of all privileges to participate in this work.

I know not how sufficiently to express my gratitude to those kind friends who have sent us fruit and other choice things through the agency of Bro. Whitney. These have caused thanksgiving to ascend from our hearts to God many times, and we pray that the donors may be remembered of the Lord in "that day."

I regret that I cannot speak more favorably with respect to my health. I am struggling with that deadly malady consumption, and my situation is quite serious. The difficulty is now confined to my lungs. Other things which in the case of consumptive persons are generally unfavorable are in my case all favorable. But the grasp of death is upon my lungs, and unless this can be unloosed, my lungs must be consumed. This lung difficulty renders me so feeble that I am obliged to keep my bed, and I do all my writing by dictation; but many days I can write only three or four sentences a day, and some days I cannot even write a word. The article which I lately sent to the REVIEW in reply to the New York *Evangelist* required, because of my feebleness, the labor of ten days.

There is so great an interest among the French people to read our journal, and there is so powerful a spirit of opposition on the part of the ministers, that the labor requisite for the preparation of one number is very considerable. I have felt that no pains should be spared to gain the attention of the people; and now that we have succeeded in this matter, every effort must be made to keep up the interest, and to lead them forward in the knowledge of the truth. For this reason I have felt constrained to do my utmost to make every number the best that we possibly could make it. I hope, therefore, that those kind friends who have written me from America without, as yet, receiving a reply, will accept this explanation. I have felt myself constrained to write, if possible, a few sentences for our paper every day; and when this has been accomplished, I have found my strength completely exhausted. If God shall be pleased to restore me to strength, I will remember these correspondents; if he does not, I shall be obliged to leave their favors unanswered. But I still feel hopeful, for reasons which I will not mention in this report, that God will spare my life, and I have no other wish than to devote it to his service.

If any of our friends would occasionally send us copies of the leading religious and political journals of the United States, they would confer upon us a great favor. Frequently these journals contain articles upon the situation of the nations that we should be glad to use in *Les Signes des Temps*. Those who wish to subscribe for our journal need not make any effort to change their money or to obtain the assistance of an agent. Let them inclose to our address the sum of \$1.00 in American paper money, and they will receive a volume of our journal in response. American paper money is of service to us, because we have occasion to send to America from time to time, for the purchase of various articles.

J. N. ANDREWS.

March 7, 1881.

#### RETURNING.

THE Lord willing, I start on my journey March 30, to return to the mission in Northern Europe. I hope ere long again to see my dear family, and our brethren in the blessed hope, who have been anxiously waiting for my return.

I wish to say this last farewell to my brethren on this side of the ocean, before I leave the shores of America. My love for the truth has increased during my stay here, and I find my heart more closely knit to my brethren in America than ever before.

I leave with a feeling of reluctance. America has

become my home, my adopted country. In Europe I feel more like a stranger far from home; far from our blessed camp-meetings and Conferences, where brethren take sweet counsel together in the Lord; far from the center of the work, and the people from whom I received the light of present truth. Dear brethren, your God is my God, your hope my hope. Remember us in those distant countries, bounded by the waters of the Polar Sea.

Accept my heartfelt thanks for the many tokens of love and Christian friendship which I have received during my stay in this country. I feel under great obligations to the General Conference, represented by the dear brethren in the committee, and to the Sanitarium, where I have received help in my sickness and been greatly encouraged and strengthened, as well as to those dear servants of God who are leading on in this blessed work. I hope to be able to labor with new courage and strength.

Farewell, brethren. May we all press to the mark of our high calling in Christ Jesus, and meet, no more to sever, when Jesus comes. J. G. MATTESON.

#### THE LITTLE THINGS.—No. 6.

BE accommodating. One of the very first principles of good religion is to be self-denying. Jesus says, "If any man will come after me, let him deny himself." Luke 9:23. Self-denial implies a readiness to accommodate others to our own disadvantage. Paul says, "Let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Phil. 2:3, 4. Forgetfulness of self, but thoughtfulness of others, is the distinguishing mark of a Christian. Again: "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24. How often this principle is urged upon believers. Thus again: "For even Christ pleased not himself." Rom. 15:3. To do others good, to the neglect of his own interests and comfort, was what brought Jesus from his happy home in Heaven to endure suffering and death. "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.

To be a Christian is to be like Christ, to be actuated by the same spirit which moved him. We readily see by his example what motive influenced him. He forgot his own ease in his intense interest to help others. This, then, is the spirit we should carefully cultivate in all our intercourse with those around us, whoever they may be. But it is easier to do this occasionally by some conspicuous act, than it is to do it habitually in the oft-recurring little acts of every-day life, especially toward those of one's own household. Many of us are apt to think that if we perform the more prominent duties of a Christian life, such as baptism, prayer, public confession of Jesus, paying our tithes, reading the Bible, attendance on public worship, and the like, we are pretty good Christians; while at the same time we may be thoroughly selfish, exacting of others, and generally disobliging. If our neighbors, or our brothers and sisters at home, wish to borrow of us, we make some excuse not to lend to them, or we give unwillingly and with a bad grace. Our wagon is always full when others wish to ride; we are careful not to notice that another would like the book or paper we have, the easy chair, the warm place by the fire, the convenient place by the lamp, or a place in our seat on the cars. Boys and young men fail to notice that the wood is out of the box, or the water-pail empty, till mother is filling them; they are very tired when sisters want the mail, or some errand down town; and sisters are impatient when brothers want a garment mended, or assistance in a lesson. Husbands fret and look cross when wives keep them waiting at the door ten seconds. Yet we are all good Christians, though we think of accommodating nobody but ourselves!

Sometimes we excuse ourselves by saying, "I didn't think." Exactly, for selfish people never do think

of any one's wants but their own. They are so filled with thoughts of their own plans, work, or pleasure, that they have little attention to give to the wants of others.

While recently riding in the cars from Cleveland to Buffalo, I witnessed a striking example of selfishness. A fine-looking young lady took a seat back of me. As the car filled up, she was careful to sit next the aisle, so that no one would occupy the seat with her. Several in passing looked inquiringly at her seat, but she was careful not to see them. When all other seats were full, a gentleman asked if the seat by her was engaged. She very crustily said that it was, though I knew better. Finally, an old lady came in, and the conductor ordered the young lady to give her a seat. Then she had to do so, but with a very bad grace. As soon as the old lady left the car, this young lady lay down in the seat, and pretended to be asleep, just to keep the seat all to herself! I thought, "May the Lord pity the home where she lives; for she would turn a palace into a purgatory by her selfishness and unpleasant temper."

If a person is unfortunately of such a sour, selfish disposition, the only way to overcome it is by constantly trying to be kind at home. Watch for opportunities to do little favors,—to put yourself out to accommodate others. A sweeter temper and better habits will thus be formed. We shall be much happier ourselves, and make it more pleasant for all around us.

Is there any one who does not want to be loved? No; it is what all desire most, and what each one is seeking for in some way. But there is only one way to gain pure and lasting love to ourselves, and that is by manifesting love for others. Authority will make people bow to us, but not love us; power will compel them to obey us, but that is not love; money will hire their services, but that is not affection; talents will win their respect, but that is cold, and does not satisfy the heart. But one who has no real affection to bestow upon others, will by-and-by find himself alone and unloved. Fear, authority, hire, or self-interest may retain servants or adherents; but one blast of adversity will scatter them all.

But he who is loved for his own sake, for his real heart-worth, for his kindness, for his interest in others, for his acts of love to them,—he has friends who will be true and loving in adversity, poverty, infirmities, and old age. A converted heart, warmed by the love of Jesus, can and will do this.

D. M. CANRIGHT.

#### TENT-MEETINGS.

WE should make arrangements for tent-meetings in our State, for 1881, in time, and be ready for continued labor during the season. The season for tent labor in this State is so short that the tent can be pitched but once, or at most but twice, provided an interest should be awakened. Hence this brief space of time should be improved in the best possible manner, and without any diversion of the mind or introduction of matters foreign to the interests of the meetings.

Can we run two tents? If so, a new forty-foot tent should be ordered, so as to be here in good time. Reading matter is accomplishing some good in our State, but anxious hearts wait to hear the truth proclaimed by the living preacher. "And how shall they hear without a preacher? And how shall they preach, except they be sent?"

We hardly know how to be content without seeing two tents in the field in our State, well manned with able and devoted ministers, who can not only stand up and preach publicly, but who will cheerfully labor "from house to house," "serving the Lord with all humility of mind, and with many tears."

If in the judgment of our leading brethren, who watch, plan, and labor for the good of the cause everywhere, and in all its branches, help could be furnished us, we could send out two tents.

One young brother who has held a preacher's license from our Conference is unable to labor by reason of ill health; another has left the State, and is laboring in another branch of the work. We appeal to the proper authorities to send us help, if compatible with other interests of the cause.

We should be glad to hear from brethren in the State with reference to any favorable openings for tent-meetings. And may all who love the cause of truth and desire its prosperity in our own hearts, and in our Conference, let our requests be made known unto God in "prayer and supplication." "Nearer, my God, to thee," should be the language of every heart.

A. S. HUTCHINS.

## REGRETS.

BY L. D. SANTEE.

WHAT quiet love and peace would gather round us  
 Could we recall our misspent-past again;  
 Could we forget our errors, joy would crown us,—  
 Could we erase each dark and lingering stain.

