

Advent Review

AND SABBATH HERALD.

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

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THY SWEET WILL.

Clouds that gather round my head
Seem the wings of God outspread;
Hours of thought and worldly care
Full of sweetest comfort are;
Words of bitterness and sneer
Fall like music on my ear.

Once I could not thus partake
Of each cup for Jesus' sake;
But I learned, one bitter day,
To look up and meekly say,
"Thy sweet will, dear Lord, not mine:
Thy sweet will, and only thine."

Like a quiet little child,
Striving to be meek and mild,
Day by day I try to take
All that comes for Jesus' sake.
On this thought my soul doth rest:
"God for me will do the best."

Oh, how easy now to see,
All things are for good to me!
Pain and loss or smile and cheer,
Christ in all is very dear;
For my heart is whispering still,
"Thy sweet will, Lord; thy sweet will."
—Selected.

Our Contributors.

A GOSPEL COMMAND AGAINST SABBATH DESECRATION.

BY ELD. D. T. BURDEAU.

THOUGH our Saviour did not re-enact any part of the law of God, because no part of that law was ever revoked (Matt. 5:16-19), yet he left a gospel command against Sabbath desecration. I say, a *gospel command*, because it embraces and enforces prayer, an important help in the gospel or remedial system. Hear the divine Teacher: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

This was said with reference to the flight of Christians from Judea, which was to take place A. D. 70. Christ does not command them thus to pray because the gates of Jerusalem would be shut on the Sabbath, so that they could not get out of Jerusalem on that day. He intimates no such thing. All Christians in Judea were to flee (verse 16), not simply those in Jerusalem. If they could not get out on the Sabbath, why should he command them to pray that their flight might not be on the Sabbath? Christians in Jerusalem would find no difficulty, so far as the gates were concerned; for the Jews had become so loose in their observance of the Sabbath, that a short time before the flight, they actually went out to battle against the Romans on that day. Josephus thus relates this action of the Jews:—

"But as for the Jews, when they saw the war

approaching to their metropolis, they left the feast and betook themselves to their arms; and taking courage greatly from their multitude, went in a sudden, disorderly manner, and without any consideration had of the seventh day, although the Sabbath was the day to which they had the greatest regard; but the rage which made them forget the religious observation, made them too hard for their enemies in the fight."—*Jewish Wars*, b. 2, chap. 19.

And certainly Christians fleeing from the country would not be hindered by the gates of Jerusalem. Besides, Josephus says that "when Cestius marched upon Jerusalem, he found the country destitute of men, because, as the law of Moses required (Deut. 16:6), all the males were assembled at Jerusalem to keep the feast of Tabernacles."—*Id.* So that the disciples could flee on that day without meeting any such obstruction. They would then meet no other obstacle in the way of fleeing on the Sabbath, than the violation of their consciences in consequence of marring the sacredness and serenity of the Sabbath, which would then exist and be in force.

If it could be shown that fleeing on the Sabbath would be an act of unavoidable necessity, even in that case the exhortation of the Saviour would be important from our standpoint; for those having to flee on that day would, in the hurry and bustle, breaking away from their homes and leaving many needful articles (Matt. 24:17, 18), be in greater danger of violating the Sabbath than they would in undertaking the journey under calm and ordinary circumstances. But as they had in prayer a means whereby a flight on the Sabbath could be avoided, their fleeing on that day would not be accounted an act of unavoidable necessity, but a violation of the Sabbath.

In the light of the fact that the law, of which the Sabbath was a part, was obligatory at that time, and the Sabbath was then a living institution, and not a dead letter, who can avoid the conclusion that the injunction of the Saviour was designed as a safeguard against Sabbath desecration? There is an obvious reason in the nature of winter for praying that their flight should not occur in that season, for it would add to their physical suffering. So the nature of the Sabbatic institution shows why they were commanded to pray that *such a flight* should not take place on the Sabbath day. As a flight on that day was avoidable, it would, by doing violence to their consciences, bring spiritual suffering upon them. Thus the Saviour, in his tender care for the physical and moral wants of his people, shows himself to be truly the Lord of his people and the Lord of the Sabbath. (John 13:13; Mark 2:28.)

Accordingly the most devoted followers of Christ, who were familiar with his teachings and holy example in favor of the law and Sabbath (Matt. 5:17-20; 19:17; Luke 16:17, 18; John 15:10; Luke 4:16-31; 1 Pet. 2:21, 22), strictly kept the Sabbath which followed the enjoining of this sacred duty by the Saviour; for "they rested the Sabbath day according to the commandment." Luke 23:56. And Christians still kept the Sabbath at the time of the destruction of Jerusalem. Of the Nazarenes, who, according to Gibbon, "had laid the foundation of the church," and who "retired from the ruins of Jerusalem," Morer, a first-day writer, affirms: "They retained the Sabbath."—*Decline and Fall*, chap. 15;

Dialogues on the Lord's Day, p. 67. Morer classes the Nazarenes with heretics; yet they have a peculiar claim to our regard, as being in reality the apostolic church of Jerusalem and its direct successors.

Morer also testifies that the "the primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but that they derived the practice from the apostles themselves."—*Dialogues on the Lord's Day*, p. 489. And Giesler, the historian, speaking of early Christians, says: "The Gentile Christians observed also the SABBATH and the passover, with reference to the last scenes of Jesus' life, but without Jewish superstition."—*Ecol. Hist.*, vol. 1, chap. 2, sec. 20. Coleman certifies: "Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian Church."—*Ancient Christianity*, chap. 26, sec. 2.

And the Lord heard the prayer of Christians relative to the flight from Judea. That flight did not take place in the winter, but at the time of the feast of Tabernacles, *i. e.*, in the early part of the autumn. And if Christians were worthy to be heard in one particular, they were in the other. Indeed, it was far more important that their prayers should be answered in regard to the Sabbath, than it was that they should be in regard to the winter, inasmuch as obedience to God's commandments is paramount to every earthly consideration. Hence, while Josephus is very particular in recording an attack of the Jews on the Romans a short time before the flight, he is silent about the Sabbath at the time of the flight.

The injunction of the Saviour concerning the flight, which was then well known, interested both Hebrew and Gentile Christians in other countries, who felt for their brethren in Judea, and kept the Sabbath. (Acts 13:42, 44; 16:13; 17:2-4; 18:4.) The fulfillment of their united prayers must have left a deep and powerful impression on their minds in favor of the Sabbath. And this matter concerns us. If the Sabbath existed in A. D. 70, it exists in 1881; and if it was necessary for primitive Christians to pray for forty years that they might not break the Sabbath, it is certainly our duty to honor and keep it now.

Christ found the Sabbath loaded with Pharisaic superstitions, which led those receiving them to be unduly strict in making the Sabbath an animal rest, and to overlook the spirit of the Sabbath,—the principles of love and beneficence underlying the Sabbath, and by which we should be governed in keeping it. Hence the main effort of Christ was on this point,—this neglected branch of Sabbatic observance. He labored faithfully to rescue the Sabbath from false notions, which he feared not to disregard and expose. He justified the merciful acts he performed by appealing to the Sabbath law (Matt. 12:12); by referring to the course of the Jews toward their brute beasts, and to that of the Father, who had worked in mercifully sustaining his creatures on the Sabbath (John 5:17); and finally by falling back on the Sabbath as a merciful institution "made for man" in the beginning. (Mark 2:24-28.) He broke the Sabbath only from the standpoint of the Pharisees, who also accused him of having a devil. To say that he really violated the Sabbath would be to represent that he acted against his own teachings on the law and Sabbath, that he was a sinner who deserved to

die for his own sins, and whose death could not avail for us! He had the law of God written in his heart; he loved, kept, and taught it as our exemplar; and died to maintain its honor and excellency, and vindicate its immutability, as well as to save man ruined by disobedience. (Ps. 40: 7-9; John 15:10; 1 Pet. 2:21, 22; Luke 4: 16, 31; Rom. 3:31.)

