

Adventist Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14: 12.

VOLUME 55.

BATTLE CREEK, MICH., THURSDAY, JUNE 17, 1880.

NUMBER 25.

The Review and Herald

IS ISSUED WEEKLY BY THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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M. J. CHAPMAN, *Secretary,* H. W. KELLOGG, *Treasurer.*

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address REVIEW & HERALD, Battle Creek, Mich.

WORDLESS SONGS.

BY ELIZA H. MORTON.

WITHIN my soul a spirit dwells,
And struggles to be free;
It moves my spirit 'gainst my will,
And giveth songs to me.
Yet words are weak, and ne'er express
The feelings of the heart;
The dreams and visions of the soul
Can but be told in part.

When clothed in words, the tender thought
Seems reft of half its power,
E'en like the painted outline dim
Of Nature's fairest flower;
The ideal bright flits on and on,
And taunts the wearied brain
With songs too deep for tongue or pen,
While echo is but pain.

My lips no utterance can give,
No friend can ever know
The thrilling strains that through my mind
Forever come and go,
While oft the voiceless melody,
Like music of sweet bells,
Through inmost chambers of my soul
In rhythmic fullness swells.

And will this struggle be for aye,
My lips be ever dumb?
Oh, will the unattained flit on,
The substance never come?
O vague Unknown! I long to grasp
Thy "fleeting forms of bliss;"
The shadows of this mortal life
Are far from happiness.

Oh, thought of joy! the time will come
When we shall know the real,
And sing the songs, illusive here,
And grasp the bright ideal;
Our thoughts in words will freely flow,
Our lips break forth in praise,
When peace, and love, and endless rest
Crown evermore our days.

Our Contributors.

INCIDENTS BY THE WAY.

BY MRS. E. G. WHITE.

WHILE on our way from Michigan to California a few months since, we had occasion to stop over one night in Council Bluffs. Thinking to improve this opportunity to visit a friend residing in the place, we took the street-car for her house, only to find that she was out of town and probably would not return for several days. Retracing our steps, we took lodging in the nearest hotel, and in the morning, after breakfasting from our well-filled lunch-basket provided by our friends at the Battle Creek Sanitarium, we took the transfer car across the Mississippi to Omaha. Here we were obliged to wait several hours in the depot, where we had a favorable opportunity to study human nature.

Among the many who were continually thronging this way and that, there was one lady who particularly attracted our attention. She was apparently about forty years of age, and was

surrounded by a flock of children all the way from four to twenty-four years old. One of the boys, of about ten summers, caused her a great amount of trouble. Curiosity and willfulness seemed to be more fully developed in him than in the rest of the little ones, who sat demurely perched upon the seats, with their arms folded and their feet dangling, while he, keeping close watch of his mother's eyes, would, when they were turned, improve every opportunity to dodge out of the door and watch the engines as they were moving back and forth. His mother, fearing he might get hurt, and becoming vexed at his repeated disobedience, at last went out after him, and soon returned dragging him in with her. She scolded, and he resisted at every step. They finally reached the seat, into which she pushed him with such violence as to bring his head with considerable force against the seat, really hurting the lad.

Then came screech after screech, equaled only by the loud blasts of the engines without. The mother threatened, but to no purpose. He was desperate. When he became too tired to scream longer, he lowered his voice to a monotonous, long-drawn-out wail, which continued for something like half an hour. The mother looked troubled; but who was most at fault? The boy was stubborn; she was passionate.

We afterward had some conversation with the mother. She stated that the boy refused to come in when called, and threw himself at full length upon the platform to provoke her. Then she brought him in by main force, and, said she, "Oh, if I only had him alone in some place, I would pay him well for this behavior!" "But," said I, "that would not change his inward feelings. Violence would only raise his combativeness, and make him still worse. The more calm a mother can keep at such times, however provoking the conduct of her children, the better will she maintain her influence and dignity as a mother, and the easier will they be controlled." She admitted that it might be so.

I then inquired how many children she had. She replied, "Eleven," and, pointing to two bright-looking little girls, said, "These are my youngest; one is four, the other six. My eldest are grown-up boys. We are now on our way from Iowa City to Nebraska, where there is plenty of land, and work for the children." Not a bad idea, certainly, to give those sharp, active boys employment. There is nothing so good to keep boys from being ruined by the temptations and allurements of evil as plenty of work.

In this little incident we have a good illustration of the kind of management quite commonly adopted by mothers, although so public a demonstration of it is seldom seen. Had this mother oiled the machinery with patience and self-command, as every mother should, she would not have aroused the combative spirit of her children. But all she seemed to know of government was to threaten and intimidate, to reprove and scold. Her younger children seemed afraid to stir, others looked hard and defiant, while the older ones appeared ashamed and distressed at the exhibition they were making.

The mother had not learned the all-important lesson of self-control. "He that is slow to anger," says the Wise Man, "is better than the mighty; and he that ruleth his spirit, than he that taketh a city." The man or woman who preserves the balance of the mind when tempted to indulge

passion, stands higher in the sight of God and heavenly angels than the most renowned general that ever led an army to battle and to victory. Said a celebrated emperor when on his dying bed, "Among all my conquests, there is but one which affords me any consolation now, and that is the conquest I have gained over my own turbulent temper." Alexander and Cæsar found it easier to subdue a world than to subdue themselves. After conquering nation after nation they fell—one of them "the victim of intemperance, the other of mad ambition."

Had this mother realized her responsibility, she never would have pursued the course she did. Her burdens were necessarily heavy, but how much heavier was she making them by her lack of self-control. Every harsh word, every passionate blow, would sometime be reflected upon herself. If she had been ever kind, patient, and calm in her discipline, it would have been seen in the deportment of her children. How much she needed the Christian graces and the help of Jesus to mold their minds and fashion their characters. Such mothers will gain no souls to the fold of Christ. They train, they rule, they ruin, but do not bless and save.

Having purchased our sleeping-car tickets for Ogden, we soon found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeping-car. There were only seventeen passengers in our car,—no babies, no invalids, no one to cry, "Please close the ventilators." "Will you be so kind as to shut down that window?" We were at perfect liberty to open and close windows as best suited our convenience.

While crossing the plains there was nothing in the scenery to especially engage our attention but the prairie fires. These looked grand and awful in the distance. As the train moved slowly onward, we could see the lurid flames stretching like walls of fire for miles across the prairies; and, as the wind would rise, the flames would leap higher and higher, brightening the darkness of night with their awful light. Farther on we could see where deep furrows had been broken with the plow around haystacks and settlers' homes to protect them; and we could see also dark objects in the distance. They were persons guarding their homes.

Thursday noon we reached Cheyenne, having been three days on our journey. After leaving this place we had an interesting view of the Rocky Mountains. But suddenly dark clouds obstruct our view, and as we near Laramie, a hail-storm dashes down upon us. Occasionally the sunshine would break through the clouds, striking full upon the snow-clad mountain-tops, and causing them to sparkle like diamond beds. An additional engine is hitched on to help draw the train up to Sherman, the highest point on the route. The distance between Cheyenne and Sherman is about thirty-three miles, and the difference in altitude is more than two thousand feet. The train moves slowly and smoothly along, giving the passengers a good opportunity to view the scenery.

At length the summit is reached, and the descent begins. Two miles west of Sherman we pass Dale Creek Bridge, one of the most interesting places on the route. It looks frail, and incapable of sustaining the weight of so ponderous a train; but it is built of iron, and is really very substantial. It is six hundred and fifty feet long, and one hundred and thirty feet high. A

beautiful, silvery stream winds its way in the depths below, and as we look down upon the dwellings they seem in the distance like mere pigeon houses.

At Ogden we receive additional passengers. A tall, dignified gentleman enters, accompanied by his wife and little daughter. We learned that he was an active temperance worker, and had for some time been delivering lectures on that subject in the great Mormon Temple at Salt Lake City. Noticing that our party were all busily engaged in writing most of the time, and having some curiosity to know who we were and what we were doing, he made himself known to us toward evening. He stated that he had traveled extensively in the East, and had established several institutions in which to treat inebriates, and that he was now visiting California to establish a similar institution, having already obtained pledges for that purpose to the amount of several thousand dollars.

This celebrated temperance lecturer, we are sorry to say, was an inveterate tobacco-user. Oh, what ideas of temperance! Would that he might see the utter inconsistency of his position in trying to reform inebriates while himself indulging in a habit which every year leads hundreds to a drunkard's grave! Could he but reform in this respect, we are sure that his influence for good in the world would be increased a hundred-fold.

Near us sits the far-famed Stokes, a pleasant-appearing, middle-aged man, but whose hair is as white as a person's usually is at a much more advanced age. Having retreated to the mountains, he is now actively engaged in mining operations, and was on his way to Sacramento on business.

Moving slowly over the great American Desert, with not an object in view but the sage brush and distant mountain-tops, we seem much like a ship at sea. Finally our faithful iron horse, steaming along so grandly, and seeming like a thing of life, begins to ascend the Sierra Nevadas. The scenery is beautiful. Passing Truckee in our descent on the opposite side, we enter snow-sheds. From light to darkness and from darkness to light is the only change for miles. Most of our last night on the train was spent in viewing the scenery. A winter view of the Sierra Nevadas is indeed grand. Pen cannot describe it, as the soft light of the moon sifted down through the grand, frosted evergreens, revealing the deep canyons below and the lofty mountain peaks above. We chose to enjoy this rather than to spend the time in sleeping.

We arrived at Oakland several hours before we had expected, and rejoiced that we had completed our journey without accident, and with hardly a feeling of weariness. People making this trip across the plains usually patronize the eating-houses along the line, and partake of three hearty meals per day, besides an almost endless variety of nuts and candies, cigars and liquors, between times. But we preferred to limit ourselves to only one meal per day, that we might have a better opportunity to rest, and thus be prepared to enter upon arduous labor as soon as we reached our destination. For seventeen years we have eaten only two meals a day while engaged in almost incessant labor.

At that time the light of health reform dawned upon us, and since that time the questions have come home every day, "Am I practicing true temperance in all things?" "Is my diet such as will bring me in a position where I can accomplish the greatest amount of good?" If we cannot answer these questions in the affirmative, we stand condemned before God, for he will hold us all responsible for the light which has shone upon our path. The time of ignorance God winked at, but as fast as light shines upon us he requires us to change our health-destroying habits, and place ourselves in a right relation to physical law.

We have crossed the plains fifteen times, and we would recommend to those contemplating such a journey strict temperance in all things. Take your lunch-baskets with you, well filled with fruits and plainly cooked bread. Eat at reg-

ular hours, and nothing between meals; and whenever the train stops for any length of time improve the opportunity by taking a brisk walk in the open air. By so doing, the journey will not only be more enjoyable, but far more beneficial healthwise.

THE SABBATH A HOLY DAY.

The following from D. S. McCaslin, a minister of the Presbyterian church of Muncie, Ind., sets forth principles in relation to the Sabbath which are in exact agreement with the teaching of the Bible. They apply to the true Sabbath, and, if admitted, hold a person inevitably to the immutability and perpetuity of the seventh day. The fact that Mr. M., in making these statements, was arguing in behalf of Sunday, does by no means destroy their value, as coming from a Presbyterian source, in behalf of the true Sabbath. The article is copied from a recent issue of the Muncie

Times:—

TEXT: "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

This saying of Jesus has been abused and perverted by the enemies of the Sabbath, who interpret Scripture with reference to their wishes, and not according to the will of God. It does not mean that God's holy day may be subjected to any use the whims of human nature may suggest. It teaches that the Sabbath is a permanent institution of God, established for the benefit of mankind. The Sabbath, like the church itself, is made for man, and not man for the church. The laws of the State are for the citizens, and not the citizens for the State. This only makes the laws more sacred and authoritative. So in the law of the Sabbath, it is made for man, and is all the more sacred on that account, and is by this fact placed beyond any human alterations of its authority.

That authority cannot be lessened or impeached. The law of the Sabbath is not ceremonial or Levitical, but it is ethical and spiritual. Every ethical law, from its very nature, is perpetual and universal. The sanctity of the Sabbath does not begin with Moses. It originates with the family and religion itself. Hence its incorporation in the decalogue as moral legislation. Every other statute of the ten inscribed upon tables of stone was ethical in character. Is it probable that the fourth commandment, standing in the very midst of the law, will be an exception in its character? Under such circumstances, can we believe that nine statutes are ethical, and this solitary one ceremonial? All the rest perpetual and universal, and this one temporary and local? The decalogue, as moral legislation, was meant for all mankind, and the law of the Sabbath is a part of that moral law; hence man is just as much morally bound to keep the fourth commandment as he is the third or the sixth. "Remember the Sabbath day to keep it holy," is just as authoritative as "Thou shalt not steal." Hence, Sabbath desecration is just as immoral as stealing! It will not evade the force of this conclusion to say, We are in the Christian dispensation, and not under the Mosaic. The law of the Sabbath has never been repealed. Grace leaves all moral laws in force. Fulfillment of a type does not imply the abrogation of any ethical law. The New Testament has no decalogue, and this fact indicates that that of Moses is still in force. The "sermon on the mount" sets nothing aside. Christ simply shows his hearers in what resides the authority of the Mosaic law. That authority is in its spirit. That spirit is the moral element. The Saviour therefore insists upon the sanctity of the Sabbath. "For the Son of man is Lord also of the Sabbath." It is *God's* day; it is *his* day. It is, therefore, from its very nature and purpose, a *holy* day. It must be used for sacred and devotional purposes, as nothing else will harmonize with its sanctity and God's intentions. It is God's day, and employing it for other purposes is robbing God. The Sabbath bears the highest marks of sacredness. We are told that this "day of rest" is "Holiness to the Lord." This sentence is the very legend that was inscribed upon the mitre of the high priest! It is regarded as sacred as the priesthood itself. Who, then, shall profane its sanctity and escape the displeasure of the God of the Sabbath?

The holiness of this sacred day is enhanced by the blessings it brings to the church and the world. Its maintenance as a holy day is necessary to the existence of the church and its continued prosperity. "No Sabbath" means "no church." This gives the true significance of the uniform opposition of infidels and communists to the right observance of the Sabbath. If the Sabbath can be overthrown, or changed to a national holiday, then the church cannot maintain her

divinely appointed institutions; much less can she promote religious thought and Bible study.

Infidels understand this Sabbath question as being a strategic point between faith and doubt, and all wide-awake Christians, appreciating the Sabbath as a necessary divine institution, will recognize their purpose, and meet the issue squarely, and affirm, in the name of God and religion, that the Sabbath is a holy day and not a holiday.

WHAT ROMANISM IS DOING.

BY WILLIAM PENNIMAN.

A FEW years ago, when the Roman Catholic Ecumenical Council was in session, I was conversing with a man who was engaged in lecturing upon prophetic questions, and on asking him what he thought of the doings of the council, he replied, "*They are trying to raise —*" This is the substance of the matter in a nutshell. Even Cardinal Manning says, "The Catholic Church is either the master-piece of Satan, or the kingdom of the Son of God." Baxter says, "If the pope be not Antichrist, he has had luck to be so like him." Many agencies are at work in the world, and many of them, in the providence of God, are working out the fulfillment of the prophecies. Romanism, or the "man of sin," is one of these agencies. There are certain evils in the world which cannot be entirely subverted, yet they can and will be held in check, till God accomplishes his great designs.

Last week we gave some facts in regard to the number of Catholic schools and pupils. We will now compare the Roman Catholic with the public schools.

John Fay, in the *International Review* of March, 1880, has made a comparison from which it appears that to every 10,000 inhabitants where the people are educated in Roman Catholic schools, there are 1,400 illiterate persons, 40 paupers, and 160 criminals; while in twenty-one States where the people are educated in the public schools, the proportion is, 350 illiterates, 170 paupers, and 75 criminals. In Massachusetts, among those educated in the public schools, the proportion is 71 illiterate persons, 49 paupers, and 11 criminals. He showed, also, that in the State of New York, the Roman Catholic school system turned out three and one-half times as many paupers as the public school system. He further says:—

"To an American, who has watched the progress of Roman Catholics in America, and their plans as recently developed, the idea of the Jesuits confronting the Republic as it enters its second century, with an intention that they are about to control it, will seem strange as he recalls the eventful history of that order, which has won, in turn, the detestation of all nations and the condemnation of the church of Rome. To-day the revised order appears to be at the head of the church of Rome. The dogma of infallibility is pronounced the legal result of its existence. Dr. Manning represents the Jesuits as leading the mission to England to subdue the will of the imperial race. In America we are told that they have captured our great cities; that by their agents they manipulate the press, and secure its silence; that they have revised for the American Encyclopedia a part of their history; that they have driven the Bible from the public schools, arranged the terms with party leaders, secured grants of lands and money, and annual subsidies in the shape of charities; that they have begun to assert the supremacy of the church over the State, and are preparing for greater triumphs. That there is to be a struggle, and a hard one, for the control in our Republic, between the people constituting the State, and the ecclesiastics who represent the Roman church, no rational man who understands the situation can for a moment doubt. In the light of history and reason, it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the State in its right of education, intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty; or that if these be yielded through treachery or indifference, the struggle will be transferred to the battle field, and decided in that most terrible of conflicts, a religious war."