Could we but bring estranged ones once more near us,  
 Within whose breast our words unkind still live;  
 Could we but ope death's dull, cold ear to hear us,  
 How would we cry to them, "Forget, forgive!"

Thus as we think of all our past wrong doing,  
 Our eyes are full of tears, our hearts of pain;  
 But vain are our regrets, in vain our rueing;  
 For moments gone will ne'er return again.

And so, world-weary, sick of strife forever,  
 We close our eyes, and, musing, drop the pen,—  
 Musing of blessings lost, of vain endeavor,  
 Of loves, and joys, and hopes that might have been.

## 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.

## MINNESOTA.

*New Richmond, Wis. (Minnesota Conference).*—Have given nineteen discourses here. One family have embraced the truth, and others are deciding. We have had many difficulties to contend with. The ministers have not opposed us openly, but have done what they could to keep the people away from our meetings. The meetings have also been interrupted by sickness in Bro. Mead's family and my own. Am trying to do the best I can. A. M. JOHNSON.

*Litchfield and Mankato.*—Feb. 22-28, I was at Litchfield. I visited the brethren at their homes, and spoke four times. Bro. Kjollberg, who lives here, has spent eight weeks canvassing since camp-meeting,—has walked 292 miles, visited 195 families, obtained 65 subscribers for the Swedish and Danish papers, and sold books and tracts to the amount of \$21.79. I hope by this effort the truth will reach many hearts.

I stopped one day in Minneapolis, and visited our brethren there.

I am now holding meetings in a school-house about four miles south of Mankato. Have spoken ten times. Some are interested and have subscribed for our papers. Will labor here till the last of this month. Wish to be remembered by the children of God before the throne of grace. L. JOHNSON.

March 18.

## MAINE.

*Portland.*—We have had a good attendance of our people from this place and vicinity,—larger than we expected. The brethren hired a good hall for the meetings. The preaching was wholly practical, and seemed to do the brethren and sisters much good. We had some excellent social meetings. There have been, and are still, some discouraging things here; but we hope to see them removed before the meetings close.

We have received most cheering news from the good work begun in Norridgewock and Hartland. We thank God and take courage. D. M. CANRIGHT.

*New Sweden.*—In a private letter, Bro. J. P. Gelotte says:—

"Since you left us, two years ago, we have continued to work on our meeting-house whenever we could. We now hold our meetings in it, and are glad to have a house of worship. We have used our systematic-benevolence money toward the expense of building, and I have donated \$25.14. Besides the money expended, the brethren have given 167 days' work. Hereafter we shall send our s. b. money to the Maine Conference."

It seemed proper for our Swedish brethren to have a place of worship here, in the central part of the colony. There were two carpenters among them, and others were handy with tools. A Swedish brother sold a building lot on reasonable terms, and now they have a place suitable for meetings, where they need not be molested. Let me say further that they have regular tract-society meetings, and perfect union exists.

JAMES SAWYER.

## OHIO.

*Troy.*—March 8-21, I spent with the brethren at Troy. As the roads were very bad, the congregations were not large. But the meetings proved profitable; six, all heads of families, decided to take their feet

from the Sabbath. This accession will greatly strengthen the little company here. I think their Sabbath-school is one of the best conducted schools I have attended for some time. Monday morning before I left, four of those who had just made a start, with two others, followed their Lord in baptism. G. G. RUPERT.

## ILLINOIS.

*Pleasant Grove, March 11.*—After our good T. and M. Institute at Sheridan, I returned to McDonough county, where for about a week I had been holding meetings with good and increasing interest. But the cold weather hindered. The congregations were small, and only two fully decided to keep the Sabbath.

Three weeks ago, I came to Pleasant Grove. Four times my meetings have been broken up by storms of snow and rain, and but few are interested.

In my labors among the churches this fall and winter, I have enjoyed the blessing of the Lord in an unusual degree. I desire to be fully consecrated to the work of God. T. M. STEWARD.

## NEBRASKA.

*Columbus, March 22.*—Since my last report, I have spent my time with the brethren at this place, Silver Creek, and Seward. At Columbus, the opposition and persecution have been of the most bitter kind, but have revealed some stony ground, and some precious soil that is bearing fruit to the glory of God.

At Silver Creek, the work is onward. Two more have taken a firm stand for the truth, and others are interested. A Sabbath-school furnished with necessary helps, is doing its good work at each place, and evening prayer-meetings are sustained.

The brethren at Seward are trying to rally from some discouragements they have had to meet. May God help them. A. J. CUDNEY.

P. S. Some one, doubtless a reader of the REVIEW, has taken the pains to send to the brethren at Silver Creek several copies of a pamphlet printed in Iowa, treating on the seventy weeks of Dan. 8. Those who have received them would kindly inform the donor that his pamphlets are not wanted, as they are satisfied on that subject. A. J. C.

## MICHIGAN.

*Evart, March 24.*—From Nov. 29 to Jan. 10, in company with Bro. F. Howe, I visited all the churches and scattered companies of Sabbath-keepers in Dist. No. 6.

Jan. 20, commenced a series of meetings in Hartwick township, ten miles northeast of Evart, which continued till Feb. 28. Twelve adults have decided to obey the truth, and are now rejoicing in the light. Several others are interested, whom we hope to see take a decided stand for God and his truth. We have received \$6.50 in donations, and obtained seven subscribers for the REVIEW. Have organized a Sabbath-school of twenty-five members, and furnished them with records, *Instructors*, etc.

Two discourses have been given in opposition, and the Disciple minister has promised to speak against us on the covenants and Sabbath.

D. A. WELLMAN.

*Hazeltonville.*—The discussion referred to in my last report began the evening of March 7. Eld. Wright gave one discourse of forty-five minutes length, and quit the field, promising to return with a man better prepared to defend Sunday observance than himself. He returned the 14th, with one Rev. John Levington, who commenced his meetings that evening. His subject was mostly a review of the book "Mortal or Immortal, Which?" He said many things which were absolutely false, and much of his talk was very abusive. I tried to get the house one evening to reply, but this was denied me. The better part of the community are very much dissatisfied with the way we were used. Six persons have decided to obey the truth, and we have reason to hope for others. Sold for the tract society eighteen dollars' worth of books, and distributed several hundred pages of tracts. The roads are so very bad that it was impracticable to hold meetings in this part of the State longer at present.

H. M. KENYON.

Allegan, March 23.

*Abronia.*—After my last report in the REVIEW, I continued my lectures near Abronia up to Feb. 25. At that time it became apparent that the interest was deepening, and that some of the members of the Wesleyan church were deeply concerned in regard to the Sabbath question and other points of our faith. In

order to prevent their final departure from the church, the Wesleyan ministers improvised a revival, and we were requested to vacate the school-house, until it should fully accomplish its work. We had the sympathies of the people, however, and could have held the house in spite of opposition; but preferred to retire rather than contend. The attempted revival has now run its course, and the results are of such a nature as to render it apparent that God's favoring hand has not been with the effort.

At the solicitation of many friends, we shall resume our lectures next week.

I spent Sabbath and Sunday (March 5, 6) with the church at Leighton. Our meetings there were of an encouraging nature. On the whole, we regard the outlook for that church for the future as somewhat improved. One good feature in their case is found in the fact that they are giving more attention to the matter of their systematic benevolence. On Sunday the outside attendance was good. We obtained two subscribers for the REVIEW. W. H. LITTLEJOHN.

Allegan, March 18.

## VIRGINIA.

*Farnham, Richmond Co., March 16.*—Commenced meetings at Bro. Lewis's March 8, 1881. Gave seven discourses in private houses in Richmond county, and one discourse to a crowded house in Northumberland county. The people were anxious to hear, especially on the Sabbath question; but I was compelled to speak at private houses, owing to the fact that the meeting-house, which was free to us, was quite open, and was without a stove. Spoke on the Sabbath with my overcoat on. I did the best I could under the circumstances. There are three adults here keeping the Sabbath, and we have reason to believe that several more will keep it soon.

There is a disposition on the part of many to read on the present truth. Let us all pray that the "silent messengers" may do a good work with these people. The brethren here are active in the missionary work, and I think that ere long the way will open for a good work to be done.

Spoke to the small company of Sabbath-keepers in Washington, D. C., on my way to Farnham, Sabbath, March 5. Found them rejoicing in the third angel's message. I also met with brethren from Calverton, Md., and one from Toledo, Ohio. We closed with a social meeting, in which the brethren and sisters gave warm testimonies in behalf of the truth.

Pray for me, that I may remain faithful.

HENRY A. RIFE.

## GEORGIA.

*Brooks Co.*—I have just returned from Brooks Co., Ga. I found there four Sabbath-keepers, who are very firm indeed in the truth. Three of them, one man and two women, were baptized by Eld. C. O. Taylor before he left Georgia for Battle Creek. The other, the husband of one of these ladies, told me that he was ready for baptism, but was in feeble health, and thought it best to wait until the weather became warmer. A colored woman says she thinks I will have her to baptize when I go back there. I preached eight discourses in the county, four of them in the immediate neighborhood where I was stopping, the others in different parts of the county. I had attentive audiences. There was considerable opposition to Eld. Taylor, because he was a Northern man. They treated me very kindly indeed, and the way for the truth to be spoken in that county is fully open. Several freely acknowledged that we have the Bible Sabbath. The preaching was of a practical nature, and everywhere apparently well received.