How inconsistent, therefore, is that theology which teaches that the Sabbath was a Jewish institution; that, as Christ taught and kept the Sabbath before the ushering in of the new dispensation, his teachings and practice in favor of the Sabbath have nothing to do in molding our faith and practice; that the followers of Christ kept the Sabbath because they had not yet merged out of Jewish practices; and that the apostles held their regular meetings on the Sabbath and kept it merely to have better access to the Jews!

Such theology would, if carried out, exclude from our faith and practice all that Christ taught and practiced before his death, and would prove that Christ was not our exemplar in teaching and keeping any of God's commandments. It would show that Christians had not merged out of Jewish practices "down even to the fifth century" and onward. None of the inspired writers ever committed the error of applying the term "Jewish," or its equivalent, to "the Sabbath of the Lord" made in Eden. Why go beyond and against what is written? Before embracing and advocating such a theology, it should first be shown that the seventh-day Sabbath and the precept enforcing it were abolished. This cannot be done; for God, Christ, and the inspired writers cannot lie. Read carefully Isa. 51:6, 7; Ps. 119: 172, 142, 152, 13, 17; 111:7-10; Deut. 5:29; 7:9; Matt. 5:17-20; 19:17; Luke 16:17, 18; Rom. 3:31; James 2:8-12.

God never left it optional with Christians to transgress or not to transgress the law of ten commandments, to sin or not to sin (1 John 3:4) for the sake of having better access to Gentiles or Jews, thus becoming "all things to all men," and advancing the work of the gospel. No, never! The apostles preached to Gentiles as well as to Jews on the Sabbath. They preached to Gentiles at their request on that day. (Acts 13:42, 44. Read also Acts 16:13; 17:1-4; 18:4.)

But shall we reject a glorious truth because it was practiced by the apostles among the Jews? If so, we should also reject the gospel as taught by Christ; for the apostles first practiced it among the Jews, and they met Jews in nearly every place where they evangelized. In the providence of God, pious Hebrews were scattered in every land to disseminate the knowledge of the true God among the Gentiles, and lead some of them to serve him and keep his commandments. And as the gospel of Christ sanctions and enforces the law of God in all its parts, they would have an additional reason to continue keeping the Sabbath under the new dispensation.

AN ACCOUNT KEPT SOMEWHERE.

It is related of the celebrated Dr. Jewett that in the course of his travels he once entered a country tavern, and sat down by the bar-room fire to warm his fingers. His keenly roving eye soon discovered prominent over rows of bottles with highly colored contents, in large letters, the inscription, "No credit given here." Turning to the landlord (to whom he was personally unknown) he said,—

"Ah, I see you bring people up to the mark here!"

"Yes," replied the landlord, "it's no use to trust rum-customers now-a-days. We must get it as we go along, or never get it."

Jewett warmed his fingers awhile, and then, turning to the landlord, said,—

"I think I could add a line or two to your inscription that would make it very nice."

"What would you add?" inquired the landlord.

"Give me a pen and piece of paper, and I will show you."

"Walk into the bar; there's a pen and ink—help yourself."

The doctor walked into the bar, and, taking up the pen, wrote as follows:—

"No credit given here;
And yet I've cause to fear
That there's a day-book kept in Heaven,
Where charge is made and credit given."

Laying down the pen and leaving the lines, he walked to the fire and again sat down, expecting an explosion. The landlord went behind the counter, and read what he had written. A pause of some minutes ensued, when the doctor, glancing around, was, to his great pleasure and somewhat to his surprise—from the intimations of dampness about the eyes of the landlord—convinced that he had "driven a nail in a sure place." "A word fitly spoken, how good it is."—*Prohibition Advocate*.

THE HEART.

BY ELIZA H. MORTON.

Most wonderful are God's created works,—
The earth, the sea, the firmament above,
And all the million orbs of light that shine
To lighten other worlds afar. The mind
Of man can fathom not immensity.
The depth of space beyond the azure blue
That veils the sky is mystery, and earth
Is filled with much the finite mind can ne'er
Unravel or explain. Oh, strange, strange world!

And stranger far than strangest inert things
Is human heart. The hidden springs of life
Lie deep within the soul, in chambers locked
And barred against the outer world,—the cold,
Dark world. Too sacred are the inmost thoughts
For careless ear to hear, and every heart
Has tender feelings that it fain would hide.
The fount of purity and sin from which
Flow issues grand of life, is heart of man,
And 'mid its attributes is one akin
To God,—the holy tie of love,—and love
Alone can sweeten life. The little child
Pours forth its griefs into a mother's ear,
And feels no fear; for love is there, and where
That bond exists, the heart is opened wide.

O parents, seek to win the love of those
Intrusted to your care; for soon the waves—
The dark and cruel waves of time—will waft
Those little barks afar upon the sea
Of life; and if no tender cords of love
Bind heart to heart, the rocks and quicksands dire
Of sin, may shipwreck all your hopes. Keep not
Your kisses for the dead. The living crave
Your tenderness. Cold, frozen lips can feel
No soft caress; and dumb, unconscious clay
Needs not affection's guiding hand. The light
Of love can brighten not the glassy eye
Of death. Oh! give the little child the love
For which it yearns, and give it this while life
Is throbbing in its veins, and while its heart
Is pure as newly fallen, driven snow.

The One who formed the heart knows well its woe,
Its conflicts oft with sin, its dire distress
And utter wretchedness when all the "streams
Of earth run dry," and all the leaves on tree
Of life are stripped therefrom by sorrow's hand.
Full oft in love the blows are dealt that wound
And crush the soul, and forth from out the soil
Made rich by suffering, will spring and bud
And bloom bright blossoms sweet—no more to fade.

No tongue can tell the coldness, bitterness,
And barrenness of life without the love
Of God. The pleasures of this fleeting world
But chill and blast and freeze the heart,—and turn
To stone that which should tender be, and full
Of sympathy. There is a land where hearts
Will know no pain, where cruel words will ne'er
Be heard, and where God's righteousness will reign.
We long, O Master kind and true, to rest
Within thy kingdom blest, and revel in
The joy of everlasting love. And while
We wait for day to come, we'd not forget
Our duty here in darksome night, and thus
Spend precious time for naught, and lose at last
The golden prize; but we would seek to warn
The world, and sow the seeds of truth in hearts
Prepared by God, and so add stars of light
To glorious diadems that we may wear.

Battle Creek, Mich.

A SUGGESTION.

BY G. W. AMADON.

IN Eccl. 12:12-14, occur these remarkable words: "And further, by these, my son, be admonished: of making many books there is no end; and much study [margin, 'reading'] is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of

man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The above are the words of the Wise Man, one whose unparalleled wisdom was made perfect by the Spirit of inspiration. It is the opinion of the writer that the quotation just made is prophetic in its character. As will be noticed, there are three important points in the above scripture: 1. Book-making and reading; 2. The commandments of God as a rule of life; and 3. The Judgment.

Now there seems to be a particular fitness in applying this language to our own day. The present, of all others, is a book-making and reading age; the commandments of God also are being preached with great earnestness; and the Judgment is right upon us. Are not these reasons well-drawn, making it quite apparent that the words of Solomon were designed by the Spirit of inspiration to specially apply to the last generation, just before the second coming of Christ? We think this is the case.

UNITY OF THE CHURCH.

BY ELD. R. F. COTTRELL.

"NEITHER pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one." John 17:20-22.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

"Till we all come in the unity of the faith." Eph. 4:13.