Some of the doctrines of Romanism will show how this power may affect the civil and religious liberty of our country. The pope of Rome claims infallibility. This doctrine was fully established and proclaimed to the world at the Ecumenical Council of

1870; and to claim infallibility for the pope, is to claim that he cannot err in doctrine. By virtue of his universal spiritual supremacy, he claims to be a universal temporal sovereign. (Dens. and Gregory VII.) Bishops, priests, cardinals, Jesuits, and laymen are bound by solemn oaths to obey the pope of Rome. (See their oaths.) The pope has power to take away the obligation of an oath, and to absolve subjects from allegiance to a sovereign or government. (St. Thomas and Dens.) Should the pope curse the government of the United States, or declare war against it, Romanists would be absolved from their oaths, and compelled to take the side of the pope against the government. (St. Thomas, vol. 4, pp. 91-94; Golden Manual, p. 771.)

Already there are secret Roman Catholic military organizations in our country; and their object is to destroy our great Republic, and with it civil and religious liberty. Jesuits are the sworn enemies of freedom. They are the secret agents of the pope. Conscience to them is a word without meaning, and an oath cannot bind them. This order, on account of their corruption and treason, have been expelled from most countries where they have had a foothold.* Now they are to be expelled from France, under the laws of the first empire, passed in 1804.

It is evident that the power of the Roman hierarchy, aided by Jesuit influence, is rapidly increasing in the United States. In politics they are a unit, and their influence in elections will be very strong. As the power of the Jesuits is diminishing in Europe, it will, no doubt, increase the more rapidly in our country. During the past thirty years they have been secretly extending the power and influence of Vaticanism in every European country; but despairing of accomplishing their objects in Europe, they are working with undiminished zeal to place, under Protestant institutions, a torpedo which shall entirely overthrow them.

THE DEAD-PRAYER OFFICE.

WHAT becomes of all the unanswered letters? Thousands of them find their way to the dead-letter office. Some never reach the one for whom they were intended because the postage is *not paid*; some fail because they are directed to the *wrong office*; some cannot be sent because the address is illegible; and some because the matter inclosed is unmailable. These float through the mails, are examined at different offices, marked "missent," and finally they fall into the dead-letter office. There they are opened and read, and if valuable, are forwarded, if not, they are given to the flames. Such is the accuracy and skill of the postal officials that very few valuable letters ever fail of reaching their destination.

Some prayers never reach God because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology to another, or drives some keen-edged blade of censure into another, directs a severe criticism to some who are running into fashionable follies, and sometimes (shame on us) the very supplication which we offer in tenderest tones, in behalf of the weeping widow and helpless orphans, is intended more for those who kneel in mourning before us than for God who sits in glory above us. God's office is not in our neighbor's ear, and if we direct our prayers to that point, they will certainly go to the "dead-prayer office."

Again, there is a prayer upon which the address is illegible, not because it is a rough, scrawling "hand-write,"—these can always be deciphered,—but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms, and classical quotations. The writing on the envelope is very much in keeping with the style upon the inside. The ink was fancy, and it soon faded; the pen was the tongue, and it did not set the color in the prayer. How different when indited by the heart! It is no wonder that this prayer gets lost, and find its way into the "dead-prayer office."

The last prayer we notice is the *unavailable prayer*. There is a great latitude allowed us in the postal matter of our government, but there are a few things which cannot even get into the mail-bags. Sharp-edged tools and corroding acids, no matter how securely wrapped, will not be transported through the mails; these are

*In regard to the time of their expulsion from the different countries of Europe, see *Signs of the Times*, of April 8, 1880.

put in a separate box and sent to the "dead-letter office," or they are captured by the first postmaster that handles them. Many of our prayers, if answered, might be blessings to us, but they would fall like a shower of daggers upon our neighbors. Sometimes in our prayers we half-way complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp-pointed arrows. Is it at all strange that kind answers are not returned? The corroding acid of selfishness or sensuality or pride is sometimes in our prayer. Such a prayer is lost on the way. It is poured out in mid-air. It is never answered, and well for us that it is not.

No legally "stamped," sincerely directed, and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—*Selected.*

ONE DAY.

ANOTHER day—one day;
And that is all;

A gift from Heaven sent down;
Men deem it small.

The great sun rose, to bring another day;
Earth traveled far, and in no idle way,
That man might have, of life, another day.

All worlds, all suns, all spheres,
All seasons, months, and years
Bring tribute, as to kings
Are brought rich offerings

The wealth of ages—story, precept, rhyme—
Are gifts of thee, thou latest son of Time.

It comes for good—one day—
For highest good;

And for it man should pay
Real gratitude.

Days do not last; and this day, crowned the best,
Full soon will fade and softly sink to rest
In the rich chambers of the glowing west;
And all the wealth it brings

Is yours and mine Proud kings
Would lay their crowns in dust,
And let them idly rust,

If, when once past, the sacrifice would bring
One misspent day for one unhappy king.

It bringeth food—one day—
And houses, lands.

It giveth eyes to see,
And willing hands,

And ears to hear, and friends, and loving words,
And sun and shade, and flocks and lowing herds,
And fruits and flowers, and song of many birds;

It lights up all the hills,
And deepest valleys fills
With life, and light, and air.
It sends good everywhere.

It lifts the ocean, with a loving hand,
And drops its waters on the thirsty land.

It opens doors—one day—
Doors swinging wide

As human life can reach,
Or human pride.

Can well desire. The realm of Thought is there,
A mighty kingdom, stretching wide and far
Beyond the light of moon, or sun, or star.

It opens this to thee,
Not as a mystery;
But something real, and fair
As costly temples are,

Built by great masters, with a faith sublime
That Art, like Thought, outlasts the touch of Time.

It giveth wings—one day—
Wings for the soul

To speed its flight-away
From pole to pole;

To girdle earth, and still unwearied rise
To greater heights, in clearer, fairer skies,
Until are seen the gates of Paradise.

Most holy, holy day!
Bow down, O Soul, and pray.

The spot where thou dost stand
Is hallowed, and God's hand

Alone can guide thee through a single day.
Bow down, O Soul, and for this guidance pray.

—Ira E. Sherman, in *Independent*.

HIGH-TONED RELIGION.

"REV. J. HYATT SMITH," who is (at least nominally) a Baptist minister, speaking of the ordinances of the church, says:—

"I can imagine a man so high in God's grace that for him to eat and drink of the bread and wine would let him down. He is partaking of spiritual bread and wine. All members of the church are not so high, and the material supper is most convenient for them."

That is to say, that some Christians are so low in God's grace that it is most fitting for them to do as Christ commands, while some have outgrown that condition!

We have often met this self-conceited religion, in various organizations. A Baptist minister once in-

formed us that he preached a sermon so spiritual that scarcely a person in the congregation could understand him. A person of the old-fashioned Oberlin school; when driven from the usual defenses of Sunday, asked us, "What difference does it make whether I keep a Sabbath or not, if I am only sanctified?" A preacher of the United Brethren order, when nonplused on the same subject, replied that he did not depend on the Bible to learn his duty. He got his information in his own heart in answer to prayer. Another person of the same order said that he knew that he was pleasing God in the use of tobacco; for the Lord sanctified him while he was using it, which he would not have done, if the habit were wrong! We could multiply instances of this sort, but it is not necessary.

The drift of the religious world is in that direction; the tendency is to a religion resting on feeling and "experience," instead of the word of God. We believe in an experience which is formed on, and in harmony with, God's word, but not one which is substituted for the word. We believe in sanctification through the truth (God's word is truth, John 17:17), but not in a sanctification which ignores the truth of God.

But all these notions are the outgrowth of the spiritualizing theory invented by Origen, and just now fanned into popularity by a Satanic breeze of spirit influences. Many pulpits of the land are sowing the seed; modern spiritualism gathers in the harvest. Opposition to the doctrine of the personal and visible return of the Lord—a growing contempt of the second advent of the Saviour—is drawing thousands into spiritualizing notions on this subject; and then to spiritualize or mystify all the Scriptures becomes a necessity for consistency's sake.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. J. H. W.

"BURY IT WITH ME."

BY LUCIA M. SWAN.

ENTER with me a spacious apartment where everything that wealth can buy or affection suggest is displayed. Amid this array of splendor lies a manly form, and upon his high, noble brow the death-damp is gathering. Around him stand his friends, assembled to bid the last, long farewe'l to him who has been their pride and joy. The unwilling victim is struggling hard to free himself from the grasp of his unseen enemy; but as he finds that the struggle is vain, from the depths of his overburdened heart comes the wild request, "Gather up my influence, and bury it with me!" Had he asked anything that money could buy, how quickly would it have been granted by that indulgent father; but alas! it is beyond the power of friends to grant this request; for notwithstanding all his dying agonies, that lamented influence will continue to work long after its author is still in death. Could he have realized when he dropped that seed of infidelity into some youthful heart, or when he led that companion into temptation, that of this seed so carelessly sown, he must one day eat the bitter fruit, he need not thus wildly repent a misspent life. But it is now too late; life is fast ebbing away, and his life-record must forever remain unchanged.

Nor does the full extent of influence end here. After the sower has gone to the silent home of the dead, the seed that he has sown will take root and grow, and after-generations may eat of its fruit. Take, for example, the great reformer. In the midst of that night of total darkness, he shone forth as a guiding star, to lead the victims of papal superstition to the marvelous light of the gospel. And that dim light, which arose in obscurity, has increased and brightened, until thousands have blessed the name and memory of Martin Luther. But there was another whose influence was no less felt. This was Louisa of Savoy, mother of Francis the First, king of France. The faint glimmerings of the Reformation were stealing their way to many a royal heart, and

among those who were receiving the precious truth was her daughter Margaret. It needed only the favor of Louisa to make the Reformation a success in France, and for awhile this was granted. But soon, worldly policy making it expedient for her to oppose it, she brought all her queenly powers to bear against it. She introduced the Inquisition, and at her command Christian blood flowed freely; and thousands remained in darkness who might, but for her influence, have been rejoicing in the truth. Never, until she hears her sentence at the bar of God, can she fully realize the fearful extent of her influence.

We do not occupy the responsible position of king of France, nor is it our mission to reform the world. No; but in our quiet, humble sphere, we may secure proportionally great results. The small drops of rain are just as useful in their place as the mighty river, nor are they any more to be disregarded because that sphere is humble. Our influence, however small, may be the prolific instrument to scatter pestilence, darkness, and distress, all around our pathway, or the means of bringing to life new beauty and happiness. We may, by a gentle word or look, lighten an overburdened heart, or dry a falling tear. We may smooth life's rugged pathway for weary, bleeding feet, and point some trembling heart to the rest "over there." Or by a harsh, unfriendly word, we may inflict a new wound on a heart already torn and bleeding. Could we but know how many aching hearts, even around our path in life, are longing for sympathy and love, could we but realize how many seemingly careless ones are wishing for some kind hand to point them Heavenward, could we but see how many may perish for the "want of a word" which we might have spoken, how carefully would we walk life's devious paths, with what watchfulness would we guard our words and actions, lest, when called to leave this life, we should wildly pray, but pray in vain, "Gather up my influence, and bury it with me!"

CHRIST'S CRITERION.

IN the Plaza of Indecision, at the forking of two roads, whence one trends invitingly downward, broad and social, while the other rises steep and unfrequented, the only direction of the divine finger is toward the heart of the questioning pilgrim. "Which direction shall I take?" indecisively asks the traveler. The only answer is a whisper from the still, small voice, "Whither art thou bound?" The soul instinctively replies, "I want to go Heavenward." But to this there comes no reply—and why? The index finger points silently within. The way is plain enough, pilgrim—but what of thy will?

It is thus with all the cross-purposes of life. From out the true path there are constantly leading short cuts into the false. These are filled with multitudes who, insisting at every turn upon a sign, have none given them save that of the prophet Jonas. They know as well as he knew that it is impossible to reach Nineveh by traveling toward Tarshish. Common sense determines us, if we desire to reach the summit, not to take a left or right-hand divergence down a hill. Is it not plain, therefore, that moral hesitation is due more to want of definite motive than to lack of guidance? Men indulge doubt when dawning conscience would send them forth about their Father's business. Forgetful of the courage of the Child in the temple, they hastily rejoin the first returning company.

How often we hear men say, "I want to be a Christian." That may be; but if so, and if the want be not satisfied, it is a confession of imbecility. The true criterion by which to judge the genuineness of such an avowal is the answer to the pointed query, "Then why, if you have enough decision of character to know your own mind, do you not will to become a follower of Christ?"

This direct, personal appeal to common sense ought in all cases to be sufficient in determining the honesty of such a declaration, and would be, were it not for the fact that right here on the very Plaza of Indecision, whence fork the eternal ways, theologians have succeeded after centuries of metaphysical miasm in raising a fog dense enough to hide the divine index, and damp enough to chill the most enthusiastic soul. In answer to the oft-repeated question, "What is conversion?" there is no necessary obscurity, although

obscurity has been thrown around it. The word means simply *con-vertio*—about face! A man is converted from intemperance when he turns his back upon alcohol and becomes a constant abstainer. He may or may not take the step under the influence of emotion. The question of fact alone is whether he really gives up the bad.

Exactly so with the Christian life. There are two roads, call them what we may; right or left, good or evil, Heaven or hell. It makes no difference with the fact. There are but two possible paths for the human soul to choose between, and it can contemporaneously travel but one. Herein comes Christ's criterion. What is your motive in life? Apply this test. Am I living for self, or for what good I can do in the world? There is no evasion in our secret answer to this question. Serve you this day God or Mammon? Conscience will answer like a flash of lightning—and we know it.

The young lawyer came to Christ saying, "What shall I do?" Did the Master inquire about his "feelings" or "experience"? Not a syllable of theology blunted that single divinely-pointed command: "Sell all that thou hast, and distribute unto the poor." It struck straight at the man's motive in life. While outwardly all that the moral law required, he was secretly serving Mammon. The result verified Christ's diagnosis, since he went away sorrowful. What! give up wealth! Wealth means position, power, admiration, and, above all else, culture.

Are we then required to sacrifice these, the climactic advantages of civilization? Yes, and no. Yes, if we are living for any of them; if our motive is self-aggrandizement. No, if we are using opportunity, influence, intellect, for the advancement of God's kingdom on earth. Suppose a scholar had come to Christ with the lawyer's query, think you he would have been told to give up his books and all intellectual pursuits? Certainly not, unless he was living for culture—for the pride of intellect. The question at the last great day will be, "I gave thee ten talents, now for the accounting!" Suppose the soul thus confronted says, "I have written many learned volumes." They are produced. The thoughts are beautiful, the sentences exquisitely rounded. But, alas! from between the lines there flashes the fact that all was written for a selfish purpose—for the worship paid authorship. But the good they have incidentally accomplished is pleaded in extenuation. Alas, soul, what now is that to thee! You lived for self, your thoughts were of self, you wrote for self; there, to the left, is self's eternity.

In the light of so crucial a test, who then can be saved?

In this, as in all God's dealings, the promise is as broad as the curse. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." What! Heaven for a cup of water, and Gehenna for its refusal! Even so; and why? Because there is all the difference between good and bad, love and selfishness, the Saviour and the serpent, in the two simple operations of giving or withholding. The deed is but an exponent—back of that is the motive that prompts it. Either I love my neighbor as myself or I do not, and it matters little what the temporary outcome is.

It is thus that between the extended palm and the closed fist there is space for an eternity of infinite joy or woe.

And men know it.—*Christian Union.*

THE MARK IN THE FOREHEAD.

WHEN a Hindoo rises in the morning, he first of all prays to his god, and the exercise is not over in a minute or two. He takes time for his devotions, such as they are. Then he puts the mark of his god on his forehead. If he belongs to one great party, he makes three rays of paint on his forehead; if to the other, he puts ashes upon it, and a black spot in the center. Then when he goes about his daily affairs every one knows what god he worships.

There is something suggestive to Christians in the practice of these pagans. Shall we give less time in the morning to our God than they to their stocks and stones? If our closet hour were more regarded, would not his mark be plainer in our foreheads? Would not our daily life show that we had been with Jesus in the morning? When we walk through a garden, and gather our hands full of clover pinks and damask roses, no one needs to ask us where we have been. There are some whose lives seem to breathe a constant perfume from the garden of spices, and often they are very lowly ones here on earth. Sometimes, like the sainted Mrs. Doremus, they have wealth and high position. This high honor is accessible to all, of

any rank or station, but it is attained by each in the same lowly way. The spirit of devotion is the daily breath. Communion with God can make the face glow, as did Moses', when he came down from the mount.

Sometimes you will hear surprise expressed that such a person is a member of the church. "I should never have suspected it," says one who has had dealings with him. The mark in the forehead was thought to belong to quite another party. It is generally taken for granted by those without, that, if one is a Christian, his life should show it. When he does not, he is regarded much as a soldier would be who is not true to his colors. But that is a small consideration compared with that which the Lord places upon him. Those who have not "the mark," as they go about among men, will hear at the last the cold declaration, "I never knew you."—*Mrs. J. E. M'Conaughy, in S. S. Times.*

A STRANGE PRACTICE.

BY F. A. B.