There are a great many small farmers in the county, who do their own work; and where they have not had severe misfortune, they are generally doing pretty well. Those who run larger farms, and hire negroes, are, as a general thing badly in debt. The case is similar where I live, and everywhere else over the South, so far as I know.

I want to ask every S. D. Adventist to pray for the prosperity of God's precious truth in Georgia, and pray for me. W. F. KILLEN.

Perry, Houston Co., March 17.

## ALABAMA AND MISSISSIPPI.

I HELD meetings in Washington Co., Ala., Jan. 29, 30. The friends there are firm in the truth. They were very glad to see me, as the Baptists were holding meetings on those days for the purpose of changing the minds of some who had commenced to keep the seventh-day Sabbath. There were three ministers present. One of them preached Sabbath morning, the

29th; but his discourse made no impression on the minds of the people. Another one spoke on Sunday morning, but his arguments were no more forcible than those of the first speaker. They both attempted to prove that the law of ten commandments was abrogated. I reviewed them on the evening of the 30th; and so far as I have heard, all who heard me were satisfied. But some still called for their most able minister, the one whom Eld. Burrill met three years ago. When he came, I was suffering from a severe cold, and Eld. C. O. Taylor reviewed his discourse, as reported by Eld. T. in REVIEW of March 8.

On visiting Mississippi, March 4, I found the people much confused. The ministers generally had been telling them that the ten-commandment law is abolished. To meet this state of things, I felt it my duty to challenge them to a public discussion; so I put up several notices, requesting any one who felt disposed to do so to meet me on this point the next Sunday. In a few days a notice was put up beside mine, saying that "no minister with three grains of common sense would ever try to prove that the ten commandments are or ever have been abrogated;" and advising me to "push on to the next station," and save my hotel fare. This notice was signed by the minister who first introduced the no-law theory, and stirred up others to take the same position. When the day arrived, I had the ground all to myself; no one came to oppose me. The people were shown that the opposition were afraid to risk their theory in an open fight, and the result was good.

At a meeting in the afternoon, a church of eight members was organized. Two united with them afterward, making ten in all. Others are keeping the Sabbath, and will join them soon; and still others are investigating. J. M. ELLIOTT.

TO THE CHURCHES IN INDIANA.

I TAKE this method of addressing you a few lines, to which I hope you will give the most earnest heed. The time of our church quarterly meetings for April is at hand. We trust that in all our churches each member will attend the quarterly meeting. If you are situated so that you cannot, by all means report. Let your brethren know you still love the truth. Do not fail to celebrate the ordinances of the Lord's house. Let us make Sabbath, April 2, a day of humiliation and prayer.

Do not neglect the business meeting on first-day, April 3. Be sure to have your T. and M. report made out before that meeting, so that the occasion will be an interesting one. At this meeting be prepared to pay your tithes for the past quarter. This is especially necessary this quarter, as the means will be required to start all our tents in new fields,—a move which must take place during the coming quarter. Let all pay something at the quarterly meeting. If you cannot attend the business meeting, send with your report your past quarter's s. b. Let all of our scattered brethren, not connected with our churches, send their s. b. to the State treasurer, Dr. Wm. Hill, Rochester, Fulton Co., Ind.

Let each one do his duty in all these matters, and the Lord will bless us. S. H. LANE.

TO DIST. NO. 4, MAINE TRACT SOCIETY.

THE time is drawing near when the district quarterly meeting of this society is to be held, and we feel very anxious to obtain a report from every member. We also earnestly desire to see the members face to face, and talk of the importance of missionary labor. As a general thing, I fear we do not realize the importance of the T. and M. work. We believe we are giving the last message of warning that this world will ever have, and that when it is closed, the destiny of the human family will be forever fixed. This being true, how important that we should make every effort to place the truth before those who are perishing. Now let us examine ourselves, dear brethren and sisters, and see if we have been as faithful in this direction as we should.

GEO. W. WASHBURN, Director.  
N. Paris, March 21, 1881.

—The following prayer was prefixed to some editions of the early English versions of the Bible: "O gracious God and most merciful Father, which hast vouchsafed us the rich and precious jewel of thy holy word, assist us by the Spirit, that it may be written in our hearts; to our everlasting comfort, to reprove us, and edify us unto the perfect building of thy Christ; and sanctifying and increasing in us all heavenly virtues. Grant this, O Heavenly Father, for Jesus Christ's sake! Amen."

Our Tract Societies.

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

MYRRH-BEARERS.

THREE women crept at break of day,  
Agrope along the shadowy way  
Where Joseph's tomb and garden lay.  
Each in her throbbing bosom bore  
A burden of such fragrant store  
As never there had lain before,—  
Spices, the purest, richest, best  
That e'er the musky East possessed,  
From Ind to Araby the Blest.

Had they, with sorrow-riven hearts,  
Searched all Jerusalem's costliest marts  
In quest of nards, whose pungent arts  
Should the dead sepulcher imbue  
With vital odors through and through;  
'Twas all their love had leave to do!

Christ did not need their gifts; and yet  
Did either Mary once regret  
Her offering? Did Salome fret  
Over those unused aloes?—Nay!  
They did not count as waste that day  
What they had brought their Lord. The way  
Home seemed the path to Heaven. They bear  
Thenceforth about the robes they wear  
The clinging perfume everywhere.

So ministering, as erst did these,  
Go women forth by twos and threes  
(Unmindful of their morning ease),  
Through tragic darkness, mirk and dim,  
Where'er they see the faintest rim  
Of promise—all for sake of Him  
Who rose from Joseph's tomb. They hold  
It just such joy as these of old  
To tell the tale the Marys told.

Myrrh-bearers still—at home, abroad,  
What paths have holy women trod,  
Burdened with votive gifts for God,—  
Rare gifts, whose chiefest worth was priced  
By this one thought, that all sufficed,  
Their spices have been bruised for Christ.  
—Margaret J. Preston.

OUR PERIODICALS.

BY ELD. GEO. I. BUTLER.

We feel a deep interest in the circulation of our papers, 1. Because they contain what the people need,—pure, wholesome, elevating truth, such reading as is beneficial to the reader; 2. Because that which is hurtful is excluded; 3. Because they contain special light and truth for this time, which are not found in other papers, relating to the closing work for the world.

We greatly desire that our fellow-men shall have the benefit of this light, and be saved by it. Hence we are exceedingly anxious to have our people feel the importance of taking these papers for their own benefit, and for the benefit of others whom they may reach by circulating them. In the exalted moral character of our periodicals, we are certain we are not mistaken. Ministers and people not of our faith have recognized their worth. The Lord has testified the same to us. We know it is a good work to circulate them everywhere, for they are exceedingly valuable.

Our health journal contains precious truths relative to temperance and hygiene, which the people greatly need. This journal should have a circulation of thousands where it has hundreds. By proper effort in canvassing, this result might be reached. The publishers of *Good Health* offer liberal inducements to canvassers, so that the work of increasing its circulation may be pecuniarily profitable. Some have procured hundreds and thousands of subscribers. I have known instances where those of little experience in canvassing have obtained hundreds of subscribers, in a comparatively short time. People all over the land are interested in the subject of health, and would take this journal if its merits were properly presented. This is especially true of the reading classes in towns.

Our journals in German, Danish, Swedish, and French should be presented to those who speak these languages, and vigorous efforts should be made to increase their circulation. It is a noble work to impart the light of truth to nations and tongues who have not seen it. Who can tell the extent of its influence if those in our country should communicate it to their friends in their native land? These journals in other tongues need the fostering care of our people everywhere, for they are an expense to the Publishing Association. Yet they must not be discontinued. Our people, scattered here and there, come in contact with many who speak these languages, and could get many subscribers. Try it, brethren and sisters,

The *Instructor* is a precious little sheet, containing excellent Bible lessons and other interesting reading matter. It should be in every Sabbath-keeping family, and the lessons for Sabbath-schools should be learned by those who live alone as well as by those in churches. They will do the lone ones just as much good as if they had church privileges and associations. How much better to do this than to waste the Sabbath hours in sleep and idleness. Many not of our faith would love this paper if made acquainted with it. Its circulation could be much increased.

We must not forget our neat little *College Record*, devoted to educational interests, and calling attention to our good College. It is filled with choice reading, designed to show the importance of true education. It is a very interesting sheet to me. It is a credit to its conductors, and remarkably cheap at ten cents per annum. It should be taken generally by our people, and placed in the hands of worthy young people not of our faith, who are interested in education. If this were done, no doubt many would avail themselves of the superior advantages of our College.

We have recently spoken quite at length of the importance of the REVIEW AND HERALD. How gladly would we do anything in our power to increase the interest of our people in this most excellent paper. To me it is the most precious paper in the world, and it should be to every Seventh-day Adventist. We trust our people everywhere, and our tract and missionary workers in particular, will bring to bear all the influence possible to place it in the family of every Sabbath-keeper. They need its instruction. It is our church paper. It contains just what they need, that which they cannot get elsewhere. Our people should not in a single instance drop the REVIEW to take the *Signs*. Many things which our people need, will be found in the REVIEW, which it is not designed the *Signs* should contain. Those things which are of special interest to our own people concerning the cause in which we are engaged, are published in the REVIEW and not in the *Signs*. We hope our tract-society workers everywhere will look after the circulation of the REVIEW. See that each church in every Conference is thoroughly canvassed. If each family cannot be visited, have some one appointed in each district to correspond with them and find whether they are taking the REVIEW or not. If not, induce them to take it; if worthy and not able, have them supplied.