Though many hold that the present divided state of Christianity is undoubtedly the best thing, since under these circumstances every class of minds can find a home somewhere in the midst of this confusion, yet there are others who are impressed with the thought that it would be even better should the Saviour's prayer be answered, the apostle's exhortation heeded, and the prediction of prophets verified. And this thought has inspired many devout hearts to pray with the Saviour for this object, to endeavor "to keep the unity of the Spirit," and to believe the time will come when the watchmen shall see eye to eye, and all "the wise shall understand," while none of the wicked do, and that the event will be realized at the appointed time, that is, in the "time of the end," or "when the Lord shall bring again Zion," at the "glorious appearing," for "when the Lord shall build up Zion, he shall appear in his glory." Ps. 102:16.

Now as the time draws near, we witness various efforts for unity, as though it were still the prevailing idea that unity is better than division. Passing by spiritualism, which proposes "to unite mankind in one harmonious brotherhood, and convince skeptics of the immortality of the soul," we observe that there are at the present time three great movements already inaugurated, having in view the special object of the unity of the Christian Church.

1. The Roman Church has called its Ecumenical Council, and declared the infallibility of the pope as the bond of union. In this, it must be admitted, they are consistent with themselves; for since they claim a head of the church on earth, it is proper that all the members of the body should

be directed and controlled by that head, so that there shall be "no schism in the body."

2. A Protestant Ecumenical Council has also been called, and although its session was postponed, yet its proposed scheme of union is before the people in the published programme. Of course, there must be some principle of union adopted on which to form an "Independent American Catholic Church." The bond of union that has been proposed is "an open communion, and the recognition of one evangelical ministry, by the interchange of pulpits, thus to make *visible* the *unity* of the church." A sermon is to be preached upon the occasion, "showing [as near as I can express it from memory] that denominational distinctions are not inconsistent with true Christian unity;" in other words, that one may be of Paul, another of Apollos, another of Cephas, and yet all of Christ. 1 Cor. 1:13; 3:3.

4. They can all agree upon certain unscriptural dogmas; but wherein they disagree on the revealed doctrines of the Bible, they can compromise these as things non-essential, agree to disagree, and so form a sort of union which perhaps I cannot characterize better than by the expression, harmonious jargon or disjunctive conjunction. It amounts to about this: "I can fellowship whatever of Bible truth you hold, provided you will acknowledge my errors upon these subjects to be equally as good as the truth." By such mutual concessions and compromises, the "visible unity" of the church is to be effected.

3. The third movement for unity, which I mention, takes revealed truth for its basis, and proposes a perfect and heartfelt unity in faith and practice, as far as the doctrines and duties revealed in the Bible are concerned,—a unity that will answer the prayer of the Saviour, harmonize with the exhortations of apostles, and fulfill the predictions of the prophets. No human council has been, or will be, called to lay the platform. It was laid by Inspiration eighteen hundred years ago. "Other foundation can no man lay, than that is laid." Each plank in the "commandments God and the faith of Jesus" is still sound. And the means to be used to bring the remnant of the people of God upon this platform, are all provided, described, and predicted by the Son of God, apostles, and prophets. A special message has been described in prophecy (Rev. 14:9-12), and the Spirit and the providence of God now concur in its fulfillment. The scheme needs no human touch; it has God for its author, and he is pledged for its completion.

The papal scheme may unite Papists, and it may not. A *class* will go with him who claims to be the "Infallible One." The plan of Protestants will doubtless succeed so far in uniting the scattered hosts of confusion as to attain its end, *viz.*, to obtain civil legislation to enforce the doctrines and commandments of men. The divine plan will not fail to unite the class for whom it is intended,—the remnant of the seed of the woman, "which keep the commandments of God and have the testimony of Jesus Christ." This is certain; for those who do not heed the final gathering call will be found with the enemies of God, and will certainly drink of "the wine of the wrath of God."

When each scheme has gathered its proper class, the harvest of the earth will be ripe. Alas! who shall live when this point is reached?

A DARING ROBBERY.

BY M. WOOD.

WE live in an age of wonders and horrors. Crimes of every nature abound, from petty larceny to willful murder; and the columns of the secular papers are filled with their sickening details. It is evident that we have reached the days foretold by the great apostle in 2 Tim. 3:1-5: "In the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection." Men prize wealth more highly than they do a life over on the other shore, where they will be safe from the temptations of Satan.

Covetousness is one of the sins mentioned in the text just quoted; and this sin prevails to an alarming extent among all classes, even professed followers of Christ being tainted with it. It has led some to err from the faith, and pierce themselves through with many sorrows. (1 Tim. 6:10.) Paul is here speaking of the brethren, those, doubtless, who have contended for the faith once delivered to the saints. The people of God are not exempt from the power and wiles of Satan; and he who lends a listening ear to the pleadings of the arch-enemy, becomes an easy prey. Inch by inch he yields the ground gained in many a hard-fought battle. Having departed from God, and given place to seducing spirits, he is impelled onward with fearful velocity, until finally he awakes to find himself involved in a labyrinth of difficulties. Oh, what a sad plight, for a professed disciple of Jesus to be in!

There are scores, yes, hundreds and thousands, who are guilty of robbing God. The sin is so prevalent that it passes unnoticed by the wise and mighty men of earth. And is the culprit therefore unpunished? Oh, no! There is One who watches over the interests of his cause on earth with ceaseless vigilance; and he does not hold those innocent who rob him of that which is his own.

Dear reader, are you among the guilty ones? and can you afford to be cursed and branded as one who robs God? Do you feel penitent for devoting to your own use that which you had dedicated to God by a solemn vow? If you do, comply with the terms prescribed in his word, and put away the evil of your doings. "Come now, and let us reason together, saith the Lord." Jesus says, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." By doing this, you will discharge a just debt to the Creator, and place yourself in a position to receive his rich blessing. Many can testify that they have proved the Lord on this point, and have invariably found him faithful in fulfilling his promise.

As I write, I recall the case of a brother whose experience in paying tithes is a most interesting one indeed. This brother became dissatisfied with everything and everybody, and as a natural consequence, ceased to pay his tithes into the treasury of the Lord. Things went from bad to worse, even in a worldly point of view. A dollar did not seem to go as far as it did when he was living conscientiously before the Lord. The same was true of food, fuel, and clothing, and he was constantly in want of something. He would count over his earnings, and they would invariably fall short of his expectations. Did God really blow upon his substance? It was indeed a fulfillment of Haggai 1:9.

The mysterious disappearance of his earnings was of so frequent occurrence as to cause no little uneasiness; and this brother was led to stop and meditate upon the course he was pursuing. He made a thorough investigation of the scriptures treating upon the second coming of Christ and the nearness of that event. Then he took up the nature and destiny of man, the sanctuary, and, in fact, every point of doctrine entertained and taught by the Seventh-day Adventists, and examined it with the closest scrutiny. The more he searched the word of God, the clearer the light shone, and the Scriptural proof was overwhelming in favor of these unpopular truths.

His confidence in the present truth had ever remained unshaken; yet it seemed to him, after this careful and prayerful investigation of the Scriptures, that he had found an undiscovered mine, of infinite value. He now felt that he must either abandon the good old ship "Truth," and thus cut off every vestige of hope of eternal life, or else render implicit obedience to all the requirements of God's holy word. He chose the latter alternative, and from that moment commenced a new life in the service of the blessed, compassionate Jesus, who, in his infinite mercy, had plucked this erring brother as a brand from the burning. He returned to the Lord that which justly belonged to him, making a new and solemn covenant never again to be

found guilty of so heinous a sin as that of robbing God.

A POINT EXPLAINED.