ABOUT fifty years ago, there was a baptism in Northern New York which occasioned, at the time, much comment, from the fact that the candidates, although converted under the labors of a Congregationalist clergyman, insisted that he should immerse them. After preaching a sermon in the morning against immersion and in favor of sprinkling, the minister stepped into deep water, and dipped his wayward (?) converts. During the ordinance, a young Baptist minister, who witnessed it from the bank, penned the following lines:—

" 'Tis very strange, we frankly own,
That those who preach immersion down,
Will, after all the things they say,
Consent to tread that frantic way,
And from the pulpit straight repair
To practice what they censure there.
But, rather than lose a wandering sheep,
Whom all their reasoning cannot keep,
To please the man (and not his God),
They will immerse him in the flood.
Pray be consistent, o'ndescender,
Thy own good name due service render;
Do n't make thy reputation bleed
By ridiculing thine own creed.
Pray consider (do n't despise,
What one sincerely would advise)
Before thou dost this work begin,
What's not of faith must be of sin;
And how can willing souls that view
What urgent duty bids them do,
Receive from such reluctant hands,
A work that full belief demands?"

HOW MANY WOULD BE LEFT?

A WRITER asks the following questions:—
When the following classes are taken out of our churches, how many would be left?

- All who will not pay just debts.
 - All who are hypocritical.
 - All who are deceitful, and talk about others behind their backs.
 - All who get into debt without a prospect of paying the same.
 - All who are proud and scornful, holding themselves above their fellow-men, and shunning those less fortunate than themselves.
 - All who worship money more than they do their Creator.
 - All who speculate on the ignorance of others.
 - All who are tattlers.
 - All who think more of wicked rich men than they do of a pious poor man.
 - All who oppress the poor.
 - All who make long prayers for the sake of being heard and seen of men.
 - All who are vain and self-conceited.
- When these, and a good many others that could be mentioned, are taken out, the church will be left without a member. The religion of Jesus does not have any of the above defects. It makes the true convert cheerful, hopeful, and charitable, disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud or scornful; but, on the contrary, makes one desirous of doing good, to be meek and humble, and to be kind to all as opportunity may offer.

—The day is growing to its close,
And what good deeds since first it rose,
Have I presented, Lord, to thee,
As offerings of my ministry?
What wrongs repressed? what fruits maintained?
What struggles passed? what victory gained?
What good attempted and attained?
—*Longfellow's Golden Legend.*

SPECIAL MENTION.

A "PSYCHIC" PHENOMENON.

IN the *Watchman* of March 25 I was especially interested in your notice of Mr. Cook's last lecture on Spiritualism, and the experiments he witnessed, which led to the conclusion that "matter may be moved without contact, by the effort of the human will, or by this combined with the will of spirits working with the human or independent of it."

This recalls a phenomenon which came under my own observation many years ago, but which is still distinct in my recollection, and as it seems to me quite as remarkable as any on record, I am tempted to send you a brief account of it.

In the winter of '64 several naval officers with their families were boarding at a hotel in Charlestown, Mass., my husband and myself being of the number. One evening at the tea-table it was casually mentioned that Lieut.-Com. B., a young officer of intelligence and great energy of character, who had but recently returned from a foreign cruise, had, on one or more occasions, by mere force of will, been able to tip and move tables. He was instantly beset to give an exhibition of his power for our benefit. For some time he politely but steadily refused to comply, saying it was several years since he had attempted anything of the kind, and he should probably fail. At last, however, his good nature prevailing, he promised to do what he could, and almost immediately we repaired to the private parlor of Mrs. H. to witness, as we hoped, a strange and interesting performance. The party consisted of Captain and Mrs. H. and two daughters, Mr. and Mrs. B., my husband and myself.

I will here state that, to my knowledge, not one of the party had any belief in spiritualism. A table of wood, of rather small size, was placed near the center of the large room, around which we ranged ourselves and on which we placed our hands, joining thumbs and little fingers to conduct the subtle fluid which, controlled by the human will, was to produce such wonderful effects. For some time there was no motion or sensation of electricity. Some of the party being inclined to talk, Mr. B. requested us to observe perfect silence, that he might be better able to concentrate his thoughts. Soon a twinge was felt in the thumb, then at the elbow, passing from one to another, till all were sensibly affected, showing that the electric current was established.

I do not now remember whether the table trembled or moved at all until Mr. B. spoke to it, audibly commanding it to move in various directions, which was immediately done; then, saying he had complete control of the table, he asked us all to tip away from it, not allowing our clothes to touch it, and removed himself two yards or more distant, when, keeping his eyes steadily fixed on the table, he talked to it as to an intelligent, well-trained animal, causing it to move backward, forward, and endways, and to rock like a cradle, etc. To crown all, he ordered it to walk across the room, and get up into an arm-chair, continually repeating the command as the table advanced, slowly but steadily, toward the chair, where it paused a few moments as if in doubt or to rest. Mr. B., still retaining his position near the center of the room, continued to urge obedience, when the table, after several futile efforts, actually succeeded in lifting the two legs and resting them on the seat of the chair. And when Mr. B. insisted on its placing the other two feet on the chair, it was somewhat startling as we'll as interesting to see the struggles of the poor table to accomplish the impossible feat.

Mr. B. then ceased his efforts, confessing to a degree of exhaustion, and the party expressed supreme gratification at being permitted to witness so extraordinary an illustration of the power of the human will over senseless (?) matter.

In this instance, certainly, the whole thing was unpremeditated, with no possibility of collusion, and no belief in the aid of spirits.—*A. M. S. C., in Watchman of April 29.*

THE COST OF LIQUOR.

IT is well to keep the fearful facts of the waste caused by liquor constantly in mind and before the people who have not yet joined the prohibition ranks. A contemporary states it in this way:—

The retail liquor bill of the United States is \$750,000,000 the present year. The English Bureau of Statistics declares that for every shilling spent for rum, another shilling is required to pay for the consequences. Add, then, \$750,000,000 more to take care of the evil results, and we have the enormous aggregate of \$1,500,000,000, nearly enough to liquidate the whole national debt,

According to the last census, the entire value of the furniture and apparel of the nation, including jewels, was less than \$500,000,000, or \$250,000,000 less than the liquor bill of a single year. There is something to show for the money spent for furniture and apparel, but nothing for the money spent for rum except poor-houses, jails, penitentiaries, rags, misery, and death.

Just forty years ago, a State Temperance Convention of four hundred delegates in Tennessee, adopted a petition to the Legislature in respect to licensing the sale of liquor, in which were the following pointed questions:—

"Is it right to give authority to sell insanity, and deal out sure destruction? If it is right, why should any be forbidden to do it? If not right, why should any be permitted to do it? Why forbid all but 'men of sober life and conversation' to do this, if it be right? Why allow such to do it, if it be wrong? It may be too much to expect from human laws that they protect the morals of society from corruption; but is it too much to ask that they will not throw open the doors of temptation?"

The following persons are non-producers: Manufacturers of intoxicating liquors, 40,000; retail liquor-dealers, including clerks, 510,000; drunkards, 600,000; paupers, 300,000; criminals, 200,000; insane and idiots, 20,000; police, 30,000. Total, 1,750,000.

Dr. Charles A. Story, of Chicago, says: "The building of asylums, the furnishing of medicine and comforts for 4,000 insane people, who die after three years of insanity, and at an average cost of \$1,000 each per year, amounts to \$12,000,000 a year; and at the same time for 8,000 lunatics who do not die, but are cured after three years' treatment in the asylum, \$24,000,000, making a total of \$36,000,000, as the triennial cost of insanity caused by drunkenness."

More than \$50,000,000 worth of grain is wasted annually in the United States in the manufacture of intoxicating drinks, sufficient to support all the paupers in the country.

There are 65,000 churches, 84,000 ministers, with a church membership of 11,500,000 in the United States. To maintain them it costs less than \$48,000,000. There are, in our country, 250,000 places where liquors are sold, requiring the services of 550,000 persons; selling \$740,000,000 worth of liquors.—*Selected.*

CALMING THE TROUBLED WATERS.

IT would seem that Russia is at last perceiving the secret of its troubles, and applying an effective anodyne. The good physician has appeared under the terrifying name of "dictator," but his dictation thus far appears to extend to the powers above him rather than to those below. He is fairly controlling the Czar and the imperial family in the interest of a kinder rule, and his "Peace, be still," is certainly calming the troubled waters.

Melikoff, the converted dictator, is increasing the number of the High Commission appointed to be his aids and counselors, and is taking to his confidence men rather than names. He is calling some from the army and others from the civil offices, but in all cases men whom he has tried and therefore knows. And, in doing this, he has the rare good fortune to receive the general praise of the Russian press. The work of the High Commission is being carried on with great dispatch. Nearly all the political trials on the docket have been revised, and the most of them have been dismissed, while a consistent and harmonious code for all the provinces has been sent to the respective civil courts. One branch of the Commission has just committed the very sensible act of remitting to city authorities the sum of thirty thousand roubles that were appropriated to it for the secret detective service. Another branch is revising the documents regarding those persons who have been expelled or placed under police supervision, and the result is the reduction of nearly one-half of the list, especially in the case of the students, who have expressed regret for their conduct and brought good testimonials from their teachers as to recent demeanor.

Nearly all the students recently banished from the four university cities have been pardoned, and instead of going to Siberia they come off with a few months' imprisonment, and even this is quite likely to be annulled at the request of the general governor of Charkoff, the headquarters. These sensible measures are having their influence, and for the moment there is a lull in murder and assassination, and the Nihilist press is much more mild in its demands; for, in spite of the destruction of several of their printing offices, they still manage to circulate a goodly number of documents. Their demands, however, are no longer

so fierce and bloodthirsty, though still very radical. They accept the milder treatment of Melikoff, and now appeal to the milder elements of their followers. They are just now appearing as a political element rather than as a destructive one. They demand for their platform universal suffrage, sovereignty of the people, dissolution of the standing army, formation of a militia, local self-government, etc., instead of their old programme of universal annihilation.

In the meanwhile Melikoff pays no special attention to some of these excessive demands, but goes on in the even tenor of his reforms in the various departments. A new chief has been appointed for the bureau that supervises the press, and he has already worked out a plan that will probably be adopted for the whole empire, and which suspends the entire system of warnings and suspensions, and places the press under the common law. But the most unexpected lenity comes from a committee of three commissioners, of which Melikoff is the chairman, in regard to the question of the dissenting sects which have hitherto been treated with great severity. All these are now to enjoy equal privileges with the orthodox church, in so far as they do not interfere with the State, that is, assume a political bearing.

Now, it is very agreeable to learn that all these peaceful measures meet the views of the Emperor, who seems to have been guided by his good angel to place himself in the hands of Melikoff, who, in his turn, seems to have had an inspiration from an overruling Providence. This is very different from the monster trials of the last decade and the hanging or exile of the condemned agitators. It is clear that the reign of terrorism and political murder on the part of the government must cease if retaliation on the part of the people is to come to an end, and a continuance of this policy on the part of the government must eventually disarm many of the allies of the Nihilists. The most of the aid or countenance that the revolutionary bands have received from the intelligent circles has been accorded in a spirit of disgust or despair. Even the working-classes have been slow to follow the Nihilists properly so called, for these have in reality been marvelously small in numbers in comparison to the agitation which they have produced.

The working-classes in Russia have little sympathy with the communism taught by the agitators, but they can comprehend the oppression under which they labor, and afford brawny arms for the plans concocted by active and uneasy brains. This Russian revolution has not its parallel in history. The malcontents are found among the most intelligent, though in many respects the most misguided, of the population. And the impetus that affords them strength is the general uneasiness permeating the nation. It is not possible for Russia to live beside Western civilization and maintain a system of Oriental rule. Railroads and telegraphs cannot enter its territory without bringing in their train an atmosphere that will expand, or explode if not allowed to do so. The whole Nihilistic movement has, therefore, been a strange anomaly because it has had to encounter an equally strange state of affairs. Political propaganda has, therefore, been made in magisterial bureaus and even on the threshold of the palace. It has found patrons even among aristocratic women in influential positions. Mothers have sent their daughters to the famous high school of Communism in Zurich, and men and women have strangely commingled in the wildest enterprises of reform, and every measure of repression adopted by the government has only made the matter worse. The result has been a wild conflict of misunderstanding between the government and the governed that has brought Russia to the brink of civil and social ruin. It may still be too late to effect a cure of the evil without terrible agitation and bloodshed, but it is certainly the part of wisdom to adopt just such a policy as now seems to be that of Melikoff, who may become the saviour of his country.—*Christian Weekly.*

—While we have been having it cool and rainy in Michigan, this is how it has been in New York, according to the *Christian at Work*, of June 3: "How the warm weather has poured in upon us like the sir-rocco, the harmattan, or the simoon—or, as we might say, like the breath of a fiery furnace! The effect of all this heat is disastrous. While in May the death rate is usually 64 to 65 daily, on the two days preceding the first hot day, Tuesday, the rate was 64 for Sunday and 56 for Monday. Then come the hot wave, and the figures rose on Tuesday to 81, on Wednesday to 101, and on Thursday 141 deaths were reported. The heat has been almost unprecedented, while the fact that in May in this vicinity only one-

tenth of an inch of rain fell, as against a rain-fall of four inches in the same time last year, and an average rain-fall of two-and-a-half to three inches, tells a rare story of heat and drought."

—The immigration from Europe for May exceeded that of April, which was larger than that of any previous month. During that month there were 46,148 arrivals, but in May 55,083 landed at Castle Garden in this city, making the total since January 1, 135,336. These figures are indeed amazing, but the impression is deepened when we realize that they exceed by 10,000 the entire population of Delaware, and about equal the combined population of Oregon and Nevada. When Europe is pouring her surplus upon us, not by ship-loads, but by squadrons, so that new States can be peopled in a few weeks or months, it may well cause the patriot to consider the weighty responsibility devolving on those who would qualify these new-comers to fulfill the privileges and duties of American citizens.—*Christian Weekly.*

The Family Circle.

UNQUESTIONING.

DINGY and old the room,
Dark with the winter's gloom;
Like a dusky veil, by fairies flung,
Over the windows the cobwebs hung,
And the dust lay everywhere.

Litter covered the floor,
Smoke the low walls o'er,
And over the work-bench, brown and old,
A toiler bent, while the long hours tolled,
And from "sun to sun" wrought on.

"What mak'st thou, friend?" I said.
Then raised the gray, old head:
"I cannot tell, for these delicate things
From the inner room the master brings,
And I polish them one by one.

"I groove each part with care,
I make each corner square
For the master's hand." "But wish you not to know
Their future guise," I asked, "and where they go?"
"Nay, 'twere folly so," he said.

"But," I queried again,
"Have you no wish that men
May tell afar of your delicate skill?"
"Nay, I toll but to do my master's will,"
And he smiled with a radiance rare.

Oh, lesson rare for me,
Toiling unceasingly,
Yet crying oft, with impatience sore,
Because my work ne'er cometh to more
Than pieces of what I would!

But if my Master shall tenderly take
My humble tasks,
Bidding them at last
Into fair proportions grow,
Because they were wrought for his dear sake,
I'll be content to have it so.

—*Clara J. Denton, in N. Y. Churchman.*

THE LONE PILGRIMS.

BY MRS. M. E. ARCHER.

Will you please give me a little space in the REVIEW to express my thanks to Bro. Cottrell for his cheering words to the lone pilgrims? I trust that I can appreciate them, having been, for about ten years, a lone Sabbath-keeper. Nevertheless, in living alone, we learn to depend on the Lord, and look directly to him for everything, and oh, what a precious lesson is this! His love never fails; he knows our every weakness. To him we may go with every trial which we may not tell to one another; and what sweet communion we may enjoy with him from day to day if we will only yield our will to his.

I once heard a story of an old bear that had two cubs. One of them she tended with assiduous care, but the other she allowed to care for itself, consequently it learned to climb the trees. One day the dogs were out in the woods, and that cub climbed a tree and was safe; but the little darling cub could not climb, and his mother not being able to climb with him in her arms, they were both destroyed by the dogs. I sometimes think perhaps the poor pilgrims who fight their way through alone, will be, about as likely to stand the test of the fiery persecutions which are just before us, as some who are more highly favored.

At least, let us not murmur or complain, but let us strive to let our little rush-light shine before the wicked who surround us, and at the Jubilee, when the dear Saviour appears, we shall be among his saints who are preserved forever.

THE HUMAN HEART.

[Some years ago the following lines were read and copied; and though the author is forgotten, his words are suggestive of deep thought, and remind us how powerful is the influence of one heart upon another. We copy them for the readers of the REVIEW, hoping that they may serve to quicken us to a realizing sense of the need of living, each day, carefully before God and our fellow-men. F. H. SISLEY.]

ALAS! How little do we understand the human heart, although each mortal breast doth feel the throb and own its presence there! How oft we strike its saddest chords with words unkind and harsh! how oft destroy its peace by some unguarded glance, some selfish act, that vanishes like morning mist, never again to be thought of by ourselves, although it comes and goes forever in that other heart!

How do we wring the heart with agony, when we forsooth would only jest! How do we crush it by un-just remarks, and ways that speak a lack of trust, and though we know what balm would soonest heal our own, we fail to find the remedy for other hearts. We give the fewest, faintest words of cheer when they are needed most; and we withhold our love when deepest yearned for, prayed for, almost asked! Oh, if heart could only read the heart, what unknown things, what secret sorrows, would be then and there revealed! Mysterious, strange it is, aye, more than strange, that hearts will not unto each other yield themselves and give the contents up! Yet so it is! they never unbar the bolted doors; and when they light the mystic lamps within their chambers deep, they keep the curtains closely drawn, so that the unveiled light of truth may never gleam from out the windows.

Oh, the human heart! None, none but God can penetrate its mask and truly understand its life of lives,—the soul-communings that are whispered there; the anguish and the woe; the hopes in bud, and those all spoiled by blight; the wasted love and untold struggles that are traced upon the sacred tablets of its hidden cells.