But the *Signs of the Times* is our pioneer paper, which is specially prepared to do missionary work. The REVIEW is not designed to occupy this field. The two fields are separate. We feel a deep interest in the prosperity of this excellent missionary paper. We long to see it go forth on its errand of love wherever the English language is spoken, bringing to the attention of all, the precious truths of the closing message. In the last Testimony to the Church, both papers are spoken of, and the importance of our people everywhere taking the REVIEW is enforced. It says of these papers, "With slight variations, the *Signs* has been increasing in interest and in moral worth as a pioneer sheet since its first establishment. These periodicals are one in their interest. They are two instrumentalities in the great field to do their specific work in disseminating light in this day of God's preparation. All should engage just as earnestly to build up the one as the other."

With this we most heartily agree. What, therefore, is said of the importance of the REVIEW, to increase its circulation, should also be understood of the *Signs*, as each is important in its own field. Is our message a world-wide proclamation of the soon-coming Saviour, and of the truths necessary to prepare a people for that event? Does it threaten the unmingled wine of the wrath of God upon all who will not receive it? Is it necessary that the people of all lands should be warned to keep the "commandments of God and the faith of Jesus" in order to be prepared for the return of our Lord? Then we have not reached the time to slack our efforts in behalf of our missionary paper. We ought to be doing ten times as much as we are,—yes, twenty times as much, as the Lord has shown.

That the *Signs* is still doing a noble work, we have many evidences. Bro. Loughborough reports, both in REVIEW and in private letters, its good work in England. This encourages our hearts. We look for precious results from the circulation of 1,000 *Signs* this year in that country. In this manner, the truth can be introduced to many households where the living preacher could not go. In this way, it will doubtless be brought before rulers and kings; for these must hear it. The message is to go to "peoples, nations, tongues, and kings."

Our clubs of *Signs* taken in this country are doing great good. Interested readers are constantly being found, and souls embrace the truth. In this way we

are sowing the seed, which will be garnered in the great day. We beseech our workers not to become "weary in well doing; for in due season we shall reap if we faint not." Don't let your clubs of the *Signs* go down. Do more, instead of less. Work while the day lasts, for the night soon cometh when no man can work.

The *Signs* Office greatly needs your patronage. The plan recently formed for the purpose of obtaining subscribers for the *Signs* among outsiders, seems to be an excellent one. The work used as a premium, "Geikie's Life of Christ," is a most valuable work. I have read it, and was greatly interested and instructed. It is a mine of valuable information concerning the country where our Saviour lived, the religious condition of the people, the traditions of the Rabbis and Pharisees, the state of society, and many other interesting subjects. It is a book of over 800 pages. It is an excellent book for any one to have. If properly used in canvassing for the *Signs*, it seems to me many subscribers might be obtained. We hope many will try it.

Dear brethren and sisters, let us not slacken our efforts in behalf of the *Signs* or any of our papers. Let us take hold of the good work with new interest. Our only safety is in being busy in the Lord's work. Satan catches the unwary and idle in his net. Let us work, for the night soon cometh, when none can work.

MISSIONARY SERMONS.

BY ELD. A. S. HUTCHINS.

WITH missionary visits, calls, and work, why should not the minister of the gospel preach home missionary sermons? Why not carry the gospel to the homes of those who are so aged or infirm that they cannot meet with the people of God at their places of worship?

"The poor have the gospel preached to them." "To him that is afflicted, pity should be shown from his friend." To manifest indifference or neglect toward such, is to manifest it toward Christ. Says Jesus, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18.

Cornelius sent about forty miles for Peter to come and preach the gospel to him, and his kinsmen and friends, whom he had called together; and a reformation was the result of this effort.

A few candid hearers into whose hearts the truth would sink deep, are more to be desired than a large audience who care not for the truth. Sometimes the lonely ones have neighbors who would be glad to hear preaching. Within the space of fifteen minutes, these have been called in to hear a sermon; and this ended, the minister has gone on his way rejoicing, leaving glad hearts to rejoice for the privilege.

Last first-day, some twenty-five were assembled at the home of an aged, feeble, and blind sister, to listen to a sermon preached more especially for her benefit. To comfort the same person, two sermons were preached at her residence four years since. A few weeks passed, and we were made happy to know that she and two of her children had embraced the Sabbath of the Bible. Other friends soon yielded to their convictions of duty, all of whom keep the Sabbath. The servants of God must not "despise the day of small things." If our usefulness can be increased, let it be so.

March 17, 1881.

THE MORAVIANS AMONG NORTH AMERICAN INDIANS.

(Continued.)

HAVING been informed that some Indians on the Ohio River were anxious to hear the gospel, the excellent missionary, David Zeisberger, accompanied by two Indian assistants, made a journey thither. Exposed to cold and rain, sleeping in the open air at night, forcing their way through pathless thickets, and over extensive plains covered with such high grass that a man on horseback was nearly hidden by it, the hardships of their journey were very great.

On arriving at their destination, they found the natives sunken in the vilest abominations of heathenism. They readily consented, however, to convene an assembly in order to hear what the missionary had to say, and, after due deliberation in their council, requested that teachers might be sent to reside in their town. Accordingly, it was decided to form a missionary station at this place, and Messrs. Zeisberger and Senseman, with several Indian families, were requested to remove there for this purpose. On their way, they remained over night with a store-keeper,

lodging in a room where there were barrels of gunpowder. Notwithstanding their host cautioned them in respect to fire, remarking that loose grains of the powder might be in the straw on the floor, a fellow-traveler, having a wounded foot, desired a candle, and, overcome with weariness, fell asleep leaving it burning in the room. The next morning Zeisberger called his companion out of the house, and, pulling the candle out of his pocket, communicated to him the following: "My brother," said he, "had not the eye of Him who never slumbereth or sleepeth been upon us last night, we should all have been blown into the air, and no one would have known how it happened. I slept soundly, being extremely fatigued, and was in my first sleep, when I felt as if some one had roused me with a violent shake. I immediately sat up, and saw the wick of the candle hanging down on one side, all in a flame, and the candle itself on the point of falling into the straw, which I was just in time to prevent. After this I could not sleep again, but lay silently thanking the Lord for the extraordinary preservation which we had experienced."

At first, the missionaries were received with every token of welcome, by the Indians, and religious services were well attended; but in a short time, the charm of novelty having subsided, a violent opposition ensued. The missionaries were regarded with malignant hatred by some of them, who determined that not only they, but their converts, should be put to death and thrown into the river. This, however, did not move them; but after a time, seeing that the opposition of their enemies increased rather than diminished, they retired to a spot fifteen miles distant, accompanied by those Indians who had become attached to the gospel. From this place they were soon obliged to move on account of an Indian war which broke out in the vicinity. After a journey of two weeks, accompanied with many perils and hardships, they found a convenient spot for a settlement near the junction of the Ohio and Beaver Creek rivers. Here also they were threatened with death by the surrounding Indians, but continuing steadfast, their hearers increased daily. One of the party that so inhumanly massacred the missionaries a few years before, was now among the most attentive hearers of the gospel.

The history of this mission from this time onward for several years, is made up of dangers, hardships, removals, the formation of new settlements, etc. Account is given of several Indian chiefs who declined the highest rank among their pagan countrymen, preferring rather to become humble followers of Christ. Finally the Delaware Indians, who had long favored the missionaries, and refused to take any part in the war between the English and the colonies, which was now in progression, united with the former, and resolved that the hatchet should fall upon the heads of those who did not follow their example. Thus the missionary settlements were placed between two cruel enemies, and their destruction appeared inevitable, particularly as the converts declined to take up arms. Having retired to more secure localities, however, they were not disturbed until 1781. The English governor at Fort Detroit, regarding them with suspicion, made arrangements with a tribe of Indians, the Hurons, to carry them off, with their congregations. Accordingly in August, three hundred warriors, accompanied by a British officer, arrived at one of the settlements. Assuming the mask of friendship, they proposed the removal of the Christian Indians to a place which they represented as almost paradise. Not succeeding in this attempt, they seized the missionaries and declared them prisoners of war. As the latter were dragged away from the settlement and conducted into the camp of the Delawares, some of the savages sang over them the death-song, while others deprived them of most of their clothing, and confined them in two huts. Here they had to sit or lie on the bare ground, with only a few rags to shield them from the cold.

In the meantime, another party of warriors marched to two other settlements, where they plundered the mission houses, and captured the missionaries, with their wives and children, singing the death-song as they led them away.

In tracing out the history of this mission, we may tire of the sameness characterizing the events narrated, but to those who experienced them, they were replete with mental and physical suffering. To them, there was no reprieve from hardships, dangers, and deprivations; and what makes their history of interest to us, is the fact that all this was endured for Christ's sake, in order to save from eternal death men sunken in the lowest depths of sin and ignorance. At any time these missionaries might have been relieved from the distressing circumstances of their position, by simply turning their attention to their own interests, the same as others were doing. They were under no

more obligation to pursue such a life of self-denial and suffering, than other men; yet they voluntarily took it upon themselves for the sake of perishing humanity, and the books containing the record of men's lives, when opened, will vindicate the wisdom of their choice.

M. L. H.

(To be continued.)

USE THE ONE TALENT.

BY JENNIE THAYER.

THERE seems to be a natural longing in the human heart to perform some great act by which the doer shall satisfy his conscience, gain the praise of the world, and secure the favor of Heaven. This is not easily done. But few are privileged to thus immortalize their names, while the many, having spent their lives in a vain attempt to reach the acme of their desire, die unhonored and unknown.