THE following article, harmonizing the apparent discrepancy between Mark 15:25 and John 19:14, is sent us by Bro. R. S. Webber, of Richmond, Me., who copied it from a work called "The Bible and the Working People," by Alexander Wallace, D. D., Glasgow, Scotland. Bro. W. well says that "nothing can be more complete or satisfactory than the solution it furnishes of what at first sight appears to be a glaring contradiction." As such, we commend it to the careful perusal of the reader:—

A most satisfactory solution has been given of the conflicting statements of Mark and John as to the time when Jesus was crucified. Mark says, "And it was the *third* hour, and they crucified him." Mark 15:25. But John says, "And it was the preparation of the passover, and *about* the *sixth* hour." John 19:14. Here, then, is a difference of three hours, and it has often been paraded with an air of defiance, as though there was no possibility of reconciling the different statements, and as though the evangelists were altogether unworthy of credit. I call your attention to what follows as a most satisfactory solution of the difficulty. While the Romans, like the Jews, had a *natural* day, from sunrise to sunset, which they divided into twelve hours, these hours being of course of different lengths at different seasons of the year, they had also a *civil* day, which, like ours, was reckoned from midnight to midnight, but instead of being divided into *twenty-four* was divided into *sixteen*, equal parts, or hours. Each of the hours, of which the reader will find an account in "Adam's Roman Antiquities," had its appropriate name as well as number. Each of them would of course be equal to *an hour and a half* of our time, so that, beginning from midnight,—

The 1st hour of the civil day would terminate at	1:30 A. M.
" 2d " " " " " " " " " "	" " 3 " "
" 3d " " " " " " " " " "	" " 4:30 " "
" 4th " " " " " " " " " "	" " 6 " "
" 5th " " " " " " " " " "	" " 7:30 " "
" 6th " " " " " " " " " "	" " 9 " "

That is, the *sixth* hour of the Roman civil day would end at the same moment as the *third* hour of the Jewish, or Roman natural day, which at the time of the year when Christ was crucified (the vernal equinox) was precisely at *our* nine o'clock A. M. John says it was *about* the sixth hour when Pilate delivered him up, which may signify any point of time during the course of that hour. Suppose a third of it had run, it would then be eight o'clock A. M., leaving an hour for necessary preparations and for the procession to Calvary, and thus harmonizing the statement of John with that of Mark as completely as can be desired. Using different modes of notation, the two evangelists point to precisely the same hour as that of the crucifixion,—the third hour of the *natural* day, and nine o'clock of our day.

But why, in this case, do they use different modes of notation? John, it will be said, in other instances, speaks of the hours of the natural day in the same way as Mark; and why, then, does he adopt a different method in this? There was a better reason for this than that which Bishop Watson has given; namely, that John wrote his Gospel in Asia; for if John wrote in Asia, and Mark, as is believed, at Rome, we would naturally expect the facts to have been reversed, and that John would employ the Jewish, and Mark the Roman, notation of the hours of the day. But we have said that both Jews and Romans had the same mode of dividing the natural day, and the question is, Why did John speak of the civil day in this case, while he speaks of the natural day in other cases? One reason may be that he was recording the judicial proceedings of a Roman governor, for which the civil day would always be used; but the true reason probably is that John himself was undoubtedly present in Pilate's judgment hall at the time, and that in noting the hour when his Lord and Master was

delivered over into the hands of his enemies, and his death determined on, he would naturally be guided by the water-glass, or the time-piece, which was there for the purpose of regulating the proceedings; for Pilate's judgment hall must have had a horologe of some kind. Mark, on the other hand, recording what took place in the open air, would as naturally be guided by the sundial or the sun itself, and would tell us at what hour of the natural day the crucifixion took place. It matters not whether Mark was present at the crucifixion, or received his information otherwise; for in either case it was natural for him to follow this plan.

TESTIMONY ON COL. 2:16

BY ELD. E. VAN DEUSEN.

As some seem to consider Col. 2:16 conclusive evidence of the abolition of the Sabbath of the fourth commandment, I send the following extracts from the works of eminent first-day writers, hoping they may help some reader of our excellent paper:—

"Let no man—judge you in meat, or in drink.] The apostle speaks here in reference to some particulars of the *hand-writing of ordinances*, which had been *taken away*; viz., the distinction of *meats and drinks*, what was *clean* and what *unclean*, according to the law; and the necessity of observing certain *holidays or festivals*, such as the *new moons*, and particular *sabbaths*, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. . . . Besides, it is not clear that the apostle refers at all to the *Sabbath* in this place, whether Jewish or Christian. His *sabbatun, of sabbaths or weeks*, most probably refers to their *feasts of weeks*."—*Dr. Clarke on Col. 2:16.*

"There is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number—*THE Sabbath*,—it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, shows that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to *moral law*, or the ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as '*a shadow of good things to come*.' These commandments are, from the nature of moral law, of perpetual and universal obligation."—*Albert Barnes.*

In the New Testament with Notes, published by the American Tract Society, we find the following on Col. 2:16:—

"Judge you; pronounce you good or bad according to your treatment of the ceremonial law. A *holiday—Sabbath days* in the original, festival-sabbaths. The days referred to are those referred to in the ceremonial law,—days associated by God with meats and drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands forbidding theft, murder, and adultery. The weekly Sabbath was never against men, or contrary to them."

In an old book entitled, "Discourses on the Sabbath," written more than forty years ago, the writer, a first-day observer, says:—

"The passage in Col. 2:16, 17 has also reference to these ceremonial observances. . . . In the connection, Christ is said to have blotted out the hand-writing of ordinances that was against us; but surely he did not blot out anything which was written on the two tables of stone. There were many holy days and sabbaths which the God of Israel enjoined on his people to observe, besides the weekly rest, or holy Sabbath, which in the beginning he enjoined on Adam and all

his sons. These sabbaths, being a part of the ceremonial law, pointed to Christ and the privileges of gospel days. They were a shadow, of which Christ was the substance. If it can be proved that the grand design of the weekly Sabbath was to serve as a type of the coming of Christ, this would do much toward proving that it is now no longer obligatory."

FREE.

RIDING along the streets of Chicago the other evening, my attention was caught by the word "Free," in large, black letters upon a white screen, just inside the open door of a liquor saloon. A gas jet lighted the streetward side of the screen, bringing out bravely the broad, enticing lie, "Free." As I jolted on, I fell to musing upon the word and its meaning, and as I mused the fire burned.

Poor fellows! Sauntering away from the cheerless boarding-house, with its ugly smells, and dirt, and dinginess, or the shanty full of care and want, where a half dozen, more or less, depend upon the one pair of cheap, clumsy hands, the awful hunger gnaws their souls. They are worsted in the struggle that has narrowed itself to fighting the wolf from the door. That word, "Free," glowing out of the gloom, strikes them with its witchery. They stop, and the Circean spell brings their shivering manhood down to the brute's level. They wallow in the sty, lured into beastly bondage by the promise of freedom!

Are they men—those beings behind that saloon counter? Do they dream of the ruin they are working? With every glass they sell they are weaving a web of doom about a shuddering human soul, to drag it down to damnation. I pity both the destroyer and the destroyed, and when I remember that God keeps the reckoning, I hardly know which most to pity.

Those bloated, staggering wretches flatter themselves that they are free, when they are bound hand and foot, and held in the most helpless, hopeless slavery. Said one of the most gifted men our State has ever produced—a United States senator—utterly wrecked by strong drink, "There's no help now! I must and will have liquor, if I have to wade through hell to get it!" Satan has great rage on this question in Chicago. The more the women pray, the more he bestirs himself to mischievous madness. It must be he sees that his time is short.

"Have you been to Tivoli?" asked a friend, one day.

"Tivoli? Where's that?"

"Why, don't you know? Just across Clark street from the Methodist-church block. You can see it from the windows of the Mission Rooms."

"But what is it? I never heard of it before."

"Well, come with me, and you'll soon see what it is. I'm sure I don't know where they got its name, unless it was by mixing the German 'Teufel' and the Italian 'Diavolo.'"

So we went to Tivoli. The first noticeable feature was a band, discoursing sweet music. We stepped inside. The partitions had been removed from a large block, leaving rows of columns to support the ceiling. Vines were twining about the columns, cages of birds hung upon them, flower-pots upon brackets beside them added the gayety of their bloom. Fountains were flinging their jets of pearl into the air. Bits of statuary were grouped here and there among the plants. The walls were bright with oriental frescoes and paintings. Little tables covered with decanters and glasses, and with well-dressed people seated around them, did not leave us long in doubt of the character of this charming soul-trap. A drinking den fitted up more attractively than any other place in this prodigal new city, right at its very heart, opposite its court house—what a burlesque upon law!