WHAT HINDERED.

"It is of no use, Mrs. W., I have tried again and again, and I cannot become a Christian."

"So you said a year ago, yet you thought there was nothing in the way."

"I do not think there is now; but I do not feel any different from what I did then, and I do not believe I ever shall be a Christian."

"You must have more faith," said the elder lady to her companion,—an expression we are all apt to use rather vaguely when at a loss what to say to souls seeking salvation.

The first speaker was a bright, talented girl some what over twenty, who, on a previous visit nearly a year ago, had confided to her elder friend her earnest desire to become a Christian. Of her evident sincerity there could be no doubt, and the visitor was sorely puzzled to understand why her young friend had not yet found peace.

The two were standing by the half-open door of the Sunday-school room, where a rehearsal for an "entertainment" was in progress; and the girl, looking in, seemed suddenly to find there a suggestion for further thought.

"I believe," she said hesitatingly, "there is one thing I cannot give up."

"Give it up at once, dear."

"But I can't."

"Come to Jesus first then, and he will give you the power."

"I do not want him to. I believe if I knew I should die and be lost in three weeks from to-night, I would rather be lost than give up my passion."

"And what is this dearly loved thing, worth so much more than your salvation?"

"Oh, it isn't worth more, only I love it more, and I can't and won't give it up. It's that I—I want to be an actress; I know I have the talent; I've always hoped the way would open for me to go upon the stage, and I can't help hoping so still."

"Do you think it would be wrong for you to do so provided the way did open?"

"I do not know that it would be a sin; but I could not do it and be a Christian; the two things don't go together."

"How did you come by such a taste? I am sure you do not belong to a theater-going family?"

"Oh, no! my father and mother are Methodists; they always disapproved of the theater. I've been in Sunday-school all my life. They used to make me sing and recite at the entertainments when I was four years old, and I acted the angel and fairy parts in the dialogues; and when I grew older, I always arranged the tableaux, charades, etc. Then I joined a set of sociables got up by our church young people. At first we did 'Mrs. Jarley's Wax-works,' and sung 'Pinafore,' for the benefit of the church; and then we became more ambitious, studied, and had private theatricals, and last winter we hired Mason's Hall and gave a series of Shakespearean performances, which cleared off a large part of the church debt. But that's only second class work, after all. I want to do the real thing, to go upon the stage as a profession. My father won't hear of it; but I hope some time the way will be opened that I may realize my heart's desire."

"And meantime will you not come to Jesus and be saved?"

"No; I cannot do it and keep to this hope, and I will not give this up."

And so the visitor turned sadly away, thinking for what miserable messes of pottage men and women are willing to sell their glorious birthright as children of God; thinking also of the seeds which are being sowed in our Sunday-schools, tares among the wheat, and the terrible harvest that may yet spring up from this well-meant but injudicious seed-sowing.

She has thought, also, that in connection with some editorials on the "Sunday-school Drama," recently published in the *Sunday-School Times*, the publication of this true incident, not yet a month old, might further the object the editor then had in view.—*M. E. Winslow, in S. S. Times.*

Educational.

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

AN EDUCATIONAL NECESSITY.

BY PROF. CHAS. C. RAMSEY.

It is necessary to lay a broad and firm foundation, that the structure to be reared may be sustained. A thorough study of the principal branches of knowledge, and the resulting discipline received, will construct such a foundation, and upon it can be erected a substantial superstructure of thought and accumulated facts. Every hour deducted from this liberal preparation in the schools is detrimental to the work of the individual in after-years. Why, then, make haste to leave the training school for the stern duties of active life? It would have been as wise for the gladiator of ancient Rome to rush into the arena of combat, with high expectations of success over his antagonist, when his course of muscular discipline was half finished, as for the immature youth to leave school or college halls forever, when its curriculum is half completed. It is true that youth of genius might succeed without further prolongation of school-life, but it must be recollected that few possess what some are pleased to call genius. Besides, would even such remain longer at their tasks, their success might be still more assured.

Every one concedes that the skill and strength acquired at school, through calisthenic exercises, will prove beneficial to him who afterward engages in manual labor, or enters the army to fight in the defense of his country. So, if the intellect be aroused and disciplined by liberal culture, the power thus engendered will be useful if the individual should afterward become a man of business, or, indeed, a follower of any pursuit.

Napoleon, an acknowledged genius, received thorough mental discipline through a severe and extended course of study in the military schools of France, and in every way sought to increase his powers and to accumulate stores of knowledge. He was noted for thoroughness and hatred of sham. After an extended preparation he entered the military school at Brienne, where he studied mathematics, classics, and history, remaining five years. It was to him a delight to grapple with the most difficult problems in engineering, nor did he let those of politics remain untouched. In short, he endeavored to attain the effective use of all his faculties, holding that he would need all the vigor of intellect and learning that he could possibly acquire during the short space of five or six years.

While it is hoped that none will ever again surrender themselves so completely to ambition as did Napoleon, yet it is greatly to be desired that more young men regard thorough culture as highly necessary to success in life. Many more instances might be cited to show that the pursuit of an extended course of study has been productive of the greatest results in professional, political, and social life.

THE TEMPORAL WISDOM OF THE BIBLE.

APART from its value as a spiritual guide, a comforter in distress and a shield against the darts of the tempter, the Bible is unrivaled as a manual of temporal wisdom. In the management of our earthly affairs it is, if we choose to accept it, a lamp to the feet and a light to the path. In the single book of Proverbs there are maxims enough to insure absolute success to the man who faithfully lives according to their teachings. Thrift, diligence, honor, integrity, thoroughness, and promptitude are among the virtues which shine like stars in the golden firmament of the Eastern sage. He tells the giddy heart of youth to forsake frivolity, and apply itself to instruction. He enjoins abstinence and temperance on those who are given to the indulgence of the lower appetites. He bids the talkative man to be reticent, the impertinent to respect authority, and the inexact to refrain from whispering and slander. Obedience in the family, good government in the State, economy in the household, energy in the individual, and responsibility for advantages bestowed, are inculcated in every chapter of this amazing collection of apothegms and adages.

Many of the terse and picturesque sentences of Solomon have crystallized themselves in our common talk, and are coin current in conversation, not alone by the fireside, but in the market, the shop, and the office. Thus, "The way of the transgressor is hard," "The wicked flee when no man pursueth," "The borrower is servant to the lender," and "The words of a tale-bearer are as wounds," are at once justified by the experience of men and women in every position in society. "Seest thou a man diligent in his business? He shall stand before kings," finds illustrations in biography, in history, and in the world's roll the of statesmen of to-day. The whole set of caustic and ironical observations on contentious, bitter, and unprincipled women, and their influence, though born of Solomon's own exasperations and vexations, were written not for his period only, but for all time. The life of the harem, idle, flavorless, and supremely wearisome, must necessarily afford a soil adapted to the quick growth of envy, covetousness, and malice; yet even here there are fair village homes and ample city houses in which fretful, quarrelsome, and discontented wives and daughters make the atmosphere always heavy and stormful. Turning away from this aspect of the book, how rich are its aphorisms of consolation, and not to lose sight of our theme, how suggestive are its bits of good advice! "A word fitly spoken is like apples of gold in pictures of silver;" "As cold water to a thirsty soul, so is good news from a far country;" "A soft answer turneth away wrath;" "A man that hath friends must show himself friendly;" and "There is a Friend that sticketh closer than a brother." It were easy to lengthen the list, but reflection and examination will enable any one to do it for himself.

We have instanced the Proverbs rather than another book in the Biblical library because it is from first to last an epitome of directions for practical every-day life. But the earlier pages of Scripture, the picture-books of Genesis, Exodus, Joshua, and Judges, the condensed and deeply religious instructions of Deuteronomy, and the panoramic progression of kings and prophets, are crowded with hints, examples, and directions for the conduct of ordinary people in ordinary circumstances. When we reach the New Testament, there is, first and foremost, the sermon on the mount, and when the world arrives at a general and liberal fulfillment of its divine precepts, Heaven will have begun below. Then the cogent words of Paul, of John, of Peter, of James—what need is there for more than an index-finger pointing us to them?

Do we not sometimes overlook and forget the fact that God's Book is given for our help and direction in the life of action, as well as for our stimulant and encouragement in the life of devotion? The paradox of a man who prays fervently, and defrauds his neighbor; who bears the Christian name, and shames the Christian character, would be more infrequently found if we blended piety with practice, as the Bible does. Not only for hours of retirement and thought, but for hours of business and adventure, it is a Heaven-inspired companion and mentor.—*The Christian at Work.*

WHO IS BUDDHA?

DID you ever notice, my son, that the man who tells you he cannot believe the Bible is usually able to believe almost anything else? You will find men who turn with horror and utter disbelief of the Bible, and joyfully embrace the teachings of Buddha. It is quite the thing, just now, my son, for a civilized, enlightened man, brought up in a Christian country and an age of wisdom, to be a Buddhist. And if you ask six men who profess Buddhism who Buddha was, one of them will tell you he was an Egyptian soothsayer who lived 200 years before Moses. Another will tell you that he brought letters from Phœnicia and introduced them in Greece; a third will tell you that she was a beautiful woman of Farther India, bound by her vows to perpetual chastity; a fourth will, with a little hesitation, say he was a Brahma of the ninth degree and a holy disciple of Confucius; and of the other two, one will frankly admit that he does not know, and the other will say, with some indecision, that he was either a dervish of the Nile (whatever that is) or a *felo de se*, he can't be positive which. Before you propose to know more than anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I do not want to suppress any inclination you may have toward genuine free-thought and careful, honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I do not want to see you try to build a six-story house on a one-story foundation.

Before you criticize, condemn, and finally revise the work of creation, my son, be pretty confident that you know something about it as it is, and do not, as a man who is older in years and experience than yourself, do not, let me implore you, do not turn this world upside down and sit on it and flatten it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one.—*Burlington Hawkeye.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

CAST THY BREAD UPON THE WATERS.

Cast thy bread upon the waters,
Teachings pure and true impart
To the youthful mind still plastic,
To the tender youthful heart.

And though worldly gloss may cover
Early teachings for a time,
Or the good seem wholly hidden
'Neath a dark career of crime;

Yet the bread upon the waters
Ne'er shall sink beneath the tide;
After many days thou'lt find it,
E'en where stormy billows ride.

Cast with lavish hand thy riches
On the sea of human woe;
Lift the burdens from the needy,
Gleams of happiness bestow.

Cast abroad thy store of blessings,
Soothe the hearts of those who mourn,
Let a constant stream of kindness
Gladden all the weak and worn.

Cast thy bread upon the waters,
Thou shalt surely find again
E'en the tiny crumb thou scatterest,
O'er the darkly rolling main.

Though the waves seem black, engulfing,
Still the bread will come to thee;
Doubt not, faithless ones, the promise,
Did not God himself decree?

—Jay Rivers.

A BAD FEATURE.

BY E. H. GATES.

ONE of the worst features of our times is the defective training of children, and the lack of properly restraining them. How hard it is for children who have always had their own way to submit to the requirements of the gospel and the law of God. Why is it that parents do not realize that early training largely determines the future destiny of their children? The Wise Man says, "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

Many parents allow their children to grow up headstrong, and then wonder that they become as unmanageable as wild beasts. But this result is the le-

gitimate fruit of such improper training. Very often more care is exercised in raising fine stock than in training those who, should time continue, are to be the future men and women of our country. If children are not restrained when young, they will not be when older.

Why do not parents spend more time in teaching the young minds to love truth and virtue, and to stand for the right in spite of the corrupting influences of the wicked world? Why is so much time spent in trimming and flouncing their apparel, which only fosters pride in them, and in preparing them to shine in society? Why is so little time spent in talking with them about Christ, and Heaven, and truth, and virtue? Why is there so much talk about accumulating wealth, thus surely instilling into their young minds the idea that this is all that is worth seeking for? Children learn very early what parents consider of the greatest value in this life.

In Ps. 144:12 the object of parental training is set forth in the following beautiful and forcible figure: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." By proper training and pruning, a little sapling may develop into a beautiful, thrifty tree; but if neglected, it will grow up crooked and deformed. The expression, "polished after the similitude of a palace," does not refer to that superficial polish, that empty formality, so common in our day; but to that true politeness which shows careful early training, and which is carried into the kitchen as well as into the drawing-room.

Among the heathen in the early days of Greece, children were particularly taught obedience, that they might be good, law-abiding citizens when they should grow older. Let Christian parents learn an important lesson from this. All who do not carry out the Scripture requirements on this point, will in the end suffer loss.

SABBATH-SCHOOL TEACHERS.

BY D. F. EWEN.

SABBATH SCHOOL teachers should possess tact and perseverance, and some talent for their work. They should also have an ordinary education, and true Christian ideas of love and duty. Teachers, if they wish to be successful, must have a settled and definite purpose, and labor arduously for its accomplishment. They should seek to make those under their care intelligent students of the Bible. The teacher's manner should not be repellant, nor his teaching formal and uninteresting. He should not go to the class without being prepared on the lesson. If he does this, satisfactory results cannot be achieved.

Sabbath-schools should not only be places where Christianity is taught, but they should also be places where young Christians are developed. The minds of the young are not filled with worldly calculations; their eyes are quick to observe, and their hearts are alive to good impressions. They soon discern the difference between a teacher who comes into the class with no knowledge of the lesson, and one who has made ample preparation; between a teacher whose words are cold and lifeless, and one who speaks from a heart glowing with love for God and for precious souls. Let the teacher see to it that he guides his impressible charge in the way of life.

"Ye are my witnesses," saith the Lord. "Ye shall be witnesses unto me," said the Saviour on Mount Olivet in his last utterance before his ascension, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This evidently applies to believers and through all time, and every part of the earth, till none shall say to another, Know ye the Lord, but all shall know him. Now a witness must testify to facts as he knows them—"the truth, the whole truth, and nothing but the truth."—*Rev. Wm. Taylor.*

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 17, 1880.

MES WHITE,
J. N. ANDREWS,
U. SMITH,

Corresponding Editors,
Resident Editor.

LEADERSHIP.

ON the subject of leadership, we expressed our views quite fully in the REVIEW for May 13. We closed with these words:—

"All true ministers are Christ's ambassadors. 'Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.' 2 Cor. 5:20. In their ministry they are to represent the doctrine of Christ, and the interests of his cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ's ambassador until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow-man."

But the subject must not be left here with the truth partly expressed. The words of Christ and his apostles relative to unity and the ordained means to secure it, and proper discipline, must have a qualifying bearing upon the subject, lest unsanctified men, who do not submit their will and judgment either to Christ or to church authority, assume the gospel ministry, and divide and scatter the flock of God.

But here we wish it distinctly understood that officers were not ordained in the Christian church to order or to command the church, or to "lord it over God's heritage." In the case of differences of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors, in a manner to give room for the Holy Ghost to sit as judge. The report of that blessed meeting at Jerusalem to settle a festering difficulty, commences on this wise: "For it seemed good to the Holy Ghost and to us." And the brethren who were from among the Gentiles in Antioch, and Syria, and Cilicia, "rejoiced for the consolation." Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

Between the two extremes, of church force, and unsanctified independence, we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time: "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:1-6.

In painful contrast with the foregoing are those ecclesiastical conferences and assemblies of our time where popular ministers distinguish themselves by a spirit of strife and debate, and in the use of language which would be regarded as ungentlemanly in all other respectable associations.

Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather,

for the protection of the people of God. Christ does not drive his people. He calls them. "My sheep hear my voice, and I know them, and they follow me."

Those who drew the plan of our church, Conference, and General Conference organizations, labored to guard the precious flock of God against the influence of those who might, in a greater or less degree, assume the leadership. They were not ignorant of the evils and abuses which had existed in many of the churches of the past, where men had assumed the position which belongs to Jesus Christ, or had accepted it at the hands of their short-sighted brethren.

It was designed that the General Conference Committee should be men of experience, deep piety, and tender care for the flock, especially for younger ministers, a board of fathers in Christ, who should prayerfully and in the fear of God counsel with one another and their brethren in the ministry in reference to the best good of the cause of God, and those who are laboring for its advancement. As a people, our numbers are small. And while the field is vast, and laborers are few, the work is arduous and wearing. The popular churches are against us. Through them the chilling influence of a cold, unfeeling world is brought to bear upon us, sometimes with almost overwhelming weight. With the churches, the world, the devil and his angels on the one side, it will prove an unequal contest, unless we accept Christ as our all-powerful Leader, and we, his ambassadors, stand shoulder to shoulder in the fight, watchfully regarding the feelings, reputation, and interests of our brethren in the ministry. Those members of our committees who have stood upon their dignity, using the little influence given them to dictate to others their duty, and to oppress those who have committed errors, will learn wisdom from their past mistakes. We spare them, lest we be found committing the very error of dealing sharply with the erring, which we would gently reprove.

"Love one another as I have loved you," said our adorable Leader. If the members of the church of Christ, the rank and file of our people, should take these words home to their hearts, and cherish feelings of the tenderest love and regard for one another, taking the love of Christ to them as a pattern, what relations of sympathy, and care, and regard should be manifested in the ministry toward one another, setting an example in this respect to all the flock of God!