The wish to do something great, absorbing all others, has prevented their doing what little good they might otherwise have accomplished. What little good? Considering that "there is none good but One," and that all good acts are prompted by his Spirit, can these good acts be regarded as little? They are written in his book, and their influence will extend through eternity; then should they be lightly esteemed by the "creatures of his hand"?

It is recorded of the lowly Nazarene that he "went about doing good," and ought not this to be the aim of his followers? "There is nothing I can do" is, no doubt, the unspoken language of many a heart; but God requires no impossibilities, and yet he says to all, "Go work to-day in my vineyard." Something to do will appear to those who from the heart respond, "I go."

There is probably no work so well adapted to meet the circumstances of all as that called tract and missionary work. Here is opportunity for developing the varied powers of the human mind. The business man, as he rushes on amid the whirl of active life, can at least find time occasionally to give a tract that may be more potent than many sermons, or can, by his influence, introduce our periodicals to the homes of those with whom he deals. The brilliant conversationalist can devote his talents to the service of that Friend who gave himself a ransom for sinful man, and is soon coming to claim his own. The toiling mother can have the papers on her table, and hand one to the neighbor or stranger who may chance to call upon her. Those too timid to enter at once upon personal work in the vicinity of home, can, through our postal system, have access to people in remote portions of the world. Even the sick, the infirm, the blind, may, by the aid of friendly hands, send out the papers and tracts. And all can pray. "The effectual fervent prayer of a righteous man availeth much." Your prayers are needed. If you can do no more, pray for this work.

Though your efforts may be regarded as small by all around you, if they are prompted by a real love for the truth, they will not so appear "unto the eyes of Him with whom we have to do." Though they will never win earthly laurels, they will place upon the head of the humble, persevering laborer "a crown of glory that fadeth not away."

MISSOURI 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	23	13	3	1	7	11	.....	2520	8	.....	\$44 45
2	9	6	.....	1	8	17	1	1470	.....	.....	23 00
3	28	2	6	12	6	22	6	3147	15	.....	31 30
4	43	27	.....	55	80	10	.....	10505	23	.....	65 00
5	.....	.....	.....	.....	.....	.....	.....	1244	.....	.....	16 00
6	12	7	.....	12	9	.....	1	2376	4	.....	.....
7	21	17	.....	39	34	.....	1	6180	2	.....	11 15
*	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20 85
	136	72	9	120	144	60	9	27422	57	.....	\$211 75

NOTE.—Received for membership and on donations, \$128.15; sales, \$22.90; periodicals, \$60.70.

MRS. SARAH CLARKE, Sec.

—Where science speaks of improvement, Christianity speaks of renovation; where science speaks of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of perfection.

SPECIAL MENTION.

FAITH, OR—WHAT?

SHALL we close the precious volume,  
And put it away from our sight,  
And say to our friends and dear ones,  
"No longer walk in its light;  
For the God we thought its author,  
The God to whom we have prayed,  
Is a ghost, a myth, a fiction,  
And Nature by Nature was made?"

Shall the Book of Books he hanished  
From all our suffering world,  
And the tender words of Jesus  
To oblivion's depths he hurled?  
Shall the "still small voice" no longer  
Steady our faltering feet,  
And shall words of faith and prayer,  
Never more bring comfort sweet?

Shall the purest, noblest, truest,  
That has blessed the world, he despised,  
And mankind accept and follow  
What infidels have devised?  
O ye poor and sick and weary,  
All who sorrow's cup must quaff,  
Would ye give your faith in Heaven  
For a logic of husks and chaff?

How little of life would he noble,  
Unruled by a power above;  
How much would be vile and wretched,  
Unsaved by a Father's love!  
Oh, liberty, home, and woman,  
By the hand of Him were given;  
The world of art and music,  
Owe their grandest works to Heaven.

"By their fruits," then, shall ye know them,  
And the Bible will stand the test;  
But how of the vaunting skeptics,  
Hume, Ingersoll, and the rest?  
These are upas trees, which ever  
Breathe poison and death to all  
Who rest them beneath their shadows;  
But the upas trees shall fall.

The Bible will stand forever  
A rock of strength for the soul;  
It cannot be crushed or broken,  
Though ages on ages shall roll.  
Oh, we'll keep the precious volume!  
We will keep our faith in God!  
And pray that our steps may follow  
Where the Master's feet have trod.

—Petaluma Argus.

THE DAY-LINE.

A CORRESPONDENT asks us where upon the surface of the earth the day-line is located, and what explanations can be given concerning it. Theoretically, the day-line is located on the 180th meridian from Greenwich; but practically it varies considerably from that meridian, as shown in the accompanying diagram, in which the heavy line running from north to south represents the day-line.

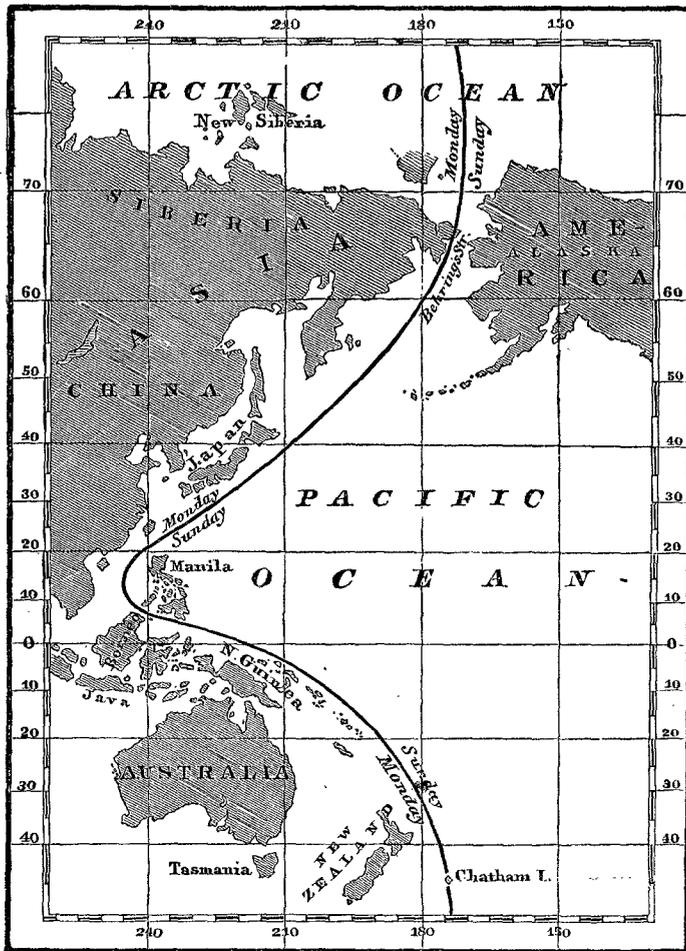
It passes through Behring's Strait, and then takes a southwesterly direction to the Philippine Islands; thence, southeasterly, to Chatham Island and the south pole.

We say the line is practically located as here shown, because all those living directly east of this line are, in their reckoning, one day behind those living directly west of it. So in crossing the line from west to east, a day must be dropped; and in crossing it from east to west, a day must be added. A person crossing the line westward on Sunday noon, must change his count to Monday noon; and *vice versa*, a person crossing it eastward on Monday noon must drop his count back to Sunday noon.

The reason of this is apparent. When the earth was peopled the second time by the descendants of Noah, some traveling eastward carried with them the reckoning of time from their starting-point at Ararat to the eastern coast of Asia. Others, from the same point, carried the same reckoning of time westward to the western coast of Europe. In process of time, America was discovered, and the discoverers came from Europe, bringing their reckoning of time with them.

From the same direction the American continent has been explored to its western extremities. Discoveries were also made westward in the Pacific Ocean. But meanwhile some islands east of Asia were peopled by inhabitants from that direction; and they established the dates they brought with them in the islands which

they peopled. The two tides of migration practically came together on the line indicated in the diagram, and so dates have become established east and west of this line, as herein stated, without regard to their position relative to the 180th meridian. Thus Manila, the capital city of the Philippine Islands, is far west of Behring's Strait; yet the day is one day behind the day at Behring's Strait, because the Philippine Islands were peopled by persons from the American side, bringing with them their eastern dates. And



the island of New Zealand, though far east of Manila, is one day in advance of the reckoning at Manila, because New Zealand was peopled from the Asiatic side, the people bringing their reckoning of time with them. And these dates having become established, it is now impracticable to change the arrangement, and place the day-line practically, as it is theoretically, on the meridian of longitude running directly north and south, through Behring's Strait.

By this simple geographical fact, all confusion is avoided, and all difficulties arising from difference of dates are easily solved. The difference of reckoning in Alaska and Chatham Island is often referred to as an insuperable objection to the keeping of the Sabbath; but the question is evidently to be settled on this ground; namely, Alaska, lying east of the day-line, should conform in its reckoning to the American side, and those who now inhabit Chatham Island, coming from the same side, should adopt the same reckoning. The trouble in Alaska has arisen simply from the fact that those who crossed Behring's Strait from Asia brought their Asiatic reckoning with them, instead of changing the day when they crossed the day-line, as they should have done.

THE CHURCH SURRENDERING.