Guizot represents the Teutonic barbarians who ravaged Italy in the fifth century as introducing a new element into European civilization,—“the pleasure of personal independence; the pleasure of enjoying, in full force and liberty, all one's powers in the various ups and downs of fortunes;

the fondness for activity without labor,—for a life of enterprise and adventure.” Rome, strong, rich, cultured, Christian, the Rome of the Scipios and Gracchi, of the Caesars and the poets, of Paul and the Fathers,—Rome went down before them, and the impulse they gave society toward their selfish, reckless “personal liberty,” drove it into the darkness and dreariness of the Middle Ages.

Precisely this spirit actuates the Teutons who are thronging our land, and making steady, relentless war upon temperance, the Sunday, and the Bible. Our country can remain free only by holding in check with the strong hand of law the passions of bad men. Our only hope for the perpetuity of national freedom is in zealous, untiring work to evangelize these invading hordes, by God's help, teaching them that the giving of one's self for the good of others is the noblest enjoyment, and that he “whom the Son maketh free, is free indeed.” The freedom of the Christian is a real freedom. Where the Spirit of the Lord is, there is liberty. Only the Christian has perfect freedom; all others are the slaves and servants of sin.—*Jenny F. Willing, in Christian at Work.*

INFLUENCE.

THIS learned I from the shadow of a tree
That to and fro did sway upon a wall,
Our shadow-selves, our influence, may fall,
Where we can never be.
—*Miss A. E. Hamilton.*

RELIGIOUS CHEERFULNESS.

BY LUCY A. SMITH.

WHEN the apostle Paul says, “Rejoice in the Lord always” (Phil. 4:4), it may be considered as one of those commands which are more recommendatory than imperative. Look, for a moment, at the spirit of true religion, of which the central element is love,—love intense, supreme, ever-growing. Remorse is a painful source of mental misery; yet it is chiefly by the absence of hope that the mind languishes. What a terrible word is “despair;” yet its most fearful import is hopelessness. But how full of fruition is the future to a Christian mind,—endless, boundless fruition! Repose your thoughts for a moment on the strong language of Paul, when he says, “a good hope,” “a lively hope,” “a blessed hope,” “rejoicing in hope,” “abounding in hope,” “full assurance of hope.” Assuredly there can be found nothing in the practical system of Christianity which is repugnant to a happy temper. How pure are its ordinances, how simple and tranquil its worship! Christianity is indeed a discipline. It imposes self-denial, but there is joy in it; it has its burden, but its “burden is light;” it has its yoke, but its yoke is easy. And truly those that are looking for their Lord and Saviour to come in the clouds of heaven, should not be sad and gloomy.

Christ comforted his disciples with the hope of Heaven. They were troubled and sad because their friend and Saviour was about to leave them; but no doubt they were exceedingly glad when Jesus told them he was going “to prepare a place” for them, and added: “If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” John 14:3. And if the disciples were comforted and made happy by the words of the Saviour, why should not we, who are soon to see Jesus in all his glory, be happy also? The hope of all God's children will soon be realized; for their redemption draweth nigh.

No doubt much of the depression of the Christian arises from the remains of sin. Every drop of gall has its bitterness. The only recourse here is to seize St. Paul's remedy,—“Go on to perfection.” Strive more earnestly to “lay aside every weight, and the sin which doth so easily beset us.” Those faults and imperfections which we consider small sins, must ever interfere with our peace, while they are indulged. Needles can pierce deeper than larger instruments. A secret sin is often more injurious to the soul than a

gross crime. It has a character of concealment, of hypocrisy, that makes it more degrading.

Perhaps the greatest curse our Heavenly Father could inflict upon us would be a happy frame of mind when we are disobeying him, and neglecting his command to "be perfect, even as he is perfect." It is perfect love that "casts out fear." Would you be glad and rejoice with deep joy? Would you triumph over care, anxiety, and sin, and, above all, over yourself and the devil? Abandon sin, fly from it, abhor it.

When we open God's word in an hour of gloom, it ought to be to us like the sun outbursting from the heavens at midnight. How full of clear counsel, happy words, sweet assurance, and abounding hope, it is! Oh, it is indeed the gospel—good tidings! How every passage glows with unutterable mercy and love! And, dear brethren and sisters, if the gospel is true, God, even the great and mighty God, loves you! Angels guard you; the grave fades away at your feet. Oh! let us stand where the warm rays from the Sun of Righteousness may shine upon us; let us disdain our trivial trials, and blush to think that the possessors of all these "riches of glory" should ever have hung their heads in despondence.

"Through all the gloomy mountain pass,
I'll keep the end in view,
And sweetest thoughts of 'welcome home'
Shall cheer my journey through.
And when I stand within those walls,
With all that bright array,
How small indeed will seem the toils
And perils of the way!"

"WE SHALL SEE HIM AS HE IS."

"We shall see him as he is." Glorious anticipation! how it should strengthen our hands while fighting "the good fight of faith," and comfort our souls when wounded in the conflict. Here the clouds sometimes hide the face of our Redeemer, and we remember then that *once* the Father's face was hidden from him. Sometimes shadows and mists, growing out of weakness of faith and the infirmities and imperfections of our natures, in a degree separate from "the joy of the Lord," which is our "strength." We do not always dwell in the unclouded brightness of the Sun of Righteousness. There are times, even, when the "Father's House" seems far away; and as our thoughts stretch on to the years which lie between us and our eternal home, we grow faint in spirit at the prospect of continuous trial and temptation; we are ready to say with David, "Oh that I had wings like a dove! for then would I fly away, and be at rest."

What then, shall cheer us in moments of despondency? The remembrance that at the end of the journey, the goal of the race, we shall see Jesus; "we shall see him as he is,"—as he is to us, a compassionate, loving Redeemer; the Pardoner of our sins, the Sanctifier of our nature, the faithful, tender Shepherd of the sheep, the Guide of our pilgrimage, and our Welcomer at the gate of the City of God.

"We shall see him as he is" to the angels and the spirits of "the just made perfect,"—a glorious King, the Lamb upon Mount Zion, the receiver of praise from every tribe and tongue. No thorns on the majestic brow, nor wounds in the hands, no more of grief and humiliation; but as the crowned monarch of rejoicing thousands, who ascribe praise unto Him who has loved them, and washed them from their sins in his own blood.

And more: oh, soul-sustaining thought! "we shall be like him." These poor earth-weary natures, worn with conflict, and bearing the marks of "many a storm, of many a fray," shall be transformed, by his own will and power, until they reflect his image and likeness. Serene and effulgent with his divine calm, there will be no traces left upon the brows of the will, of the storms through which they have passed, the memory of which shall only form the theme of more rapturous praises. Strong with a strength to be nevermore shaken, because nevermore tried, what fields of unattained glory lie before them! Pure as the light of that pure Heaven shall be every heart, and there will be heights of

knowledge to scale, and depths of love to sound, through the grand, eternal ages. While, then, "we look not at the things which are temporal," let us ever bear up our spirits with this reflection, "We shall be like him." So, Moses like, may we endure, as seeing Him who is invisible.—*Guide to Holiness.*

SABBATH SICKNESS.

THIS is quite common. It is quite prevalent. There is more sickness on this day than on any other day in the week. Persons who have been in comfortable health all the week long, able to prosecute their accustomed business, often find it necessary to lie on the Sabbath. I was inquiring of a neighbor, a few Sabbath mornings ago, in regard to his health. He had been feeling rather ill during the week, though keeping at work, but devoted the Sabbath to taking medicine. It was more convenient for him to do it on the Sabbath than on a week-day. To have done it then would have interfered with his plans and interrupted his labors.