We call to mind scenes that frequently transpired at the close of our little Conferences thirty years since, when such meetings were held in private houses in the warm season of the year. At the suggestion of our venerable brother, Elder Joseph Bates, we would usually enjoy a parting season of prayer out of door, bowed upon the green turf. These were seasons of weeping. Our minds and hearts were imbued with the Spirit of our Great Leader, and we wept for joy that we were accounted worthy to toil in his cause, and suffer reproach for his dear name. Such parting seasons remind us of one described by Luke, where Paul acted a part: "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him." Acts 20:36, 37. God grant that the day may never come when our dear ministers shall go from our general assemblies with a spirit of unsanctified emulation, willing to build themselves up at the expense of the reputation and influence of their brethren in the ministry.

J. W.

MUSIC.

THE angels sing. When the great God laid the foundation of the earth, when a new orb was formed, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Singing is an important part of the worship of God. The Old Testament associates instrumental with vocal music. The New Testament speaks of singing on this wise: "Speaking to yourselves in psalms, and hymns, and

spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19.

"I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14:15.

We wish here to notice that while the New Testament classes singing with praying, stating that both should be done understandingly as well as with the Spirit, it does not give that prominence to instrumental music which the Old Testament does. For long centuries it has been a matter of discussion with the leading men of the Christian church whether instrumental music should be introduced into the house of God. The more popular, the very men who have led the church into popularity and pride, have pleaded for instrumental music and have quoted the usages of Old Testament times to sustain their position; and we are not prepared to condemn the course of all those great and good men who have conscientiously protested against the introduction of fiddles, big and little, and other instruments, stringed and wind, to be employed in the worship of God in connection with sacred song.

While those favorable to instrumental music in the church may quote David, who was evidently very fond of instrumental music, those very plain, humble, and godly temperance people who wish to avoid the sins of which David was guilty, may quote the words of that good old-fashioned prophet of God who rebukes the excesses and sins of our times in these words: "Woe to them that are at ease in Zion," "that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls." Amos 6:1, 5, 6.

When S. D. Adventists were a humble people, in the earlier days of their brief history, most of the old hands, those who have been pillars in the church, were opposed to instrumental music. They even objected to the pure and solemn tones of the organ to accompany vocal music in the house of God. We respect conscientious men and women wherever they may be found, and while we may think that their consciences are unnecessarily tender upon the matter of introducing the organ into church worship, we would treat them with great respect, and would be very careful not to wound them unnecessarily.

We have been in favor of the organ, and have for the past twenty years labored to help these godly fathers and mothers in Israel who, seeing the tendency of the church toward formality and popular worship, have been grieved at the thought of its introduction into the worship of God.

In this we have assumed a responsibility for which we shall have to give an account to God. Our young people view things differently from what their parents and grandparents did. They have no religious scruples at the introduction of the organ, and many of them exult to see fiddles, big and little, and all sorts of squeaking and squawking stringed and wind instruments in the house of God. The performers on these instruments have no regard for the conscientious feelings of the old hands who have used their hard-earned money to put up the church edifice. They will venture as near to the profane as they dare. They will play waltzes which give the impression to those at a distance outside of the church that they are really having fiddling and dancing in the house of God. In the name of reason and religion we enter our solemn protest against such desecration of the house of God.

We still urge that there is a fitness in things. Let men who fear God and would offer to him pure worship, pray and sing with the Spirit and with the understanding also. Singing is either a part of the worship of God or it is not. If it is a part of that solemn worship, it should be performed understandingly as well as in the Spirit. Ministers should preach the best they can, if they would meet the mind of God. They should speak understandingly, and by the special help of the Spirit of God. Prayers

should be offered to God in a sensible manner, the suppliant uniting his mental powers with the sweet and heavenly endowment of the Holy Ghost, which leads the mind of the suppliant out into the field of his wants. Acceptable worship falls nothing short of speaking in God, praying in God, and singing in God.

J. W.

UNION IS STRENGTH.

THE success of our work in its several branches is attributable to that union of action which organization, patient discipline, and the earnest pleadings of the burden-bearers have secured. In no branch of the work has union of effort accomplished more than in the publishing department. The friends of the cause very well know that at Battle Creek, Mich., and at Oakland, Cal., we have large publishing houses. And as our friends are almost totally ignorant of the sacrifices, the wearing toils, and the patient and earnest efforts of those who, under God, have brought them into existence, they do not know how to prize them, nor how to value the labors of those whose lives and interests have been inseparably connected with them for the last quarter of a century.

We look back with a good degree of pleasure to the month of July, 1849, when we published the first number of the little paper called *Present Truth*. We sat down to prepare the matter for that little sheet, and wrote every word of it, our entire library comprising a three-shilling pocket Bible, Cruden's Condensed Concordance, and Walker's old dictionary, minus one of its covers. Destitute of means, our hope of success was in God, while we should go forward and work upon the plan of strictest economy. The first volume of REVIEW AND HERALD was published at Paris, Maine, under most discouraging circumstances. In feebleness and extreme poverty we struggled on, suffering for proper food and clothing, that the paper might maintain an existence. And, at every step in the onward march, sacrifices wearing toils, and the pressure of care have been the portion of those who have borne the heavy burdens.

Under peculiar circumstances the publishing work at Battle Creek fell into hands that were as ignorant of the toils and anxieties of their predecessors as babes. They really knew nothing of the industry and the economy necessary to keep expenses within the compass of incomes. They thought that almost anybody could run a publishing house, and were like the man in the gospel who did not first sit down and count the cost, and therefore made a total failure.

The establishment of the Pacific Press cost sacrifices, anxieties, and toils. And if the same cautious hands, under God, had been permitted to guide and to guard the operations of that publishing house, which had successfully labored in the commencement of our publishing work, that office need not now have a debt upon it of a single dollar. But as things now stand, it will require one-half the sum which can be saved at that office under the best management, to pay their interest money. We wish here to make the following points:—

1. In our operations upon the Pacific Coast, we put in several years of hard labor. And the sum we gave, including what we sacrificed in discounts between greenbacks and gold, and what we have lost in fall of property and otherwise, from helping the cause there, would amount to \$8,000.

2. We appealed to eastern friends for donations to furnish the *Signs* Office with presses and material. We asked for \$10,000, and they gave \$13,000.

3. In our anxiety that the *Signs* might be sustained, we appealed to eastern brethren to subscribe for it at two dollars a year, and the readers of the REVIEW AND HERALD responded liberally, insomuch that one-half of the patronage and support of the *Signs* by regular subscription was by eastern brethren who had sent \$13,000 over the plains to furnish the *Signs* office, and who, at the same time, were taking the REVIEW AND HERALD.

4. We then instituted the plan of furnishing the *Signs* as a pioneer sheet for the use of the tract and missionary workers, and have shipped forty tons of paper to Oakland, at an expense of thirty dollars a ton, on which to print the *Signs of the Times* at a cost of at least ten per cent more than it would cost to do the same printing at Battle Creek, to be sent back across the continent, a week's journey, to be used by eastern tract and missionary workers. Our only apology for this act, which seems, in itself, to be the very height of financial folly, is that we felt that the Pacific Press must be sustained at all hazards.

5. We published Sunshine Series, Golden Grains, the three volumes of Home Circle, and Life Sketches, at Oakland. The transportation of the white paper, the extra cost of printing at Oakland above Battle Creek, and the freight on these books from Oakland to Battle Creek, amount to \$1,000, which we have sunk as an individual loss, in trying to help that office.

Having taken upon us the responsibility of establishing the Pacific Press, we feel such an anxiety for its prosperity as no other man can feel. Had we been permitted to continue its management from the first, all these sacrifices would not have been necessary, and it would not now be under the pressure of heavy debts. And still we cling to the Pacific Press, as the grieved mother clings to her dying child.

We have rallied all the forces, east, west, north, and south, to sustain that office. We have appealed to the friends of the North Pacific Mission to come up to the work, and stand by our Oakland office, as the Pacific Press was established for the benefit of the cause on the coast, from San Diego on the south, to the British Possessions on the north. And yet, now, when that office is struggling under the weight of debt, the result of the management of those of great self-confidence and of little experience, we are in receipt of letters addressed to Elder Boyd, President of the Nebraska Conference, and his wife, urging them to go to Oregon, as they are about to start an office in that State! And this is the first intimation we have had of the hazardous enterprise.

As we now look over the struggles and sacrifices during the last six years, to establish the Pacific Press and to make the *Signs* Office what it should be, we regard that work as one of the mistakes of our life. We have been under the conviction for the past two years, that as a people we are occupying too much ground. While we may strengthen things at one point, several others may be growing weaker.

We have been too hopeful as to the caution and faithfulness of others to act that part which they might if they would seek the advice of those of experience, and the help of God. Here we have been disappointed and grieved. The weight of these things has crushed us in spirit, and we have been broken in health. The result has been that we have drawn back from the responsibilities of the work, and those whose career speaks for itself, have been willing to crowd in and run matters. We repeat, that if our people on the Pacific had appreciated our sacrifices and efforts, so that we could have felt free to remain there, instead of coming to Battle Creek, where we broke down in 1877; and could we have carried out the object for which the Pacific Press was established, to make our denominational work first, and all other work secondary, that office need not now owe a single dollar, and the will of God could now be seen in its establishment.

The REVIEW Office alone, could have served the cause on this continent better than to have our offices of publication in this country, wading heavily under the pressure of debts, and paying an amount of interest which we will not here name.

Our friends in California may find it convenient to have a paper to give appointments and reports; and our friends in Oregon may urge the inconvenience of the *Signs* Office being so distant; but these trifling difficulties can be overcome by using circulars pro-

duced by modern copying processes. This would be a thousand times cheaper and better than to establish offices here and there, calling for a great amount of capital, and also calling the best talent from other important branches of the work to run them.

Hundreds of papers are started which sink capital, and go down, because their managers do not count the cost. Scores of health institutions and schools go down for want of cautious men. S. D. Adventists should move cautiously, unitedly, and in God. If God and our brethren will forgive, we will not try to do so much as in years past, and take time to carefully and prayerfully consider the wants of the general cause. We shall entreat our brethren to move cautiously, and in the fear of God. But after calling more than \$300,000 from the faithful friends of the cause for our institutions, we feel a responsibility resting upon us in this matter. J. W.

"FIGURES WON'T LIE."

THIS is a trite saying; nevertheless it is a fact that some folks will lie egregiously about figures. Here, for instance, is a paragraph which we clip from an exchange:—

"Since the creation, it is estimated that 27,000,000,000,000,000 have lived on the earth. This sum divided by 27,804,000, the number of square miles, gives 1,315,522,686 to a square rod, and 5 to a square foot. Suppose a square rod be divided into 11 graves, each grave would contain 100 persons."

This is a fair specimen of the utter recklessness with which some people will make figures, and the thoughtlessness with which they are passed around. Many a skeptic will, no doubt, experience an inward glow of satisfaction as he beholds such evidence that the resurrection of the dead is an impossibility, and the Bible a book of fables.

But let us look at these figures and statements. Who is it that estimates that 27 quadrillions of people have lived on the earth? He must be a wonderful estimator. Whatever age is assigned to the earth itself, it is generally conceded that man has been here but about 6,000 years. Now, to be liberal in a calculation, we will suppose that 6,000 years ago there were on the earth, instead of a single pair of human beings, about 1,400,000,000, the present estimated number. We will suppose, further, that the generations have, from that time, been confined to as small a number of years as at the present time, that is about 33½, giving us three generations in each century. On such a calculation, which any one will say is liberal enough, we should have 180 generations, giving us only 252,000,000,000 as the entire number of persons who have lived on the earth to the present time.

From this it appears that the paragraph above quoted starts off with 26,999,748,000,000,000, too many to begin with, which must seriously interfere with a correct conclusion.

But further we read, "This sum [27,000,000,000,000,000] divided by 27,804,000, the number of square miles, gives 1,315,522,686 to a square rod."

This statement is the concentration of error and absurdity. In the first place there are more than 27,804,000 square miles of land on the globe. According to the most careful surveys and estimates, there are 50,882,000. Again, how it is that dividing the number of inhabitants by the number of square miles, can give the number to a square rod (!) entirely exceeds our comprehension. But we question the statement even on the figures given; for when we divide the figures given for inhabitants, by those given for square miles, we have only 971,083,297 to a square mile! and 9,483 to a square rod, instead of 1,315,522,686!

But more marvelous than all, our estimator, after giving the fabulous figures last above written, for a square rod, says that this would give "5 to a square foot;" whereas the actual division gives us 4,832,038 to the square foot.

This is enough for so much of absurdity. But before dismissing the subject, the reader may be pleased to

see a little reliable calculation on this subject. As we have seen, there cannot have lived on this earth more than 252,000,000,000 human beings; and there are 50,882,000 square miles of habitable surface. Suppose the persons who have lived should all be raised from the dead at one time, there would be 4,952 persons to each square mile, which would give nearly 21 square rods to each individual, taking only the present land surface of the globe.

But we can narrow this calculation down to a still smaller compass and make it still more comprehensible. California is set down in the geographies as having 155,980 square miles. This reduced to square feet gives 4,348,452,832,000; and this divided by 252,000,000,000, the largest number that can have lived, gives 13 square feet to every man, woman, and child. That is to say, every man, woman, and child that has ever lived, could be buried in the State of California, only one in a grave, and that grave being 6½ feet long by 2 feet wide, quite a comfortable space, taking the average.

In the light of these figures, which any one can easily verify, how utterly idiotic appears the claim so frequently put forth, that the resurrection is impossible, because there would not be material enough in the whole globe to make the bodies! And sufficiently absurd is the statement of the above-quoted paragraph, that a sufficient number have lived to furnish five claimants to every square foot of land, and to be buried one hundred deep!

Just give the figures a chance to tell the truth, and they will never tell such enormous stories as are often attributed to them.

CAIN'S WIFE.

NOTWITHSTANDING the disposition of so many people to "raise Cain," he does not seem to come up half as often as his wife. The oft-repeated question comes in again from a correspondent who says that one of his neighbors wishes it answered:—

"If Adam and Eve were the first of God's creation, whom did Cain get for his wife?"

The frequency with which this question is brought to the front, indicates that many consider it one of the most apparent and available objections to the credibility of the Scriptures. If it is so, it was certainly very stupid in Moses to introduce Cain's wife in so unguarded a manner, right in connection with his record which sets forth Adam and Eve as the first pair, from whom have sprung all who live upon the earth.

But we are unable to see really where the objection comes in. The expression in Gen. 4:16, "And Cain went out from the presence of the Lord, and dwelt in the land of Nod," if supposed to prove that he went into a distant part of the earth and there found a wife, loses all its force in this direction, when we have the right translation, which scholars tell us should read thus: "And Cain went out from the presence of the Lord, and dwelt in the land a nod [that is, a vagabond], on the east of Eden."

Well, but who was his wife? Why, one of his sisters, of course. Who else could he marry, unless a first or second niece, or some more distant relative? But it is not lawful for a man to marry his sister. It is not now; but it was then, because it was necessary. It is not natural. It is not now; but it was then, because it was necessary. It is not according to the laws of health. It is not now, but it was then, because it was necessary. The human race has now become sadly degenerated, and the blood in our veins is vitiated and impure. It was then at the fountain head in its native purity and energy. Like circumstances would produce far different results now from what they would and did then; and we can draw no parallel, in this respect, between Cain's time and ours.

But the same problem remains to be solved, from whatever point of view we consider this question. We may never have explored the streams of skepticism to their source. But we presume all agree that there was somewhere and somehow a beginning to the hu-

man family. How did it begin? With a single pair? If so, the first marriage that took place must have been between a brother and sister. Do you say that there were more than a single pair? Then the question arises, How did these come into existence? God must have created them. And what was the relation between these? Must it not have been as close as that of brother and sister? And would there not be as much objection against these, all coming at once from the hand of the same Maker, marrying together, as against the marriage of Cain with his sister?

If it be said that these were all made without any consanguineous relation between them, because such would be the better way, according to physiological law, then, on the other hand, can it not be easily admitted that God might interpose to prevent the evils of consanguinity in the union of Adam's immediate descendants, until the number became so great that union of those near akin would not be necessary? A little invention in the beginning, of which we may be sure that the Maker of the heavens and earth had no lack, or a little thought on the part of modern skeptics, it seems to us would obviate all difficulty.

But why does not the objector go back a step further, and raise a query on the union of Adam and Eve? According to the record, Eve was made of a rib taken from Adam's side. Between this woman and Adam there must have existed a greater degree of consanguinity than between brother and sister. Why not try to create a difficulty here, where, if a man has not much respect for God's power and design, there seems to be a better chance, rather than in the case under notice?

Thus, from whatever point of view we look at this subject, there seems to be no occasion to disturb the connubial relations of Cain. And hence we plead for a little reasonable rest for this man and his curiosity-exciting wife.

CAMP-MEETING AT MILTON, OREGON.

BY ELDER S. N. HASKELL.

This meeting commenced according to appointment, and continued over two Sabbaths and first-days. No pains had been spared to make the grounds pleasant and attractive. Elds. Van Horn, Jones, and Raymond were present, also Eld. Colcord and wife, who arrived in time for the meeting. Eld. Colcord's assistance in preaching was appreciated by all present, and both he and his wife seemed to win their way to the hearts of the people.

The spiritual interest of the brethren was not what we had hoped to find it. Having had but little labor during the past year, and there having been no experienced brethren to properly instruct them in the nature of this work, and some other circumstances having been unfavorable, they were not as well prepared to appreciate such meetings as they would otherwise have been.