THE plainest testimony we have ever read relative to the low religious condition of the churches, as plain as any that need be given, substantiating fully all that we have ever claimed, or perhaps ever can claim, from prophecies which we think set forth this condition of things in the religious world, comes from the pen of T. DeWitt Talmage, in the following article, which was published in *The Domestic Journal*.—

I simply state a fact when I say that in many places the church is surrendering, and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipations,

Fifty grogshops are built to one church established. Literary journals in different parts of the country are filled with scum, dandruff, and slang, controlled by the very scullions of society, depraving everything they put their hands on. Three hundred and ten newspapers and journals and magazines in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity! Look abroad, and see the surrender, even on the part of what pretend to be churches, to spiritualism and humanitarianism and all the forms of devilism. If a man stand in his pulpit and say, "Unless you are born again, you will be lost," do not the tight gloves of the Christian, diamonds bursting through, go up to their foreheads in humiliation and shame? It is not elegant.

There is a mighty host in the Christian church, positively professing Christianity, who do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of the book of Genesis, down to the last word of the last verse of the last chapter of Revelation. And when, a few Sabbaths ago, I stood in this pulpit and said, "I fear that some of the audience will be lost for rejection of Christ," why, four or five of the daily papers threw up their hands in surprise at it. Oh! we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday-schools; and yet I give you the appalling statistics that in the last twenty-five years, laying aside last year—the statistics of which I have not seen—within the last twenty-five years the churches of God in this country have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two, we lose four. Eternal God! what will this come to? I tell you plainly, that while here and there a regiment of the Christian soldiery is advancing, the church is falling back for the most part, and falling back, and falling back; and if you do not come to complete rout—aye, to ghastly Bull Run defeat—it will be because some individual churches hurl themselves to the front, and ministers of Christ, trampling on the world and sacrificing everything, shall snatch up the torn and shattered banner of Emmanuel, and rush ahead, crying, "On! on! This is no time to run; this is the time to advance."

THE WINTER OF 1880-1.

IN the *Christian Weekly* of March 26, we find the following facts relative to the exceptionally hard winter through which we have just passed:—

Now that the vernal equinox is passed, we may hope that the reign of the long and rigorous winter is at an end. It has been a memorable one in its duration and severity. All parts of the land have had an unusual experience during the past season. But especially in the Northwest have its cold and storm, blizzards and blockades, and interruption of travel and business, been frequent and persistent. The newspaper dispatches have seemed almost incredible to us who live in milder climes. Even last week came news of bridges in Iowa covered with twenty feet of solid snow, and cuts, miles in length, filled with solid snow and ice twenty feet deep, and fifteen thousand cars of freight of the St. Paul Company blocked with snow! A personal letter before us gives a vivid idea of what a Minnesota winter can be. The writer, living in a railroad town, under date of March 4, says:—

"We have not had a train since the middle of January—and that one the first since Christmas. We have had snow for two weeks without ceasing. Snow on a level is six feet deep. Many near town will suffer for want of fuel and provisions, as it is impossible for them to get here for help. Many a family in town has suffered fearfully for want of the means to keep warm. They have the money, but fuel is not to be had for love or money. But for a wealthy man in St. Paul, who by immense efforts hauled wood twelve miles to us here, many would have frozen to death."

THE TURKS AT BAY.

THERE are symptoms of a holy war brewing, if war can be called holy in which the fanaticism of the Moslem is pitted against the faith of the Christian. Under one excuse or another, the Porte has delayed executing its part of the Berlin treaty, and it has long been evident that very little could be obtained

from Turkey except under compulsion. The present Sultan has been called timid, weak, and vacillating, but his position seems to have given him dogged obstinacy, if not courage. If he defies Europe, he invites war, and if he defies the sentiment of his people, he invites the dagger of the assassin, or at least deposition. Between the two horns of the dilemma, he seemingly chooses to be a Turk, and stand by his country and all its past traditions. The telegraph asserts that as a means of exciting resistance against the demands made by the united powers of Europe, there has been put in circulation among the people a report that a prophecy has lately been discovered which points out the exact present condition of affairs as between Mohammedans and the Christians, and predicts that at this moment, the Mohammedans will come to the defense of their temporal and spiritual head, the Sultan, and not only drive back the Christian hosts who are assailing him, but enable him to carry an aggressive war into their territory. The shieks from all the Moslem centers are hastening to the Sultan's palace, urging him to proclaim a religious war, and to call on his people to drive the infidel dogs from Turkish soil. The situation is very critical.

The Turks nowhere in the European part of their dominions largely outnumber other sects directly opposed to them, and any religious war would have as much of an internal as an external character. The surrounding independent nations would also pour down upon Constantinople, and the end would finally come, as it should have come long ago, in the expulsion of the Turk from Europe and his final retirement to Asia. Whatever fanaticism could and did once accomplish, it is no match for the cannon and breech-loaders of modern warfare; and fanaticism, while it gives courage, cannot supply powder and ball and army rations.—*New-ark Advertiser.*

—A splendid phenomenon was witnessed in the Jura at St. Cergues, where a whole forest of pine trees was seen to be aglow with light, like a phosphorescent sea in the tropics. A thunder storm was raging at the time, and at every flash of lightning the illumination entirely disappeared, but soon shone forth again until the next flash came. Before the appearance of this St. Elmo's fire, heavy rains had fallen and soaked the forest, so as to render it conductive of electricity; and the thunder cloud overhead, heavily charged with electricity, had induced an opposite charge on the ground below, which discharged itself into the air by the pointed boughs and needles of the pine trees.

## Notes of News.

—It is said that half the cattle in Dakota perished in the recent storm.

—Several shocks of earthquake have been felt on the Island of St. Thomas.

—Twenty-two persons were killed in a recent railroad accident near Bondy, France.

—Since the assassination of the Czar, many arrests have been made in St. Petersburg.

—The son of Mayor Kallach, of San Francisco, who murdered Charles De Young, has been acquitted.

—The Baptists of Denver, Col., propose to erect a new meeting-house at a cost of not less than \$80,000.

—There were 170 steam-boiler explosions in this country last year, in which 250 persons were killed and 555 wounded.

—In New York there are about five hundred persons who deal in saw-dust, and the business amounts annually to over \$2,000,000.

—The king and most of the aristocracy of Spain are uneasy over the boldness of recent Federalist and Communist demonstrations.

—The gross earnings of the Chicago, Burlington, and Quincy Railroad, during the year 1880, were, according to their published report, \$20,492,046.

—The chief engineer of Mexico has surveyed the Tehuantepec route, and he reports that Captain Eads' project for constructing a ship-railway is entirely practicable.

—John Buchanan, of Philadelphia, of bogus-medical-diploma notoriety, states that there are over 20,000 bogus diplomas in use in this country, and over 40,000 in Europe.

—It seems there is some loyalty among the Russian people. It is said that peasants from all parts of the empire are making pilgrimages to the spot where the Czar was murdered.

—President Garfield has expressed the determination to have polygamy suppressed. As a preliminary step in this direction, a bill will be introduced into the next Congress to change the form of government in Utah.

—A Fenian council in Ireland has resolved to shoot a landlord who last year shot a man in self-defense during a riot. Two men have been selected to commit the murder. The police are in possession of all the facts.

—The news of another highway robbery comes from Texas. This time the San Antonio and Corpus Christi stage was stopped by four armed men, and the passengers were robbed of \$400 in money, and several watches and other pieces of jewelry.

—Dr. Herz, who has been experimenting with long-distance telephones, has been enabled to carry on conversation through an actual distance of more than six hundred miles, over circuits having no special adaptation to telephonic communication.

—The Russians do not propose to be left without a civil head in case their present Emperor is assassinated. A Council of Regency has been appointed to act in such a contingency. The Empress and the Grand Dukes Valdimir and Nicholas are members.

—The Sultan of Zanzibar displays a marked interest in the suppression of the slave trade in Eastern Africa. He has organized an expedition consisting of five hundred men, under command of an English officer, and sent them out to aid in suppressing this traffic.

—The editors and managers of several of the leading French Socialist papers are suffering fine and imprisonment for their enthusiasm over the assassination of the Czar. A leading Russian paper is of the opinion that the tragedy was planned abroad, chiefly in Geneva and Paris.

—We find in the *Christian Union* an item stating that two genealogical tables have recently been discovered at Tung Chow, China, which Mr. Crawford, missionary of the Baptist Board, identifies with the generations of Adam (Gen. 5), and the generations of the sons of Noah (Gen. 10).

—The war between the British and the Boers in South Africa is at an end. The Boers accept the terms of peace offered by the English. All property and military stores captured by either party are to be given up, and Transvaal is to be granted independence, subject to conditions to be decided by a royal commission.

—The latest superstition of which we have heard is that of the Chinese, who attribute the influence of Bible-reading in turning people to Christianity, to the stupefying power of the ink. They believe this takes away one's reason, and leaves him ready to believe false doctrines; and hence warnings against the purchase of foreign books are frequent.

—Turkey has at last submitted her ultimatum. She will cede to Greece Larissa, Trikala, Turnova, and the valley of Solembria, in Thessaly, but excludes Prevesa and Mehzova. No part of Albania, Epirus, or Crete is included in the proposed cession. The ambassadors will communicate this offer to their respective governments. Turkey and Greece continue their warlike preparations.