A country physician once told me that he had many more calls on the Sabbath than on any other day of the week. People who are ailing would manage to drag along until the Sabbath, when they would give up and call upon the doctor. It is quite common to find people "indisposed" on that day. The indisposition often comes on quite suddenly. They retire at night in their usual health, but on Sabbath morning somehow "they don't feel very well," and they "guess they won't go to meeting to-day." But, unfortunately, this kind of indisposition seldom proves fatal or very serious. On the next morning those who have been afflicted with it generally awake in their usual health and are as ready for business as ever.

And generally the sick get much more attention on the Sabbath than on any other day; and, indeed, than on all the other days of the week. Neighbors on this day are unusually kind and attentive. In many instances, sick persons who have received hardly a call all the week long, are flooded with calls on the Sabbath. They then receive many more than are for their good. It were a greater kindness were their neighbors to stay at home and let them be quiet. It would show more real benevolence were they not to limit their attentions to the Sabbath, but to spread them over the week, when they would be more serviceable and better appreciated. The sick need a Sabbath day of rest not less than the well, and mercy should be shown to them in this regard. Use judgment in the matter, and don't kill with mistaken kindness.—*Selected.*

THE BLESSING OF INGERSOLLISM.

WE happen to be of the number who see a silver lining to this cloud, and believe that out of all this "bobbery" shall grow a blessing. The blessing doth already appear in the resurrection of the evidences of Christianity and the logical discourses which are heard from the pulpits where the voice of this man is heard in the land. The position is taken by many ministers that the day for argumentative discourses is past. We have frequently heard able men in preachers' meetings and at other places, make the statement, and one of the ablest ministers in this country has voiced such utterance in a lecture on preaching.

It won't do. The gospel must be set to logic and not to rhetoric, in order to convert the world or to keep it converted. Preaching that does not prove anything does not finders not error. Many of the pin-feather infidels of to-day have been captured from under the shadow of rhetorical pulpits, and more will go before we learn that the human mind will not take everything for granted or because the preacher says so. Men of intelligence will investigate for themselves, and they will do it along lines furnished them by the sentiment-makers of their day. If

we ignore the existence of God, taking for granted the divinity of Christ and the inspiration of the Scriptures, and fail to give thoughts and proofs way-marking the line of safe and healthy investigation, contenting ourselves with glowing utterances, bright thoughts, and rounded periods, we may please and satisfy the conservative, but we do not fortify the young men against enemies who are sure to beset them. Then when Ingersollism comes, they are led off to investigate under infidel tuitions, with results which it does not take a Solomon to forecast.

True, our arguments will not be remembered in detail, but their impressions will be retained, so that the man goes even to an infidel in impervious armor, or better, like a vaccinated man to a small-pox pest-house; it can't hurt him much because of the something which has preceded it and forestalled its influence. True, as point after point is assailed, he will not be able to recall the whole Christian argument, but he will remember that "our preacher" upset all that two or three years ago. And he will remember that his proofs of the positions assailed have not been equaled by the lecturer, and will leave the place with a deeper reverence for Christianity, and the conviction that infidelity is a weak swindle.

Ingersoll will indeed be a blessing, though a left-handed one, if he stops our idealizing, moralizing, rhetorizing, and other fool(izing), and makes us face the logic of the gospel. The reason of our hearers cries out for the bread of sound reasoning, and cannot be satisfied with stones. They have a right to the proof, and must have it. Infidelity comes, not only of the bad lives of Christians, but of rhetorical pulpits. Now if its attacks drive us back to discovering the foundations of truth, and keeping them bare, then even Ingersoll will not have lived in vain.

Do we not forget that argument has been the basis of the greatest religious successes? Jesus, the Christ, was mighty in argument, and in his public discourses put to silence the most astute logicians of his day. Paul and the other apostles were strong in proof, their discourses were chains of mighty reason. Luther drew the gospel arrow in a logical bow, so did Knox, so did Wesley. The men who are mighty in producing conviction follow the same tactics. Rev. C. G. Finney, the greatest of modern evangelists, was greatest in reasoning power. Mr. Moody, in a homely way, is a logical reasoner. Walton, of our own Conference, one of the most successful of soul-winners throughout a long ministry, can preach no other way. It may be that Ingersoll will help us back to the old way of meeting the inquiries of men's reason by a reasonable presentation of the gospel, and so rightly dividing the word of truth as to be workmen that need not to be ashamed, showing ourselves approved unto God by the convictions that follow its presentation.—*Conference Worker.*

POWER OF A HOLY LIFE.

THE beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so good, so efficacious, as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness shining through the life of a loved relative or friend, is more effective to strengthen such as do stand in virtue's way, and lift up those that are bowed down, than precept, command, entreaty, or warning. The beauty of that holiness which is enshrined in the four brief biographies of Jesus of Nazareth, has done more and will do more to spread his religion in the world than all that has ever been preached or written on evidences of Christianity.—*Dr. Chalmers.*

The Family Circle.

COMMONPLACE.

A COMMONPLACE life, we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day;
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
But dark were the world and sad our lot
If the flowers failed and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes his beautiful whole.

SLIPSHOD WAYS.

MARK and Laura were to be married in a week. Dropping into the Taylor sitting-room one evening, Mark found Aunt Mary assisting Laura about some of her elaborate and mysterious bridal preparations. Aunt Mary was always considerate and sympathetic in her words and ways, and Mark liked her. He sat down by her in unwonted silence, and with a cloudy brow.

Laura looked at him furtively from behind the clouds of white lace and muslin in her lap, as he mechanically turned over the multitudinous trifles in her dainty work-basket, making as vague and unsatisfactory answers to her numerous questions as if he were guessing conundrums. After ten minutes had been spent in this rather stupid way, Aunt Mary asked, suddenly,—

"Well, Mark, what is it?"

The young man started and looked up at her with a smile, as bright as if a heavy fog had been lifted off his mental horizon, as he said,—

"I declare, Aunt Mary, I didn't mean to speak of it, but I am as nervous as a girl over—over—next Thursday; not the ceremony itself, mind you; I shall really enjoy the display in the church—but I refer to all the life that is to follow."

"Marriage is indeed the most important event of a lifetime, and the outlook to every reflective mind must be a serious one," said the sweet-faced old lady; "but may I ask what has brought up the subject so impressively before you to-night?"

"The fact is, Aunt Mary," replied Mark, hesitatingly, "I have just come from Cousin Henry's. As I was passing the gate I heard the wood-shed door open and Susan's voice call out, 'Supper's ready.' The pleasing vision of a neat dining-room, a cosy tea-table, and two happy, contented young souls enjoying the nicely cooked, tastefully served evening meal rose up before me, and I could not resist the impulse to turn back and take a look at them. I ran in unceremoniously, as is my wont, announcing myself as I opened the sitting-room door, by a hearty 'good evening.' There was no fire in the room, but plenty of dust and disorder.

"Come right in here," called out Henry; and I followed his voice through the dining-room, unwarmed except by the far-away warmth of the kitchen fire. A large basket of rough, unironed and unfolded clothes, was turned bottom upward on the extension table, an immense clothes-horse filled half the room, and every chair was loaded with coats, hats, cloaks, and shawls.

"We just use the dining-room as a sort of gang-way in winter," said Henry, "and den up here, except when we have company. If anybody runs in upon us they must take us as they find us." This was not an over-cordial welcome, but I went along into the kitchen where Henry was seating himself at the tea-table, which, if you will believe, Aunt Mary, was their little hanging cooking-table, covered with a strip of oil-cloth. A few odd pieces of crockery were scattered upon it without regard to order.