At times the Lord drew especially near, and his presence was sensibly realized. On Sabbath, May 22, it seemed that the powers of darkness gave way and the Spirit of God moved on all hearts. As Sister White appealed to the congregation to seek God and have a living connection with him, a general move was made. About one hundred came forward for prayers. Among these were the gray-headed, the middle-aged, the youth, and the children. A heavenly influence pervaded the grounds. On several occasions after this there were similar manifestations.

Much interest was taken in the Bible-class, and in instructions in the tract and missionary work. Nearly all who had not previously become members of the tract society, joined at this meeting. A reserve fund was started, and a few pledged between five and six hundred dollars for the same.

A paper was circulated by Bro. Wood, on the last day of the meeting, for the purpose of raising means to defray the expenses of Eld. Colcord and wife to Oregon, and in a short time enough was pledged to meet their expenses in full. This showed that the

brethren appreciated his coming to labor in their midst. From what I know of the feelings of our friends on this coast, there is no locality where the same interest and appreciation would not be manifested toward any minister who should come to them with the sanction of the General Conference Committee.

It was thought advisable, under the circumstances, to divide the Conference. Eld. Colcord was chosen president of the North Columbia Conference, which lies east of the Cascade Mountains, including Idaho. He was also chosen president of the T. and M. society and of the Sabbath-school Association, and his wife secretary of the T. and M. society.

A health and temperance organization was also effected, with Bro. William Russell as president, and Bro. William Smith as secretary. Ninety-five signed the pledges, eighty-six of whom were full members, seventy-four having signed the teetotal and twelve the anti-rum and tobacco pledge, leaving only nine pledge members.

At no place on this coast which Sister White has visited, has her testimony been more needed than here, and we trust that here it will accomplish no less good in the end. A very interesting Sabbath-school was held each Sabbath, nearly all on the ground taking part in it. The lessons were well learned considering the limited time devoted to their preparation.

At the close of Sister White's remarks on the last Sabbath of the meeting, thirteen youth and children arose, expressing a desire to become Christians. A portion of these were baptized by Eld. Colcord Sunday night. Circumstances prevented quite a number of others from going forward at this time, who will do so at the first opportunity. The most of them started for the first time to serve God.

From eight hundred to one thousand persons were present each Sunday, and gave good attention to the word spoken. There was, also, quite an attendance from outside, every evening. We trust that much good will be the result of this meeting.

THE SANCTUARY.

BY JOSEPH CLARKE.

IN Lev. 19:30 and 26:2, the people of God were commanded to reverence his sanctuary. This was the earthly sanctuary built by Moses; and the people to whom the command was addressed were Israelites. But in Heb. 8:1, 2, we find that Christ is a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. From Heb. 9:24, it appears that this sanctuary is in Heaven; and from Dan. 8:14 we learn that an important work is to be performed in the heavenly sanctuary at the end of the 2300 prophetic days.

This fact has been, to a great degree, lost sight of by the church, for many ages past; and the sanctuary has been lost sight of; but in Rev. 11:19, the sanctuary, or temple, is brought to view as connected with the scenes of the last days; and in Rev. 8:3-5, the ark of God's testament, the golden altar, the censor, and the sacred fire, are mentioned in connection with the same scenes, as though the Lord would, in the last days, call his people to the consideration of the heavenly sanctuary, and the work to be there accomplished. This work is of the deepest interest to all who value the ministrations of Christ, our High Priest, who there pleads for his people, and there decides their cases. See Rev. 11:18.

Beneath the mercy seat, before which our Saviour ministers, is the law of God, the ten commandments. In the bosom of that law is the fourth commandment, unchanged since God spoke it from Sinai, and engraved it with his own finger on the tables of stone. Thus the Sabbath and the sanctuary are closely connected. Now, is it not a fair and honest conclusion, that Sabbath-keepers who will stand in the terrible scenes of the last days, and be acquitted at last in the court of Heaven, must see the Sabbath in connection with the sanctuary, and the truths to be made clear at the same time? The rays of divine truth emanating from the sanctuary are lighting up the pages of inspiration with a clear and beautiful light. It seems to us that all must see this light and walk in it, or be left in darkness.

Our Tract Societies.

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

MISSIONARY WORK IN SWITZERLAND.

BY ELD. J. N. ANDREWS.

It gives me pleasure to say that our missionary work still makes encouraging progress. We are reaching a great number of people by means of our French journal, and we are receiving very interesting letters in response to the papers that we have sent out. We are reaching the better class of society, and some of our most favorable responses are from persons of education, influence, and wealth. We are also receiving very favorable responses from some ministers of the gospel and religious teachers. Thus we have received within a few days a subscription from a minister residing in the extreme south of France, who has served for a considerable period as missionary in Asia Minor. The letter expresses great satisfaction with the copies of our journal which the family had received and read.

We have also just received a subscription for our journal from a missionary in Japan, who saw our paper on the ship which carried him to that country, and who said that he was much pleased with it, and wished he could receive it weekly. We have received a letter from a doctor of theology residing in the south of France, and author of a history of the Waldenses, who writes to say that himself and wife have read *Les Signes* with care and attention, and are deeply impressed with the subjects on which it treats. He speaks in the highest terms of the excellence of our paper, and expresses his Christian sympathy for us in our work.

A gentleman writes from Delémont, a village in the Canton of Berne, to subscribe for our journal because it is so directly opposed to the philosophical ideas that he has hitherto entertained. He says that he passes each number to a Catholic priest residing near him, and hopes the result will be that he will put off his gown and become an Adventist.

From one place in France we have received six letters of much interest. One person pays for the paper; another who has taken an interest to distribute our papers says he will subscribe as soon as he can raise the money; and still another wants the paper, but is unable to pay for it because he can get but little work to do.

We have a letter from a man in the city of Neuchâtel, whom we have never seen, who says that our journal is a thousand times more worthy of esteem than the popular religious journals that teach error. He promises to send us the money for our journal as soon as he can obtain it. During the past week we have received seventeen interesting missionary letters.

Occasionally we receive a letter filled with insult. I have just learned the cause of one of these insulting letters, and it may be an explanation of the occasion of these insults in most other cases. The family of the man who wrote us the insulting letter had read our paper, and were convinced that it teaches the truth; so we are by no means discouraged at the occasional reception of letters filled with bitterness and reproach.

We have found out how to circulate our paper, and now to gain the attention of those who use the French language. I cannot express the distress I have suffered heretofore because it has seemed impossible to gain the attention of the French people. The difficulties in the way of the living preacher have been such that it has seemed impossible to vanquish them except by sending out the paper in advance. But of what use was it to send out papers, when in most cases they would be immediately returned to the office of publication? And what encouragement had we to print the paper, when it was so difficult to circulate it? And why should we use money to sustain the expense of the publishing work, when comparatively few seemed accessible to our publications? It was plain to me from the commencement that we should never succeed without the aid of a paper; and yet our paper, though prepared with the utmost care, and filled with excellent matter, had to be, to a large extent, stored away in our own house. Sometimes it seemed to me that to save expense we had better suspend its publication; but on prayerful reflection I always felt satisfied that this would be wrong. At other times I thought perhaps we ought only to print enough to supply the present demand; but this also has always seemed to me false economy, and I have felt constrained to say, I will take the responsibility of continu-

ing to print two thousand copies, and in the meantime I will make every effort to get them into circulation.

After many trials followed by disappointments, we have found how to circulate our papers without having many of them returned upon our hands; and God has by his providence given us one special testimony that he approves what we are doing. He has put it into the hearts of many persons to send us money expressly to pay the postage, so that we have been amply sustained in bearing this extra heavy expense, and still have something in the treasury for that purpose. And now we see the hand of God in our affairs. We have a large number of copies of our paper, each one of which contains a good variety of valuable articles, which are of permanent interest because all of them are Biblical; and there are none of them that contain objectionable articles. We can easily obtain any number of addresses, and we have the means, through God's blessing, to pay the postage; and quite a number of our friends in Switzerland will take turns in helping us write addresses.

I have heretofore explained our manner of conducting this business. I am now well satisfied that we can gain access to the French public generally, and that our paper will everywhere open the way for the living preacher.

I have the promise of money from Switzerland to pay for the next purchase of white paper for our journal, and I hope that no expense of this kind will ever again have to be met by money from America.

I am making preparations for my immediate departure for England to join Bro. Loughborough; but I am too feeble to undertake such a journey unless God shall interfere in my behalf. I shall, however, finish my preparations for departure within a few days, and I hope that God will make it possible for me to go.

RESPONSIBILITY OF CHRIST'S MINISTERS.

BY ELD. S. N. HASKELL.

THE object of Christ's ministry upon the earth was to reveal himself to mankind, and to exemplify the truths of his gospel. His was a life of disinterested benevolence. He was rich, yet for our sakes he became poor, that we through his poverty might be made rich. He was the captain of the Lord's host, and the author of life, yet "he humbled himself, and became obedient unto death, even the death of the cross." He had glory with the Father before the world was, and was adored by angels; but he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." He was the Creator, and possessed all power in Heaven and in earth; but in his humiliation he became subject to the frailties of human nature.

When emaciated with a fast of forty days, he refused to work a miracle to satisfy the demands of hunger. His divine power was never displayed to save himself from physical or mental suffering. He trod the wine-press alone, and of the people there was none with him. He strewed blessings wherever he went; he healed the sick, comforted the sorrowing, bound up the broken-hearted. His great heart of love comprehended human suffering, and administered sympathy to all who applied to him; yet he died broken-hearted. This was Christ.

Christ's ministers are his ambassadors. An "ambassador is a minister of the highest rank, employed by a government to represent it, and manage its interests." So the work of the gospel has been committed to representative men. "We are ambassadors for Christ, as though God did beseech you by us." "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." How important, then, the work of the gospel minister. What a responsibility rests upon him who takes the position of an ambassador for Jesus Christ. He becomes responsible, not only for his personal influence, but for the work committed to him. In a special sense he is accountable to God for the use he makes of his time, his talents, and all that he possesses. All his influence should be devoted to the interests of his Master. In the day of Judgment the great Shepherd will make him answerable for the flock committed to his charge. If, through his neglect, souls fall a prey to Satan and are lost, or if sins which he has committed prove their ruin, unless he sincerely repents and makes amends in his life, the blood of their souls will be found upon his garments.

The burden of the work of saving souls is not confined to the ministers. The church should be so instructed as to feel that the responsibility of this work rests on them also. God has committed to each talents of usefulness, and these he will require with usury. The minister should be an example to the flock in life, character, con-

versation, and self-denial. The most worthy minister is he who is most like his divine Lord, who ever feels that he is under obligation to lead a life of sacrifice and self-denial that others may receive the benefits of this great salvation. "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

He who consults his own interests or ease to the neglect of laboring for others, is unworthy the name and position of a gospel minister; so also is he who ever feels that others are under obligation to him, and who is continually looking for that honor and respect which he imagines is his due. It is a great privilege to suffer for Christ's sake, and to bear in our bodies the marks of the Lord Jesus. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "If we suffer with him, we shall also reign with him." "If we deny him, he also will deny us."

The apostle Paul "was not a whit behind the very chiefest apostles." None suffered more, none sacrificed more. His former advantages of worldly position and honor he counted as naught that he might win Christ. While lying upon his lacerated back in an inner prison, his feet fast in the stocks, he sang praises to God. He ever felt that he was under obligation to others for the glorious light he had received. Writing to the Romans he said, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." He became all things to all men, so that by all means he might save some. At the close of his life this hero of faith exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

The work of the gospel is about to close. The last message of mercy, announcing the coming Judgment, is being proclaimed. Ministers enter the field, and take the responsibility of representing their self-denying Master. But oh, the contrast! Where is the self-sacrificing spirit which Christ and his early apostles manifested? Who feels the responsibility of "warning every man, and teaching every man in all wisdom," that he "may present every man perfect in Christ Jesus"? To teach men in all wisdom embraces such instruction as will cause them to feel it a privilege to labor for the salvation of others.

Many, very many precious hours are wasted in unnecessary sleep. Days, weeks, and months pass while some are getting ready to do something. The truth is nominally presented, and men and women profess the theory of it. Those who thus receive the truth feel no interest in the Sabbath-school or missionary work, nor in laboring for others. Laborers are wanted who feel that God holds them responsible for educating the people in the various interests of his work,—laborers who can build up the cause of God. The Saviour says, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition."

Have those who have embraced the truth under our labors been really converted to God and his truth? Have the general interests of the cause been presented, and men and women been instructed to feel a burden and responsibility for them? Have the sick been healed, the weak strengthened, and the wavering established? These questions are of serious import, and we shall be called to meet them in the great day of final reckoning, which is just before us.

THE WORK OF OUR TRACT SOCIETIES.

BY ELD. B. L. WHITNEY.

IN the providence of God, those who have embraced the truths of the third angel's message are connected with one of the grandest enterprises ever intrusted to man. We may look at the work of God in the past, and wonder at what has been accomplished through the agencies he has employed, yet at no point in its history has the extent of the work been equal to that which now lies before his people. The truths by which men are to be prepared for the solemn events which transpire in connection with the second advent of our Lord and Saviour Jesus Christ, must go to all nations of the earth. The world must be warned. In a special sense may we of to-day realize the force of the Saviour's words, "The field is the world." We may allow the mind to dwell upon this theme, we may search the Scriptures for those prophecies which speak of the extent of the warning to go to the inhabitants of the earth in the last days, we may look at what the providence of God has already accomplished in the world by means of humble instrumentalities, and thereby have our faith greatly strengthened in reference to the final accomplishment of all the Lord has

spoken concerning this work; and yet, with all this, we shall fail to comprehend, in its full measure, the extent of the work which the Lord will accomplish through the instrumentality of his people in this generation. When we have thus considered the extent of the work, and then take into account the fact that it must be accomplished within a short time,—in fact, within an incredibly short time considering its magnitude,—we shall be better prepared to appreciate the great importance of those agencies which the Lord is employing for the accomplishment of his designs.

Prominent among these agencies is the work of our Tract and Missionary Society. This proposition needs no argument; to those acquainted with the workings of the society it is self-evident. And yet the Lord has seen fit to speak to us as a people concerning this, to strengthen the faith of those who have had the most implicit confidence that God would vindicate the truthfulness of what he has spoken, and to stir to new activity and zeal those who are sluggish and indifferent in the work. To the degree in which we realize the importance of the work as a whole, shall we better comprehend the importance of the various steps which are taken for its advancement. The article by Eld. Haskell in REVIEW of June 3, entitled, "What Next?" suggests important features of the work now immediately before us. These suggestions should not be passed by with indifference or carelessness on the part of any. The providence of God is already far in advance of us in the work; and, as he has prepared the agencies to our hand, what account shall we render to him, if we do not with earnestness and zeal lay hold on the work before us, seeking God for help to enable us to make the most of them? The experience of the past has shown that the plans proposed are wise and timely, and, if thoroughly carried out, will accomplish more than we can estimate for the advancement of the present truth. Who will respond to these appeals for advance steps in our work? Those who have the work at heart will not rest with what has been done, but will be ready to work in harmony with any move that will tend to forward it.

The *Signs of the Times* in its present form is the best missionary paper we have ever had; and thousands of copies ought to be in the hands of our vigilant missionary workers. We ought to have hundreds of these workers where we now have one. Scores are being brought into the present truth annually through this instrumentality in its present stage of development. Who, then, can estimate what would be accomplished if all who might engage in this work were doing their utmost to help carry it forward?

Again, a favorable change in public sentiment respecting our work, and the unprecedented agitation of the public mind concerning some of the decisive features of our faith, demand of us that we place the *Signs of the Times* and *Good Health* in every respectable reading-room that will give them a place among its files; and with proper effort this privilege will be granted in nearly every instance. Hundreds of public libraries will gladly accept of such of our bound volumes as we should desire to furnish them, and thus place these books where the public can have free access to them, and become intelligent respecting our work. These agencies should be put in operation, and given opportunity to help mold the public sentiment so that the way may be prepared for the loud cry of the third angel. True, it will require means to carry out these enterprises; but surely there are those among us who will gladly help furnish money, in order that this work may not be hindered. These enterprises are legitimately the work of the tract society; and the Lord will put it into the hearts of those who have the ability, to help with their means as the needs of the cause demand. As Bro. Haskell truthfully remarks, "Instead of diminishing our sacrifices, we should increase them."

May the Lord imbue us more fully with the spirit of his work, and enable us to keep pace with his advancing providence.

ENCOURAGING TO SHIP MISSIONARIES.

THE following extract from a letter received at this Office from Bro. Ings, Southampton, Eng., will be of interest to the readers of the REVIEW:—

"I meet with some encouraging incidents in my ship labor, and as that which is encouraging to us may be interesting to you, I will mention some items. Publications, consisting of tracts and a liberal supply of *Signs*, were placed upon the ship *Gold Hunter* by Bro. Partridge in San Francisco, Cal., and by some means they were transferred to a ship loaded with wheat for this port. The captain and all on board became very much inter-

ested in reading these publications,—in fact, the former is fully convinced on the Sabbath question, and makes it known to all with whom he comes in contact. He is very much pleased with Sr. White's articles, and inquires of all with whom he converses if they ever heard of Mrs. E. G. White, and tells them of her writings. He intends to return to San Francisco, and wishes to hear her speak. I have informed our friends in California of these circumstances, and, on his return, they will find in him a warm friend.