—It will be remembered that Governor Murray, of Utah, gave a certificate of election to the House of Representatives to Mr. Campbell, although the Mormon candidate had the majority of votes, basing his action on the ground that Mr. Cannon was a foreigner, and was living in violation of the laws against polygamy. The matter is to be contested, and it is claimed that Mr. Campbell has absolute proof that the papers presented by Mr. Cannon as records of his naturalization are forgeries.

—On the evening of March 23, an opera house at Nice, Italy, burned down, and sixty-nine persons perished in the flames. A gas jet set fire to the scenery; and as the curtain was down, the audience had no warning until a gas explosion left the house in darkness. In the terrible confusion that followed, as the struggling mass rushed for the narrow exits, many were thrown down and trampled to death.

—The Hudson River Tunnel Company are making preparations to resume work on the tunnel on the New York side. They expect to be ready to commence by the middle of June. Work on the New Jersey side has been pushed ahead without intermission, day or night; and the tunnel is now completed, arched and walled, for a distance of three hundred feet. Two hundred men are employed, and their average progress is four feet per day. It is now believed that the tunnel will be completed early in 1884.

—A dispatch from Berlin states that negotiations with the Vatican have resulted in the concession of several points to the latter. Regarding the bishoprics of Treves, Paderborn, Osnabruck, and Fulda, which are vacant by death, the present episcopal administrators have been informed by the government that they are dispensed from taking the oath, and will be allowed full control of the diocesan funds. The law stopping State grants for the salaries of bishops and clergy will be repealed.

—A writer in the *Scientific American* says that American goods, in all branches of trade, find a ready market and have a preference in India. He says that great quantities of goods sold there are labeled American, when they are not. Genuine articles, particularly American dried fruits, are gathered up by a few dealers, and are held at a very high price. He thinks an emporium of purely American manufactured goods would supply an acknowledged want, and be a success financially.

—The funeral of the murdered Czar of Russia took place March 21. It is described by George Augustus Sala, the celebrated newspaper correspondent, as the most magnificent, most impressive, most pathetic of the pageants which, in the course of a lengthened career, accustomed to the pomps and vanities of royalty, he had ever been privileged to behold. The funeral car was a bier of ebony and silver, on wheels with carved silver spokes. The most striking figure in the procession was Alexander III., who walked just behind the hearse.

## Obituary Notices.

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

GREEN.—Died of pneumonia, at Raymond, Potter Co., Pa., Feb. 25, 1881, Sarah A. Green, aged 86 years, 8 months, and 16 days. Sister Green leaves a husband and two little girls; but they mourn not as those who have no hope. Funeral discourse from Isa. 65: 8, 9.

"He walks with thee, that Angel kind,  
And gently whispers, 'Be resigned;  
Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well!'"

D. B. OVIATT.

DYE.—Died at Clyde, Allegan Co., Mich., March 18, of paralysis, Harriet E., wife of Marshall Dye. The deceased was the daughter of Willis Barker and wife. At the time of her death, she was 41 years of age. She leaves a husband and four children.

For a few months in the past, she has seemed to be ripening up for the final change, and her believing friends hope to meet her in the first resurrection.

The school-house was incapable of accommodating all who were in attendance upon the funeral. The funeral discourse was preached by the writer. W. H. LITTLEJOHN.

BROCK.—Died at Barton Landing, Vt., Feb. 15, 1881, Sister Mary Brock, aged 94 years. Sister B. embraced the hope of the gospel when young. We first saw her last summer, when Bro. C. W. Stone was holding tent-meetings at the Landing. While visiting with Bro. S., we met her for the first time. She was a woman of strong powers of mind, culture, and sociability. She conversed intelligently on the truths of God's word, and spoke on the subject of religion as one who had in her long pilgrimage had a deep and precious experience in the school of Christ. At this time she remarked that she had never been able to comprehend why the Sabbath should have been changed to the first day, adding, "But I am so far advanced in years, that I shall probably continue its observance." She attended a few meetings at the tent, when she decided to henceforth observe the Bible Sabbath. She ever spoke of the meetings and of the light she received with gratitude.

A. S. HUTCHINS.

HUNT.—Died in Battle Creek, Mich., March 1, 1881. Ulysses G., son of John and Lydia Hunt, of Onondaga, Mich., aged 17 years and 4 months.

Bro. Hunt had been a humble Christian for about six years, and had demonstrated in his experience the truthfulness of the Scripture expression, "It is good for a man that he bear the yoke in his youth." It is a great comfort to his mother, two brothers, and four sisters, who mourn their loss, to know that he sleeps in Jesus. He was taken to his home in Onondaga, where the funeral services were held on the 6th inst. A large congregation, the most of whom had known him from his infancy, assembled on the occasion to pay their last respects to him whom they had so highly esteemed, and to comfort the bereaved family with their sympathy.

Discourse by the writer, from the words: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

E. R. JONES.

(Sabbath Recorder, please copy.)

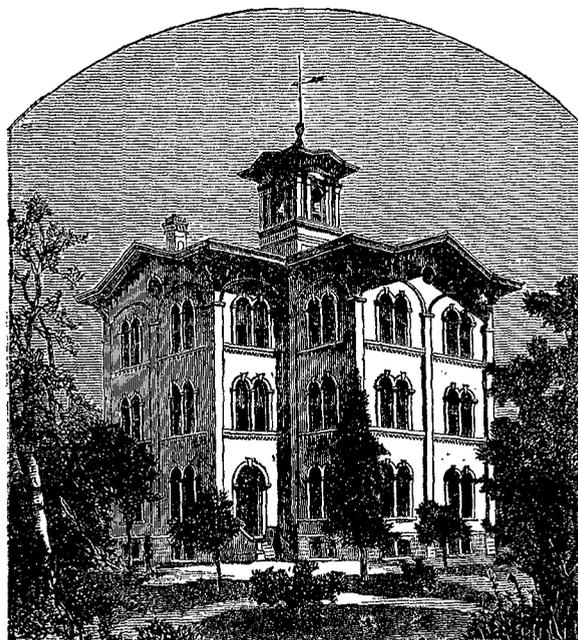
HOFFER.—Died of lung fever, at his residence in Liberty Center, Henry Co., Ohio, Henry Hoffer, aged 67 years, 11 months, and 3 days. Uncle Hoffer (as he was commonly called) was born March 25, 1813, near Hagerstown, Washington Co., Md. He professed faith in Christ and joined the Church of God in the spring of 1836. He was married to Miss Julia Ann Boyer in the spring of 1837. In 1855, he sold his farm in Maryland and moved to Seneca Co., Ohio, near Attica. In 1861, under the labors of Eld. T. J. Butler, he embraced the Sabbath, and became convinced of the near coming of the Lord, uniting his interests with those of the S. D. Adventists. He now began to make a more earnest preparation to meet the Saviour. In 1864, he exchanged his home in Seneca county, for one in Henry county, of the same State, where himself, wife, and eldest son were the only representatives of present truth for about fourteen years. In the summer of 1879, a number more commenced to keep the commandments of God and the faith of Jesus. There was a large attendance at the funeral. Sermon by the writer. Text, Num. 23: 10, by request. A. A. BIGLOW.

ADAMS.—Our dear brother, Horace Adams, fell asleep in Jesus, Feb. 16, 1881, at his residence in Windsor, Ohio, aged 76 years. He experienced religion at the age of eighteen. As new light appeared to him, he grasped it fearlessly, and went forward in the path of duty. He first worshiped with the Episcopal Methodists, but fearing that they upheld American slavery, he left that body, and united with the Weslyans, when to do so involved at least a cross. He walked with them until 1874, when Eld. St. John held a series of meetings at Windsor. True to his principles, he, with a few others, commenced to keep all the commandments of God and the faith of Jesus. Two years ago, he and his wife were baptized by Eld. Canright, and united with the S. D. A. church in North Bloomfield. He was often referred to as a man who, like Enoch, walked with God. A sweet humility and meekness adorned all his words and ways. His testimony in old age was, "I have never willfully departed from my God." He often expressed his joy in receiving the light of present truth in words like these: "I have never been so well satisfied with my Christian experience as I have since I received the light upon God's holy Sabbath." By his death, a wife and children, the church and community, suffer loss. Words of comfort were spoken on the funeral occasion by Eld. S. Colyer (Methodist), from Ps. 23.

R. A. UNDERWOOD.

(Signs of the Times, please copy.)

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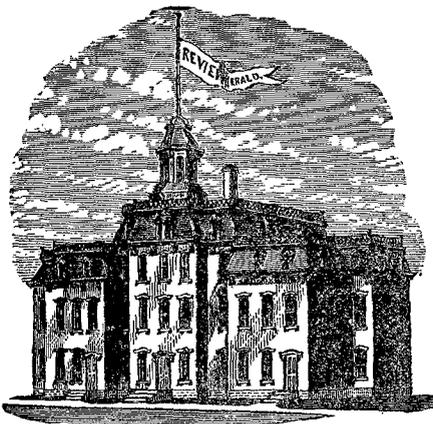
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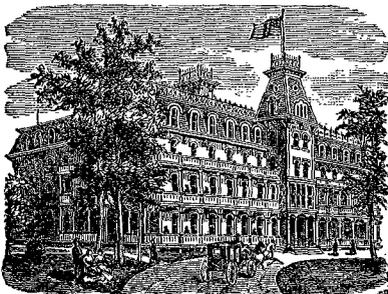
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The Review and Herald.

Battle Creek, Mich., Tuesday, March 29, 1881.