"The little kitchen was untidy, the stove dirty and rusty. There were memories of Saturday's baking, in the shape of flour, dough, and grease on the floor, table, and door latches; and a salt cod-fish with a cotton string around its tail was hanging to the knob of the closet door. Susan's hair was rough and frowsy, and her gown was torn and soiled. Dear me! who could have imagined that such a state of things was so soon to follow their grand and expensive wedding? What a picture of loveliness the bride was! They might as well hire two or three rooms in a flat to 'den up' in, as to own that large and elegantly furnished house and not use it, or to so misuse it.

"This scene rather discouraged me. Were Laura and I to deteriorate in that way, I think I would rather have everything stop just where it is. I believe it would save us a world of trouble, and we would go on looking at married life as we would have made it, through rose-colored glasses;" and Mark moved uneasily, got up nervously, and going around the table seated himself by Laura's side.

"Perhaps Henry is not altogether blameless in the premises," said Aunt Mary; "did he fix himself up for tea?"

"Oh, dear, no," replied Mark; "he sat down and ate his bread and milk in his shirt sleeves, collarless and cravatless, and with unbrushed hair and whiskers. He would not have shown himself to Susan in such a plight before his marriage, I assure you."

Aunt Mary looked at the pretty Swiss clock on the mantel, took out her gold pencil, wrote a little note, and then said to the young man, "I wish, Mark, dear, you would carry this billet over to my nephew, Horace Alden's, for me. They live in the east tenement of the Rutherford block, you know, and on the strength of your cousinship that is to be, I want you to run in without ceremony."

Mark came back in an hour with a radiant face. Removing his hat, he made Aunt Mary a low bow, saying, "I am very much obliged to you. I wouldn't surrender the opportunity that may be graciously given me of helping make a home with Laura here for any earthly consideration."

"Indeed," cried Aunt Mary, in seeming surprise, "perhaps you will be good enough to tell us what has changed your mind so suddenly."

"Well," said Mark, "I ran up the stairs and opened the door at the top, as you told me, and such a charming picture as I saw: A living-room, neither parlor, dining-room, nor kitchen, but a happy combination of the three, made attractive and homelike by perfect neatness, order, and good taste. Such a cordial welcome as I had, to be sure. I was heartily ashamed of myself when it came over me how well I used to know both Horace and his charming wife, and that I had not called on them before.

"I gave Julia your note, and she read it with a little laugh, and insisted that I should take off my overcoat and take tea with them. The cosy round table, with its snow-white cloth and pretty tea-service, looked so inviting, I could not resist the temptation. 'Horace does not leave the store till seven; he sees to the closing up; so we have our tea at half past seven,' Mrs. Alden said. Julia's dress was plain, but tasty and neat, set off by a dainty white apron; and her simple toilet was completed by a geranium leaf and a verbena blossom in her shining hair. Horace, in a handsome dressing-gown and embroidered slippers, looked every inch a gentleman, as he is.

"The situation made us confidential, and I asked Mrs. Alden how she had managed to settle down into being such a wonderful little housekeeper. She said, 'I used to be somewhat inclined to be careless in my habits, and I suppose my friends had some misgivings as to my ability to keep house. Among my wedding presents was one from a great aunt of mine who was wonderfully skillful with a needle. It was this teapot mat—and she held it up for my inspection. It was a scalloped circle of scarlet broadcloth, with a slipper run down at the heel and embroidered with the words, 'Never get slipshod.'

"This has been a constant reminder to me," Julia went on. 'Were I tempted to neglect any trifling duty for the first time, my eye would fall upon or recall the words of Aunt Mattie's motto, and I would not only do what I had thought of neglecting, but would do it a little better, if possible. Horace, too, has kept me from falling into slipshod ways by his own habits of neatness. He always touches up his toilet for my sake before every meal as punctiliously as if we had company. Of course, when he is so thoughtful of me, I cannot be less regardful of him. All these little things take a few of the precious moments of our fleeting lives, but we consider their observance a duty. Since housekeeping is the principal business I have in hand, I want to do my best in that vocation; to be as conscientious and painstaking in that as I would in teaching music or any other accomplishment. I enjoy my work, and it comes easy to me. I take both pleasure and pride in it, and I think the secret of my success in this humble sphere of mine has been my keeping everything up from the very first, and never allowing myself in the smallest particular to fall into slipshod ways.'

Mark and Laura, now settled in their beautiful, well-ordered home on the banks of the Connecticut, only the other evening spoke of the two lessons this December evening brought them, and the lasting impressions they wrought.

A SOLDIER'S SACRIFICE.

I NOTICED one Sunday morning, while the "three-months men" were encamped at Washington, several soldiers in our church. They wore, except one, blue flannel blouses, the uniform of the two Rhode Island regiments.

Something caused my eye to rest on that one. It may have been his blouse, made of the finest cashmere, or the corporal's chevron on his arm. He was a gentleman, evidently. Yet his slender figure and mild manner suggested that he would better grace a drawing-room than the tented field.

After service, he and his comrades were introduced to me. His voice verified the impression which manner and figure had made. "A parlor knight," I thought, "seeking in the camp a new sensation."

But in a moment that impression was obliterated. He had come to ask if the church would receive his comrades for baptism. They had, while in camp, accepted a new and more vital service,—that of a Divine Master,—and wished to make a public profession of their loyalty to Him.

I invited him to our house. He came again and again, and I discovered that the gentle voice and manner veiled one of the manliest of men. He was a Christian soldier. If he had lived in the days of chivalry, his shield should have been impressed with the figure of an ox standing between a plough and an altar, with the legend, "Ready for either."

He went through the first battle of Bull Run with honor. On his return to Washington, he was attacked with inflammation of the lungs, and did not return home with his regiment. When convalescent, he called to say "Good-by."

"You won't play soldier any more," I said, jokingly, as I shook his hand.

"No, I think not," he gravely answered. "I must try to serve my country in some other way."

Several months passed, and I had almost forgotten my "hero;" for those were stirring times, and to-day jostled yesterday out of mind. One morning the servant announced that a visitor awaited me in the parlor. I was surprised, on entering the room, to find my friend there, and in a soldier's uniform. I greeted him with an expression which showed that I was both delighted and astonished to see him.

"Pray tell me," I said, after inquiring about mutual friends, "what has brought you again to Washington as a soldier?"

He evaded the question. In a few minutes I repeated it, with a friendly emphasis.

"A member of my Bible class was drafted," he replied, "and I am here as his substitute."

I uttered an exclamation of surprise, which plainly said, "But what business have you to be any one's substitute?"

"You see," he continued, "Henry is not a religious man, and this troubles me. He has a mother and sister dependent on him for support, and I have no one. So I went to the selectmen and had my name substituted for his.

"When I told him what I had done, he would not accept me as his substitute. But I said, 'What will become of your mother and sister if you should be killed? And besides, you know how necessary I feel it to be, if you enter the army, that you should be a religious man. You are not a Christian. You are not ready to die. I have often asked you to enter the service of Christ. You have withstood my plea. I now make the last one, it may be. I go as a Christian, and as your substitute. If I am killed, I am sure, my friend, you will remember and honor the act, done for your sake and the Master's. Don't oppose me. Your name is already erased from the roll, and mine is inscribed in its place. I shall march tomorrow morning.'

"This," he added, with a smile, "is why I am at Washington in a soldier's uniform."

The subject was never referred to again. In a few weeks his regiment was ordered to the front. Then came news of the seven days' battle before Richmond, and my "hero's" name was in the list of the killed.

Did that Christian hero die in vain? I know not. But I believe that one day I shall meet my "corporal" with the Henry for whom he gave his life.

That "substitute's" death often cheers me; for I see in it an illustration of the sacrifice which a Divine Master exemplified for me, and not for me only, "but for the whole world."

—It was the atmosphere of Elkanah and Hannah's godly house that produced a Samuel. It was the wretched air of Eli's house which ruined Hophni and Phinehas.—*Dr. T. L. Cuyler.*

Educational.

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

THE SUPPORT OF EDUCATION.

BY ELD. GEO. I. BUTLER.