"He says that we are the only people who advocate the truths of the Bible. He purchased the three volumes of 'Spirit of Prophecy,' also, 'History of the Sabbath,' 'Plain Facts,' and some pamphlets. He is very familiar with the names of Elds. White, Bates, Smith, and others of our people. Should he become fully converted, he would make a useful man in spreading the truth. His wife is a Baptist and bitterly opposed, otherwise he would have subscribed for the *Signs*."

"I became acquainted with another captain, and sold him several copies of the *Signs*. In a few days I called upon him again, and he was so much interested in these papers that he bought about \$6.00 worth of books. I still visit the German steamers. Last Tuesday I sold all the German tracts we had on hand. The week before, I sold the last *Stimme*, but a few came in time for yesterday's boat. I usually sell about twenty on each boat."

"I have also canvassed some in a place called Romsey, eight miles from Southampton, where some interest is aroused on the second advent. Have sold more tracts there than in any other place in the same length of time. The Sabbath question has not yet been mentioned. Thus we are trying to do something to spread the truth both by sea and by land."

NEW ENGLAND T. AND M. SOCIETY.

THE New England T. and M. Society held its quarterly meeting at Washington, N. H., May 29, 30. On account of the busy season of the year, but few of our brethren and sisters from a distance were present at this meeting, but those in the vicinity turned out generally. Eld. D. A. Robinson, the Vice-president of the society, was the only minister in attendance.

Sabbath morning nearly all present participated in the exercises of the Sabbath-school, and during the day Eld. Robinson gave three practical discourses, two of which were followed by short seasons of social worship. On Sunday the unfavorable weather prevented the attendance of those from outside who had been expected; but three meetings were held by our people, two of them business sessions of the New England T. and M. and H. and T. societies.

It is seldom that the friends in this section are favored with a general meeting, and we hope the earnest words of exhortation and counsel given here will prove a source of encouragement and strength to them, and that the blessing of the Lord will abide with them as in years past.

BUSINESS MEETING.

The business meeting of the New England T. and M. Society was held May 30. It was called to order by the Vice-president at 9:30 A. M., and opened by singing and prayer.

The report of the preceding meeting was then read and approved, and the reports of labor performed during the two past quarters were given. These reports showed an improvement in many respects, especially in the sales effected by the society.

We then listened with interest to remarks from the Vice-president upon the true missionary spirit and work. This spirit must be possessed by all. It should be instilled into the minds of the children; and as we draw nearer the end we must drink in more and more of it, or we shall draw back and fail of eternal life. Those who are finally saved in the kingdom of God will be those who have had some practical part in the work of God and our lives are none too precious to be worn out in the cause of truth. Those who remain indifferent in such a work as this are running a fearful risk. This kind of labor proves a real benefit to the church, since those companies who engage in it have something better than petty difficulties and trials to occupy their minds. We too often see the youth in the bloom and vigor of health with little interest or part in the missionary work; while those who are worn with the toils and cares of years, labor on in weariness and infirmities to help advance the cause which to them is dear as life. We should work on untiringly, although we may never be permitted to know the results of our efforts until we see them in the kingdom of God.

Other officers of the tract society bore testimony to their love for the missionary work, relating some of their experience in connection with it; and some interesting letters were read.

The subject of the *Signs of the Times* was here considered, and pledges were made by the friends in Washington and vicinity sufficient to pay for fifty-seven copies of the twelve-page edition, which is double the number taken by them the past year.

At 12:30 P. M. the meeting adjourned.

D. A. ROBINSON, Vice-pres.

ELIZA THAYER, Sec.

KANSAS T. AND M. SOCIETY.

FIFTH ANNUAL SESSION.

FIRST MEETING, MAY 20, 1880.—The minutes of the fourth annual session were read and approved.

The President, having been authorized by vote to appoint the usual committees, announced the following: On Nominations: J. Lamont, John Gibbs, and G. C. Beach; On Resolutions: J. H. Coffman, N. W. Vincent, and Oscar Hill; To Audit Treasurer's Account: John Gibbs and G. H. Rogers.

On motion, it was voted that a committee of three be appointed by the Chair, to consider the expediency of amending our Constitution by substituting such articles of the Constitution generally adopted by other State societies as differ from ours. J. Lamont, L. D. Santee, and Marshall Enoch were appointed such committee.

Adjourned to call of Chair.

SECOND MEETING, MAY 21.—Minutes of the previous meeting read and approved.

The Committee on Nominations submitted a partial report, as follows: For Vice-president, Eld. Joseph Lamont, Mound City, Kan.; Secretary and Treasurer, Mrs. Ada A. Dawson, Ottawa; Directors: Dist. No. 1, J. A. Ashbaugh, Salem, Jewell Co.; No. 2, J. W. Bagby, Clifton, Washington Co.; No. 3, T. H. Wakeman, Palermo, Doniphan Co.; No. 4, W. M. Dail, Osawkee, Jefferson Co.; No. 5, John Gibbs, Williamsburg, Franklin Co.; No. 6, A. G. Miller, Topeka, Shawnee Co.; No. 7, ———; No. 8, R. F. Barton, Elivon, Rice Co.; No. 9, H. C. Main, Clarion, Sedgwick Co.; No. 10, Oscar Hill, Grenola, Elk Co.; No. 11, A. W. Cone, Uniontown, Bourbon Co.; No. 12, Robert Aitken, Parsons, Labette Co.

The Committee on Resolutions reported the following, which, after remarks by Elds. Butler and Corliss, and others, were unanimously adopted:—

Resolved, 1. That we hereby express gratitude to God for his abundant blessings which have attended the tract and missionary work in our State, notwithstanding the weakness of our efforts; and that we pledge ourselves to take a more earnest interest in the welfare of our fellow-men in the future than we have shown in the past.

2. That we will not rest satisfied until every Seventh-day Adventist in Kansas becomes a working member of our T. and M. society.

3. That we recommend the formation of vigilant missionary societies, where practicable, throughout the State.

4. That we urge our members to become life-members of the General Tract and Missionary Society.

The Committee on the Amendment of the Constitution reported, recommending that we adopt the Constitution submitted to them for examination (the one in general use), in all points where said Constitution differs from ours, except Article VI.

After these differences had been explained, the society adopted the amendment as recommended by the committee.

Adjourned to call of Chair.

THIRD MEETING, MAY 23.—Minutes of last meeting approved. The Committee on Nominations submitted an additional report, recommending for President, Eld. Smith Sharp, of Ottawa, Kan. Eld. Sharp was then unanimously elected.

The society adjourned *sine die*.

SMITH SHARP, Pres.

MRS. ADA A. DAWSON, Sec.

TRIALS OF A MEXICAN CHRISTIAN.

A YOUNG man about twenty-five years of age, at Tuya. hualco, an Indian town of Mexico, some years ago, obtained a Bible, and after perusing it awhile, he succeeded in gaining the attention of his mother, brother, and sister, while he read and explained it the best he could. He invited some of his neighbors at times to listen to the reading of the holy word, and has now a congregation of fifty-eight adults. But his father, who is mayor of the town, has disowned him, and the whole family likewise; forsaking his own wife and children. When they meet in the street, the father clasps his hands over his ears, and turns to the other side of the street. He says he would rather have seen his son hung, like a highway robber, to the branch of a tree, than have him become a Protestant.

This simple incident, which is but one of a large class of cases, may give a faint idea of what it costs to espouse Christianity in some of the outskirts of Mexico, and may also show how surely Protestantism is progressing.—*Illustrated Missionary News*.

—The publican in the temple, whose sudden conviction of sin prompted his heartfelt cry for mercy, was saved in answer to a very short prayer; but his case affords not a jot of encouragement to souls who stifle conviction beneath a vile purpose to sin up to the very boundary line of divine forbearance.—*Zion's Herald*.

THE CHILD JESUS.

"YEA, daughter," said the Rabbi, casting off His gabardine, "the Council hath sat late, But not without good cause; for, sooth to tell, We had this day a marvelous visitant, Which, if I thought as do the Gentile Greeks And Romans, I should dare believe a god, Though in the form and semblance of a child. For, as we probed the deep and hidden things, The awful mysteries of our Holy Writ— Whose meaning doth divide us as a gulf— There came a boy with large and luminous eyes, Which he did fix upon us with a gaze So steadfast and so searching, that we saw Naught save those eyes; whereat his lips he oped, And in a silvery voice such questions asked As never man, much less a child, conceived! And when we failed to answer him, he smiled A sad, sweet smile, and answered them himself, And in such wise as filled us with amaze; For in the doctrines, prophecies, and laws He seemed exact, and yet a twelve-year boy!— If such, indeed, he was. So sped the day, Till came a woman pushing through the midst, With pallid cheek tear-stained, disheveled locks, And eyes so like the child's that all could see She was his mother, e'en before she pressed Her trembling lips upon his silky hair, Whispering, 'Son, why hast thou thus dealt with us? Lo, thy father and myself have sought thee Sor rowing.' But he said, 'How is it that Ye sought me? Wist ye not that I must be About my Father's business?' Yet she seemed To understand him not, but silently Conducted him away; and we were mute. Mark me, Rebecca: if this be a child Of mortal mold—the which perplexeth me— The world will surely hear of him some day."

—C. Henry St. John, in *Christian Union*.

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.

NEBRASKA.

Thayer Co.—I closed meetings in Thayer Co. last Sunday, having been there just two weeks. Seven who were probationers in the M. E. Church, all heads of families, have commenced to keep the Sabbath. I hope they will prove faithful, and that soon, under more favorable circumstances, others will have an opportunity to hear, and will be added to their number.

June 2. CHAS. L. BOYD.

Valparaiso and David City.—At Valparaiso five were added to the church, two by vote and three by baptism. The Lord met with us by his Holy Spirit. May he bless this little company, and keep them faithful till he comes.

The church at David City is being scattered. We hope those who move to distant fields will so let their light shine that others may be brought to the truth, and that those who remain may wake up to a sense of their duty, and do it, lest they be rejected at last.

H. SHULTZ.

OHIO.

Three Locusts, Marion Co., June 3.—We pitched our tent here May 27. Although the weather has been quite unfavorable, the interest is good, from fifty to two hundred attending. This is a small village on the A. & G. W. and C. C. C. & I. R. R. The truth had never been presented here. Brethren, pray for and help us. Our thanks to those who have already lent us a helping hand.

A. M. MANN.
N. J. BOWERS.

Labor among the Churches.—Since the Institute at Dunkirk, I have visited the churches at Corsica, Bellville Newark, and Waterford. The church at Corsica is still in a prosperous condition. The interest in the Sabbath-school work is increasing. Held two meetings with the church at Bellville. There is here a growing interest in the meetings and Sabbath-school. The superintendent has done his duty well. Three were baptized, and two united with the church. Also held meetings at Red Brush, where there is still a good interest. Bro. Bowers assisted me in these meetings.

The church at Newark are much scattered. Several new members have united with them. The Waterford church is the largest in the district, but its members are scattered. However, there are few but that might attend meeting every Sabbath. May they awake to the importance of this. (Heb. 10:25.) Many things afforded us pleasure as we met with these brethren. They have an efficient Sabbath-school superintendent.

A. M. MANN.

INDIANA.

Flora, June 7.—For five weeks I have been holding meetings at a place two miles east of Flora. The interest has been good, our congregations ranging from one hun-

dred to three hundred. Eld. Covert has been with me twice, remaining one week each time, and has rendered valuable aid. It is generally believed in this vicinity that we have the truth. Several kept last Sabbath; others will observe the next. By the blessing of the Lord, we expect a goodly company will be brought out here to keep the commandments of God and the faith of Jesus. Pray that the Lord may help in the work in this place.

VICTOR THOMPSON.

PENNSYLVANIA CONFERENCE.

Sinclairville, Chautauqua Co., N. Y.—By request, I held meetings with this church Sabbath and first-day, June 5 and 6. The attendance was good. The Sabbath-school is large and deeply interesting. Found the brethren zealous and devoted, prompt in the performance of duty, and as a consequence happy and prosperous, enjoying the blessing of God. Seven were baptized. After all present had solemnly reconsecrated themselves to God, in gratitude for blessings attending them, I gave instruction in the ordinances and assisted in their administration.

May the love, peace, and harmony that now prevail, abide with these dear friends till they, with all patient continuers in well-doing, shall enter the soon-coming kingdom of eternal rest, peace, and love.

CHAS. B. REYNOLDS.

MINNESOTA.

Canby.—I remained in the vicinity of Canby until the first of June. Preached twenty times, sold \$6.00 worth of books, and obtained two subscribers for the *Tidende*. Seven were baptized, and a church of twelve members was organized. A leader was chosen, also a secretary and treasurer. The subject of s. b. was considered, and the majority voted to pay the tithe. A tract society was organized with ten members, and a Sabbath-school of sixteen members.

A good work has begun here. The most of these dear brethren and sisters have just come out from the world, but they have given up their idols. They now rejoice in the truth. We thank God for his tender dealings with his people. May we all draw nearer to him in prayer and in our daily life.

C. NELSON.
Golden Gate, June 7.

ILLINOIS.

Labor among the Churches.—Since my last report, I have had the privilege of visiting and speaking to the scattered brethren and a few of the churches, especially the French, in Kankakee, Iroquois, and La Salle counties, and God has greatly blessed. I spent last Sabbath and first-day with the dear church of Serena, Bro. Stewart, formerly of Illinois, being with us. A French brother of this church says, "Put me and wife down for \$100, to help publish Sister White's works in French." I have just received from Bro. Gros the cheering news of the conversion of a station agent and telegraph operator, through missionary work at St. Anne. God bless Brn. John and Gros as they shall labor together.

I now expect, the Lord willing, to spend a season with my brother in Canada, hoping to improve in health and to render assistance in the prosecution of the work in that field.

My courage is good, and I trust that by more fully carrying out instructions mercifully given me, I shall yet be strong to stand by the pure banner of the commandments of God and the faith of Jesus. I thank God for his truth, and a sense of his love and mercy through Jesus Christ. The language of my heart is, I love thee, but give me grace to love thee more, and to persuade others by the power of that love with which Christ has loved us, to be reconciled to God in receiving the last message of mercy to a fallen world.

D. T. BOURDEAU.
June 7.

MAINE.

Somerset Mills and Burnham.—Our meetings at Somerset Mills, June 5, 6, were good and interesting. Brn. Webber and Blaisdell were present, and assisted in the preaching. One united with the church by baptism. A vigilant missionary society was organized, but as some were absent, it was not decided how many copies of the *Signs* they would take. There are some in this church who may become strong and efficient workers in the missionary field, and it was encouraging to see the interest manifested to help in the V. M. work. There was some outside interest, and two or three requested prayers. Bro. W. remains a few evenings, to follow up the work.

I was at Burnham, June 7. The brethren here are taking steps to organize a church; they have bought a house to be fitted up for a house of worship. Opposition is still strong, and reports fly thick and fast. I was informed a few days ago that they had nearly all given up the truth, but on coming here, I find that this is true of only one; and one has joined our ranks, so there is no loss to the cause. Some prefer to give up the truth rather than the filthy weed tobacco. But the truth is onward, and a people will be prepared for the kingdom of God.

J. B. GOODRICH.
June 8.

MARYLAND, AND WASHINGTON, D. C.

From Camden, N. J., I went to Calverton, Md., and held one meeting with the two Sabbath-keeping families now living there. The others have moved so far away that they cannot attend the meetings, but they remain faithful in the work of the Lord. I visited them all at their homes. Brn. Jones and Reed still keep up Sabbath-school and meetings, and their families are greatly benefited by these services.

I next spent a week at Washington, D. C. Five are keeping the Sabbath here, one of whom never had heard any preaching on present truth. I spoke six times. Some of their neighbors attended, and all seemed to enjoy the meetings very much. Sister Dolton, who embraced the truth in Chicago over ten years ago, while I was holding a few meetings in the house of Sister Mills, is now with her daughter in Washington.

Bro. Craig, a ship-carpenter belonging to the navy service, who embraced the truth under the preaching of Eld. Loughborough in California, is still faithful. Sister Hitchcock has kept the Sabbath several years. She has long desired baptism, and she and Sister Craig were baptized in the Potomac River. Bro. and Sister Craig have two daughters, and Sister Cook one, who desire to follow their Saviour in baptism. As they are young, I advised them to seek God and be faithful in the discharge of duty, promising to baptize them when I visited Washington again. Others are interested in the truth.

These five Sabbath-keeping believers in Christ will hold meetings and Sabbath-school every Sabbath, and will do all the missionary work they can. Mr. Cook, though a member of the Episcopal Church, was very kind, and took care to make me feel at home in his family; so also did Mr. Hitchcock, though a member of the M. E. Church.

I. SANBORN.

VIRGINIA.

Soliloquy.—I held four meetings here, and baptized two persons, who commenced to keep the Sabbath and to live a praying life the first of January, 1880. The Sabbath-school seems to be prospering. Bro. Reuben Fultz and a young man by the name of Jones expect to attend school at Battle Creek, commencing with the fall term. Bro. Henry Rife, who can speak the German language, is preparing to go to Berks Co., Pa., next fall, to labor a season. As the people there all speak the German language, it is hard for an English speaker to make himself well understood. I start to-morrow for West Virginia. My address, until further notice, will be Jerry's Run, Wood Co., W. Va.

I. SANBORN.

MICHIGAN.