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Matthew says of Christ: "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him, and he opened his mouth and taught them." Chap. 5:1, 2. How impressive and beautiful the scene. The world's Redeemer is removed to an eminence, his disciples are by his side, and just below are the crowds, eager for his words. Says Dr. A. Clarke:—

"He went up into a mountain, that he might have the greater advantage of speaking so as to be heard by that great concourse of people which followed him." It is very probable that nothing more is meant here than a small hill, or eminence.

It is said that the REVIEW is objectionable to the outside world, for the reason that it contains personal matters. This need not, and should not be the case. There is no advantage that can come to the managers of the REVIEW, and no good that can possibly come to the cause, by trumpeting personal matters of an objectionable nature through the REVIEW. These things are pressed upon us by our preachers and our people. Some things have gone through the columns of the current volume under our protest, after offering to print them in a circular for more limited circulation.

We offered to prepare a special edition of 1,000 of the REVIEW for Europe, especially adapted to that field, and raise the means to pay by subscription, and not burden the tract society or the European mission fund. But on learning that Elder Loughborough and his friends were overworked in circulating 1,300 copies of the Signs, we withdrew the REVIEW.

We still urge that both papers should be adapted to the wants of the cause, in the church and out of the church, and both have the field, and be patronized according to the merits of each in their adaptation to all. This would improve both papers, and the thousands of our dear brethren, who read the Signs and not the REVIEW, would have that practical, spiritual food, such as the readers of the REVIEW now enjoy.

J. W.

Reports of labor, to be of interest to our readers, should not reach back too far. A report which begins five or six months in the past, and comes down over the intervening time in the form of a brief diary, or a statistical report to the Conference, is not as acceptable to the reader as that which is a fresh and stirring record of labor just performed. If a meeting is not worth reporting within a few weeks of its occurrence, be assured it will not grow any more interesting by delaying the record of it. Report often, and come as near to the present as possible.

E. I. STROUPE: Business notices in the REVIEW have been discontinued, as per previous announcements in this volume.

CHURCH CLERKS, LOOK HERE!

SHALL we have a report from every church clerk in the State, at the opening of the next quarter? Probably every clerk has the blank needful for making the report to the State secretary. Still I have ordered two sent to each, one of you, confidently expecting you will cheerfully comply with the reasonable request that you should report.

Reports from our Conference to the secretary of the General Conference, have not been furnished regularly, because the secretary could not obtain them from the clerks. Hence the secretary of the General Conference could not include our Conference in his reports. So the result of your neglect, my dear brethren, runs

through the whole line. Shall there be a reformation? A few weeks will tell.

And mark, as our secretary has left the State, please make your reports to me, and let them be full, according to blank. A. S. HUTCHINS.

Irasburgh, Vt., March 22.

Appointments.

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

DISTRICT QUARTERLY MEETINGS.

To be held April 9, 10.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DIST. No. 6, Mich., at Greenville. F. HOWE.  
DIST. No. 4, Ind., at Frankton. WM. COVERT, Director.

DIST. No. 2, Mich., at Spring Arbor. E. P. GILES, Director

DIST. No. 4, Mich., at Douglas, April 16 and 17. ALEX. CARPENTER, Director.

DIST. No. 10, Mich., at Holly. S. WOODHULL.  
E. P. DANIELS.

DIST. No. 16, Mich., at Birmingham. Eld. Ostrander is expected. L. LAWRENCE, Director.

DIST. No. 4, Ohio, at East Norwalk. Hope for a good attendance. H. A. ST. JOHN, Director.

DIST. No. 3, Ill., with the Gridley church. Eld. C. H. Bliss is expected. C. TURNIPSEED, Director.

DIST. No. 2, Neb., with the church at Waco, York Co. Can Bro. Schultz be with us? E. D. HURLBURT, Director.

DIST. No. 13, Mich., at Armada. Bro. A. Weeks is requested to attend, if laboring near. GEO. O. STATES, Director.

DIST. No. 5, Ohio, at Bowling Green, meetings to commence with the commencement of the Sabbath. O. F. GUILFORD.

DIST. No. 3, Ohio, at Peninsula. The Bedford church will hold their quarterly meeting at the same time. R. A. UNDERWOOD.

DIST. No. 2, N. Y., at Roosevelt. A temperance meeting will be held the evening after the Sabbath. Eld. G. D. Ballou is expected. WM. TREADWELL, Director.

DIST. No. 4, N. Y., at Buck's Bridge. We hope to see a general attendance of our brethren at this meeting. Come prepared with S. S. lessons. M. C. WILCOX.

DIST. No. 1, Mich., at Ransom Center. Eld. Lamson will be with us. Any desiring the labors of Eld. L. will make it known at this meeting. F. D. SNYDER, Director.

DIST. No. 2, Texas, at the Mustang school-house, in the Chrisman neighborhood. Bro. A. W. Jenson will meet with us. Let all the librarians send their reports in season. H. C. CHRISMAN, Director.

DIST. No. 8, Mich., at St. Charles. Librarians will please be prompt with their reports. We expect the assistance of a minister, and desire a full attendance of brethren throughout the district. E. S. GRIGGS, Director.

DIST. No. 5, Neb., at Albion. A general attendance is desired, especially of the librarians. There is important business to be attended to at this meeting, which cannot be properly done unless we have all the books together. C. P. BOLLMAN, Director.

DIST. No. 11, Iowa, at Smithland. We would like to see a general rally of all the brethren and sisters. There will be very important business to attend to, as this will be our last district meeting before our annual meeting. Bro. Porter will be present. Meetings will commence Friday evening. G. W. HOSKINS, Director.

NOTHING preventing, I will attend the quarterly meeting at Marion, Ind., April 2, 3, in the interest of the tract society. J. P. HENDERSON, Director.

QUARTERLY meeting of the Jackson church at Tompkins, Mich., April 2, 3. Let every member be present, or report by letter. E. P. GILES, Elder.

No hindering providence, I will meet the church at Sevastopol, Ind., Sabbath and first-day, April 2, 3. Thornton, Sabbath and first-day, April 9, 10. S. H. LANE.

THE next general quarterly meeting of the Maine Tract Society will be held with the church at Norridgewock, April 16, 17. We hope to have a report from each member of the society. J. B. GOODRICH.

QUARTERLY meeting for Dist. No. 2, Penn., at Raymond, Potter Co., April 16, 17. We hope to have a general attendance of brethren and sisters. Elds. B. L. Whitney and D. B. Oviatt are expected to be there. JOHN LINDSEY, Director.

THE quarterly meeting of the Fremont, Wis., church will be held at Lind, in the school-house near Bro. Van Ostrans, April 2, 3. Would request every member to be present if possible. JAMES HILTON, Elder.

PROVIDENCE permitting, I will meet with the church at Dunlap, Iowa, at their district quarterly meeting April 9, 10, 1881. I wish to meet all the brethren in that vicinity. Bro. Bunnell will be there to attend to the T. and M. work. Come one, come all. J. BARLETT.

THE regular quarterly meeting for Dist. No. 4, Vt., is postponed for a few weeks. Definite notice will be given of time and place of meeting. The churches in the district will hold their church quarterly meetings as usual, and forward their reports to me at Essex Junction, Vt. C. K. DAVY, Director.

THE Ohio State Quarterly Conference, tract-society, S. S. Association, and Health and Temperance Society, will each convene in Clyde, Ohio, April 16-18. Meetings will begin on Friday evening, and close on Monday evening. Our brethren who are interested in the work of the Lord, are cordially invited to attend. H. A. ST. JOHN, Pres.

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

Salisbury, April 1-5; meetings commence Friday night. Green Top, April 9, 10.

Mt. Pleasant, Iowa, April 16, 17.

Should be glad of a general attendance from all the surrounding country at these meetings. GEO. I. BUTLER.

GRAND JUNCTION, Van Buren Co., Mich., April 1, at 7:30 P. M.

Clyde, Allegan Co., Mich., April 2, at 11 A. M.

Douglas, Allegan Co., Friday, April 8, at 7:30 P. M. and Sabbath.

Allendale, Ottawa Co., April 11, at 7:30, P. M. Meetings at this place will continue through the week. R. C. HORTON.

LEOTA, Norton Co., Kan., March 28 to April 4.

Big Timber, " April 4-11.

Salem, " " 12-18.

Marsh Creek, " " 19-25.

The quarterly meeting for Dist. No 1 will be held in connection with the meeting at Big Timber. Brethren coming to this meeting should come prepared to at least partly care for themselves. J. H. COOK.

THE State quarterly meeting of the Illinois Tract Society will be held at Belvidere, Boone Co., Ill., April 16, 17. A general attendance is requested, as important matters are to be considered. Persons wishing to labor as tent-masters should write to me, or attend this meeting.

There will be a meeting held at Bro. Dan. Clay's, Rockton, Ill., Tuesday, April 19, at 2 P. M., to consider matters in connection with the spiritual welfare of the Roscoe church. Let all the members who can possibly attend, be present. Pray for the blessing of God upon these meetings. R. F. ANDREWS.

THE next State quarterly meeting of the Indiana Tract Society will be held, no preventing providence, at New London, Howard Co., Ind., Sabbath and first-day, April 23, 24. Let all districts report to the State secretary immediately after district meeting, so the secretary can furnish a complete report at the State meeting. Hope to meet many of our ministers at this meeting, so we can plan tent labor for the coming season. Hope to see a general turnout of our brethren and sisters in Dist. No 3. Come, praying the Lord to bless us. S. H. LANE.

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