Isabella Co.—As I stated last week, our tent is pitched at a place five miles from Mt. Pleasant, the county seat of this county. I was absent from the tent five days. I visited Seville, seven miles south, and held two meetings. This church has been greatly diminished by removals; only seven or eight are left. Tuesday, went to Lakeview, and spoke twice. One was baptized. Wednesday evening, on my way back, met with the Estella church. They are all firm in the truth. After meeting, we had a very interesting baptism, the Spirit of the Lord being present. This makes eight additions to this church. The Sabbath-school is growing more interesting.

On returning to the tent on Friday, I found Brn. Wilbur and Kellogg having a good interest. Sabbath and Sunday it rained almost incessantly, cutting off the outside attendance, yet nearly all the Sabbath-keepers were present. At 11 A. M., on the Sabbath, Eld. Wilbur gave a very interesting discourse on spiritual gifts, which was highly appreciated. In the afternoon five more united with the church, three of whom were young ladies. Their example in laying aside rings, feathers, and flowers was worthy of imitation. Paul in writing to the Colossians says, "Ye are dead;" and so we all ought to be. But who ever saw a dead tree all covered with flowers? Yet I see those who profess to be dead to the world spending their money for these things, when they are "so hard up" that they cannot do anything for the T. and M. work.

May God bless these young soldiers of the cross. Sunday I had the pleasure of baptizing them. This makes nine who have been added to the church during our short stay, and still there are more who will follow. Obtained seventeen full subscribers for our periodicals, and nearly every family took "Spirit of Prophecy." The meeting-house subscription was raised to over \$900. All promised to pay the tithe faithfully.

There are more than fifty Sabbath-keepers in this vicinity, nearly all of whom embraced the truth under Bro. Kellogg's labors. He has toiled in poverty, and with but little encouragement from the Conference, but he now sees the precious fruits. This county is a good field of labor. After carefully and prayerfully considering the wants of the cause in this district, it appeared best to take down the tent, and Brn. Wilbur and Hutchins go with it to Fowler. Bro. Kellogg goes to fill a very urgent call six miles south of Alma, where Bro. Powers has organized a Sabbath-school among outsiders, with some thirty members. The harvest is great, but the laborers are few; may the Lord send forth more laborers.

Riverdale, June 7. A. O. BURRILL.

THE IOWA CAMP-MEETING.

BY ELDER GEO. I. BUTLER.

THIS was the largest meeting ever held by S. D. Adventists in the State of Iowa, upwards of six hundred being encamped upon the ground. It was a most excellent meeting, and we think its influence will not soon be lost. The services commenced promptly Wednesday night, and our brethren were generally present. The business was attended to early, and was soon mostly completed. We were favored with pleasant weather, though we heard of heavy storms all around us.

Our ground was very favorably located near the outskirts of Des Moines, within the city limits. It had formerly been used as a fair-ground, and many of the buildings were of use to us, for lodging and stabling. The shade trees were mostly grand old elms, whose wide-spreading branches furnished abundant protection from storms and sun. Coon River, only a few rods distant, was convenient for baptism. For our people, Des Moines is the most central location in Iowa, and it is, perhaps, the most important railroad center in the State. Our brethren were so well pleased with the ground that they unanimously voted to hold their camp-meeting there again next year.

We were not permitted to enjoy the presence of Bro. and Sister White at this meeting, which was, no doubt, a disappointment to many. Eld. Corliss was the only one from abroad who participated in the preaching. He labored earnestly, and was a real help to our meetings. The preaching was close and pointed, and designed to correct the evils existing among us, some of which had been specially pointed out by testimony from the Lord. The importance of sustaining our institutions by our influence and means was dwelt upon, as well as the necessity of cherishing the light which God has been giving us as a people. An influence has been at work in our State to create questionings, murmurings, and doubt. The nature and tendency of this influence was faithfully pointed out, and this instruction seemed to be well received. God's blessing rested upon us.

Sabbath was spent by most of the ministers as a fast, so great was our anxiety for the Lord to come into our midst. From one hundred to one hundred and fifty came forward for prayers Sabbath afternoon, and the meetings in the tents afterward were excellent. On Sunday our new tent, 60x90, was well filled four times with most attentive audiences, and many stood outside. I think I never saw better attention to the word spoken. Some were very anxious that the tent should remain in Des Moines after the meeting, that a course of lectures might be given. Excellent impressions were made upon many minds, and as the people from the city returned home their conversation was very different from that which occupied them in the morning when they came.

Quite a large sum was raised in money or pledges for the Sanitarium and College, as well as for the tent and camp-meeting fund. Our brethren manifested quite a liberal spirit, which called to our mind the former days when means were raised for our institutions. As free-will offerings were made for the cause of God, his Spirit rested upon us, and many talked of the good meeting we were having.

Nearly all remained till the close of the meeting. On Monday a good move was made to complete the work begun on the Sabbath. Many came forward for prayers and took their stand for the Lord. Forty-three were baptized in the river by Elds. Corliss and Farnsworth. That night we made a special effort in the temperance work. Eld. Corliss gave a temperance lecture, after which we had a canvass of the audience for signers to the pledges. About fifty new names were obtained by this effort, though most present had signed it before. Our parting meeting, Tuesday morning, was an excellent one; frequently four or five were on their feet at once, waiting to speak. The people went home cheerful and happy in the Lord.

We shall probably have five tents in the field this season, and we greatly hope God will bless our efforts for good. Our Conference is in a sound condition financially; we have a good State, an intelligent population; we ought to see many brought into the fold of Christ this year. May God grant us success.

—Willmot, the infidel, when dying laid his trembling, emaciated hand upon the Sacred Volume, and exclaimed solemnly, and with unwonted energy, "The only objection against this Book is a bad life!"

—One trouble sometimes makes us forget a thousand mercies.

The Review and Herald.

Battle Creek, Mich., Thursday, June 17, 1880.

LIFE SKETCHES.

LIFE SKETCHES of Elder James White, and his wife, Mrs. E. G. White, is now ready. The subject matter of this book is given in the following order:—

1. The first 125 pages contain a brief sketch of the ancestry, early life, Christian experience, and labors of Elder James White. This is a careful revision of the first part of the volume entitled *Life Incidents*, published in 1868, but now out of print.

2. Pages 125-324 contain sketches of the parentage, early life, Christian experience, views, and extensive labors of Mrs. E. G. White, as given in the second volume of *Spiritual Gifts*, published in 1860, now out of print. Those who are urging the reprinting of that volume, should understand that there are many things in that sketch applying to the past, and having no special interest at the present time, which need not be reprinted. There are also personal testimonies in that volume, which have recently been reprinted, and constitute a portion of the new edition of the testimony to the church. And while two or three pages only of the narrative have been omitted in the revision, eight or ten have been added, making the work more complete.

3. The work is concluded with sketches of our several institutions, and statements relative to the progress of the work up to the present time. It contains the only history of the cause now in print. The Publishing Building, College, Sanitarium, Tabernacle, and the Pacific Press main building are represented in this book by very fine cuts. The book is printed on fine tint paper, and is put up in muslin, in a style to correspond with the volume in other respects. It contains 416 pages; price \$1.00; with steel engraving of Elder White, \$1.25.

J. W.

Bro. S. Osborn writes that the minister from the Disciple church who lately united with us, is doing good work at Seatonville, Ky. Since the debate, five more have commenced the observance of the Sabbath, and others are interested.

THE SMOKER IS LORD OF SUNDAY.

THE following paragraph, which we clip from the *Independent*, contains the astounding news that the Supreme Court of the State of Indiana has prostituted Sunday to the tobacco traffic, honoring the claims of the smoker above those of the so-called sacred day. This must be a humiliating spectacle to those who believe Sunday to be a divine institution. Verily, great is the god of tobacco. How next will the people debauch themselves to do him honor? We are a little curious to know what the Indiana court will do with the *Independent's* query concerning "the necessities of rum-drinkers and beer-guzzlers."

The law of Indiana, like that of many of the States, forbids the pursuit of the usual employments of men on the Christian Sabbath, excepting from the prohibition works of necessity and mercy. The question recently came before the Supreme Court of that State whether the selling of cigars on the Sabbath is included in the prohibition or the exception. The court decided that, since smoking is a necessity to those who have acquired the habit, cigars may be sold on Sunday, under the general principle that "whatsoever is necessary and proper to do on Sunday, to supply this constant daily need, is a work of necessity within the fair meaning of the statute." Hence, cigar-stores may be open on this day, and cigar-selling is lawful. The necessities of the cigar-smokers make it lawful. What, then, about the necessities of rum-drinkers and beer-guzzlers? Is not rum or beer quite as much a necessity to them as cigars are to the smokers? Is not the habit, which is assumed as the legal foundation of the necessity, quite as strong and imperative in the case of liquor drinking as it is in that of tobacco smoking? We question whether the Su-

preme Court of Indiana would carry out its own principle; and if it would not, then, by its own showing, there is some fault in the principle. The fault consists in taking a mere *habit* as the standard of what is to be deemed a "necessity" in the legal sense.

ANCIENT SABBATH-KEEPING.

The *Northern Christian Advocate* gives some account of the Assyrian tablets discovered in the excavations on the site of Ancient Babylon. According to the account given by Rev. A. H. Sayce, in his lectures before the Royal Institution, some interesting records are being brought to light. He says:—

"The Sabbath of the seventh day appears to have been observed with great strictness; even the monarch was forbidden to eat cooked meat, change his clothes, take medicine, or drive his chariot, on that day. Not the least singular discovery is a catalogue, compiled some four thousand years ago, which directs the person wishing to consult any book to search out and write down the number and hand it to the librarian."

M. E. C.

Appointments.

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

HASTINGS, Mich., June 26. Will the brethren from Maple Grove attend? There will be opportunity for baptism. M. B. MILLER.

QUARTERLY meeting of Dist. No. 7, Mich., will be held under the tent in Alma, Sabbath and Sunday, July 10, 11. F. SQUIRE.

THE next quarterly meeting of the East Otto church will be held in the court-house at Ellicottsville, N. Y. There will be opportunity for those who wish baptism to receive it. The attendance of every member of the church is desired. D. T. FERRO.

I WILL hold meetings in Nebraska as follows:—
 With the Decatur church, June 19, 20.
 " " York Creek " " 26, 27.
 " " Fremont " " July 3, 4.
 " " Nebraska City " " 10, 11.
 All the scattered friends are invited. There will be opportunity for baptism. Let all come seeking a special blessing from God. CHAS. L. BOYD.

Publishers' Department.

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

FOR SALE—My house and lot in Battle Creek, Mich. It is finely located, in the midst of all our institutions. House in good repair. Terms easy. D. M. CANRIGHT.

WANTED IMMEDIATELY.—The Sanitarium desires to employ ten or twelve young women at fair wages. None but those who are strong and accustomed to labor, and can give good references, need apply. Address, SANTARIUM, Battle Creek, Mich.

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

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

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H Grant \$64.75, Signs of the Times 752.85.

Cash Rec'd on Account.

B C V M per W C Sisley \$52.94, Col T & M Society per Alice J Green \$5.00, W Macomber 5.00, Iowa T & M Society 604.76, Am H & T Association, Cal H & T Association 10.50, Am. H & T Association, Oregon H & T A 21.75.

Mich. Conf. Fund.

J H Quale per G H Gilbert \$5.00, Jackson per Chas. Giles 11.88.

Gen. Conf. Fund.

Iowa Conf Fund tithe \$289.20, Kan Conf tithe per A G Miller 100.00.

Gen. T. & M. Society.—Life-Members.

Geo I Butler \$10.00, Mrs Lentha A Butler 10.00, J F Hanson 10.00, Henry H Perry 10.00.

English Mission.

Geo I Butler \$25.00, T A Kilgore & wife 10.00.

European Mission.

Frank Starr \$5.00, F H Chapman 10.00.

S. D. A. E. Society.

Helen O Crippen \$10.00, L Filer 1.00, P E Johnson 4.00, Susan Shively 10.00, J T Mitchell 10.00, Hans Olsen 5.00, P W Baker 10.00, Russell Hart 10.00, C E Hathaway 10.00, Ole C Hangsted 10.00, Wm H Gardner 10.00, Leuta Newton 1.00, Amos Logan 5.00, Burgess Van Dorn 10.00, Wm M Dail 20.00, Lizzie Caldwell 5.00, Wm J Wilson 10.00, Boss Bidgood 1.00, No name, Kan 10.00, John Marshall 10.00.

Danish Mission.

Anton Rushold \$5.00, Delia Lombard 50c, Frank Carpenter 25c, A friend 5.10, Mrs Stenberg 25c.

NEW ENGLAND H. AND T. SOCIETY.

At the quarterly meeting of the New England T. and M. Society a business session of the New England H. and T. Society was held Sunday, May 30.

This Society was organized Sept. 1, 1879. The number of members at that time, as per report of that meeting, was 240; present number, 557; making an increase of 317.

The relation which the temperance work sustains to the cause of God, and the dangers connected with it, were presented by the President and other members of the Society.

The Washington H. and T. Club furnished music on this occasion. On motion, the meeting adjourned sine die.

D. A. ROBINSON, Pres.

ELIZA THAYER, Sec. pro tem.

Notes of News.

Liverpool, England, has 42 cocoa and coffee houses.

The British Court is in mourning for the Empress of Russia.

There are 97,000 miles of submarine telegraph cable in operation.

In New York City there were 19 cases of fatal sunstroke during the last week of May.

The capital invested in the dairy business in this country amounts to \$2,219,280,000.

The Prussian church bill has been rejected by the Prussian Parliamentary Committee.

By a recent fire-damp explosion in a German mine, 21 persons were killed and several others were injured.

Memphis, Tenn., has "cleaned up," hoping to thus avoid a visit from the pestilent yellow fever.

Last year Michigan supplied 4,400,000,000 feet of lumber, one-fourth of the total national product.

Kearney is again free, and he threatens to continue his violent agitation, only making it more bitter than ever.

During the month of May, 46,148 immigrants arrived at New York; the total since January 1, is 185,386.

Bishop Simpson is to visit the Methodist Conferences of China and Japan, and Bishop Merrill those in India and Europe.

The Anglo-American Cable Company have reduced the rates from New York to the principal points in Great Britain to 12 1/2 cents per word.

Nearly 1,000 physicians from every State in the Union attended the 81st session of the American Medical Association recently held in New York.

Neal Dow, in an article in defense of the Maine law, says that there is not a "distillery, brewery, or wine factory in the State, open or secret."

The Nicaragua Congress have confirmed the concessions recently made to an American company for the construction of a ship-canal across the Isthmus.

A dispatch from London states that two Russian ironclads, carrying 1,000 infantry soldiers each, have been sent to China. A war between Russia and China is considered certain.

Harper's Weekly thinks the conflict of the French government with the Jesuits "affects the whole political situation, and may touch the stability of the republic as now organized."

In Ourmiah, Persia, there are from 20 to 30 deaths daily from famine. One man who dropped down exhausted in the street was half devoured by dogs before assistance arrived.

Turkish papers state that during a recent earthquake, the village of Heleddi was completely swallowed up by the sea, not a trace remaining of its 60 houses and mosque. The inhabitants all escaped.

The records of the "old South Church," Boston, are preserved complete from 1669 to the present time. They are kept in a fire-proof safe, from which they are never removed except in the presence of an authorized person.

The Baptist Sunday-schools in this country propose to celebrate the Robert Raikes Sunday-school centenary on the 27th of June, the day preceding the opening of the International Sunday-school Centenary Convention in London.

An exchange says: "England has a new pest, the tipula grub, which finally blossoms into a daddy longlegs. It goes to the root of every green thing with amazing appetite, and so serious are its ravages that the Royal Agricultural Society has issued an elaborate description of it and its little ways."

The French seem to have gone into the dueling business. No less than five duels are reported as having taken place in a single day, the 6th of June, and in four of them the principals were representatives of the press.

The newly invented smoke, gas, steam, and spark consumer has been tested on the Old Colony Railroad of Massachusetts. It did all that was claimed for it, and it was also demonstrated that it would save \$1,200 a year in fuel for each locomotive, besides preventing them from setting forests on fire.

Dr. J. A. Warne and wife, of Philadelphia, have made over to the American Baptist Missionary Union a property of about \$40,000, the savings of a lifetime of labor and frugality. They are thus their own executors, and have the satisfaction of seeing their donation applied as they wish, without running the risk of its being wasted by lawyers.

The amount of liquor annually manufactured and consumed in this country reaches the enormous total of 260,000,000 gallons; and about 12,000,000 more are imported from foreign countries, making a grand total of 272,000,000 gallons.

On the night of the 11th the steamer Stonington came in collision with the Narragansett, on Long Island Sound, about 100 miles from New York City. The Narragansett sunk immediately, but in shallow water, so that her upper deck would have afforded a safe asylum but for the fire that soon consumed all parts of the ship remaining above water.

Archbishop Purcell, of Cincinnati, has transferred a large part of the church property in his diocese to a trustee for the benefit of his creditors. This action is opposed by the other officers of the churches, who claim that the Archbishop has no right to do this.

The worst storm ever known in that part of Iowa visited Pottawattamie county on the evening of the 9th. Besides the wholesale destruction of property, from 15 to 20 persons were killed, many were wounded, and still others cannot be found.

London dispatches of June 7 relate the following tale of horror: A little girl in Magdeburg picked a flower from a grave, unconscious of offense. But the sexton-in-chief, who had charge of that grave-yard, determined to inflict an effectual punishment, locked her up in the dead-house, in which four corpses were lying on biers.

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