LIKE everything else of real value, education will always cost something. It will cost those who obtain it hard study and some means. Buildings are necessary; teachers must be employed; facilities for boarding must be provided; apparatus and charts are needed for illustration; also a museum of specimens in natural history, geology, and mineralogy, to illustrate these important subjects. A library containing books of reference is also very desirable. All these things cost something; yet we cannot have a college prepared for first class instruction without them.

An institution with an attendance of from three to five hundred students annually is an important one. If it is what it should be, its value is not to be estimated by dollars and cents. Impressions will be made upon the minds and characters of individuals which will never be effaced while they live, and through them others also will be affected. Who can compute the effect upon the public character of such educators as President Woolsey or Horace Mann? There is no doubt but that much of the skepticism so prevalent in the civilized world owes its existence to the skeptical scientific professors of modern universities. The educator's power is great for good or ill. How important that we avail ourselves of the good, and make provision for the extension of its influence! And for what is money valuable, if not for such important objects?

Who can estimate the effect which Harvard, Yale, Brown, and Dartmouth Colleges have had upon the character of American civilization? For more than a century, these institutions have been sending forth their graduates by thousands, to become lawyers, physicians, ministers of the gospel, and educators of the people. These men, the leaders of thought in their several departments, ever look to the institution that graduated them as their "cherishing mother;" and as she has influenced them, so do they influence others. Our country's laws and institutions have been greatly affected by them. And through those who have gone out from New England, they exert a powerful influence on all sections of our common country. The character of our countrymen educated under the influence of Protestant schools differs largely from the characters molded under the instruction of Jesuit colleges.

The time was when Harvard and Yale, whose property is now worth millions in the aggregate, struggled with poverty and feebleness. In 1638, John Harvard gave half he was worth, perhaps \$4,000, to the institution which now bears his name. Its first graduating class consisted of only nine members. About the year 1715, Elihu Yale gave \$2,000 to this generosity. At the time, these infant colleges were greatly helped by these donations. And where could this money have been placed to have a greater effect upon the welfare of their fellow-men? They could have left all their property to their heirs, to be squandered or used in some other way. They could have used it in buying nice furniture, fine horses, carriages, instruments of music, a little more land, or anything to please their fancy; but who will say it would have been as well? These public institutions were greatly assisted in the time of their need, and through their success thousands of deserving men have been qualified to fill positions of usefulness; and in the aggregate, the world has been greatly benefited.

The masses of our people have been elevated by means of such institutions. Compare the people of our country with those of Mexico or the South American States, or with the masses in Russia or Turkey. What has made the difference?—Educating influences

have done it. Our ancestors were as ignorant, as besotted, as they. They were pirates of the sea, or savages living in huts or caves, in squalor and filth. Education of the right kind ennobles and elevates the mind. Money used for such a purpose is used for a noble purpose. It is interesting to glance at what is going on around us in view of the importance of this subject, and to see that there are men of wealth who are looking for worthy objects upon which to bestow their bounty. It would be a worthy ambition to be rich, if with riches one could inherit the noble disposition of Geo. Peabody, who gave for educational objects some three or four millions of dollars.

We quote from Prof. Ramsey's recent article in our excellent little College paper, some of the recent donations in aid of the cause of education:—

"Western Reserve College, Ohio, \$500,000 by Amasa Stone, of Cleveland; Vanderbilt University, Tennessee, \$200,000 by Mrs. M. Embry, of Elkton; Princeton College, New Jersey, \$200,000 by Robt. L. Stuart, of New York; McGill College, Canada, \$30,000 by Mrs. B. Scott, of Montreal; Presbyterian Theological Seminary, \$20,000 by Robt. L. Stuart, of New York; Harvard Divinity School, \$10,000, a bequest; Mt. Holyoke Female Seminary, Massachusetts, \$10,000, donor unknown; Cornell University, New York, \$370,000 by H. W. Sage, \$140,000 by John McGraw, \$100,000 by Andrew D. White, and \$75,000 by Hiram Sibley; University of North Carolina, \$10,000 by Wm. H. Vanderbilt of New York; Lafayette College, Pennsylvania, \$40,000 by John I. Blair, of New Jersey; University College, Liverpool, \$10,000 by Lord Derby; Ohio Wesleyan University, \$6,000 by Mrs. R. Brown, of Bellefontaine; Phillips Academy, Massachusetts, \$5,000 by Mr. Phillips of Philadelphia; Drury College, Missouri, \$5,000 by Mr. Maraquand, of Connecticut; Hampton Agricultural College, Virginia, \$2,000, and Quaker School for Indians, Pennsylvania, \$1,000, by Mrs. Lydia M. Child, of Massachusetts; Union College, New York, \$50,000 by Levi Parsons, of Ft. Plain; Olivet College, Michigan, \$50,000 by Philo Parsons, of Detroit.

"The most generous gifts to higher education for many years are those which have recently been made by Mrs. Valeria G. Stone, of Malden, Mass. Her total disbursements to educational institutions amount to \$1,793,292. Her latest donations have been, to Howard University, Washington, D. C., \$25,000; to Hampton Institute, Virginia; Ripon College, Wisconsin; Drury College, Missouri; Olivet College Michigan; Beloit College, Wisconsin; and Illinois College, each \$20,000; to Marietta College, Ohio, and Berea College, Kentucky, each \$10,000.

"Partly including, but chiefly in addition to the above-named munificent benefactions, the following have recently been received: Bowdoin College, Maine, \$15,000; Williams College, Massachusetts, \$20,000; Rochester University, New York, \$25,000; Amherst College, Massachusetts, \$106,000; Hampden-Sidney College, Virginia, \$500,000; Princeton College, New Jersey, \$1,200,000; Yale College, Connecticut, \$1,000,000; Oberlin College, Ohio, \$157,000; Dartmouth College, New Hampshire, \$50,000; Lafayette College, Pennsylvania, \$50,000; Syracuse University, New York, \$30,000."

This list might be greatly increased, but it is sufficient to show the interest that is taken in the subject of education. Those who give these sums are expecting time will continue, perhaps for ages. Their relatives might use this money in worldly business; and many of them expect to live for years, and might want to use it themselves. But they feel a deep interest in the cause of education. With our faith and profession, we do not look for many years to come in this present state. We believe the time to use means here is short. Our work is soon to close. We should therefore be more ready to use our means to increase the efficiency of our College, than mere worldly men are to promote the interests of education.

Many of those most ready to give have received a good education, and realized its benefits. When they are favored of fortune, they remember with gratitude their *alma mater*, and give freely to make it more efficient. In this way many colleges are so fully endowed that their property is worth from five hundred thousand dollars to several millions. Of course, we are not ambitious to become so rich as they, and have no expectation of doing so; but we refer to these

things that our people may see the interest others take in education, and also that they may realize that we have not gone to an extreme, by any means, in the facilities we have provided in our College.

Our College owes over seven thousand dollars. A new building is needed, but it need not be a costly one. What will our people do about it? We have no men of great wealth among us; but there are not a few among us who are worth from \$5,000 to \$25,000. Such persons as these ought to do all that is needed for our College. They could do it, and never lack a single comfort in consequence. If such as these will not do this work, those of less means should undertake it. There ought to be quite a number of persons who would put in \$1,000 apiece; others who would put in \$500; and still others from that down to \$100 each.

Our people everywhere should feel a special interest in this institution. It has been managed well financially. Its debt has not been increased. The professors and teachers have worked hard for small pay. It has often been crowded too full of students for comfort. There is lack of room. Is it not disgraceful for our people to leave this debt of a few thousand dollars hanging over this institution to cripple it? And shall not the needed building be erected? The Publishing Association needs its money to pay its own debts.

I call upon the friends of the cause to carefully consider this matter. You have placed me in the position of President of the General Conference. It is my duty to call your attention to those things which are necessary for the prosperity of the cause we love. In my soul I believe here is a want which ought to be met. There are those among us to whose stewardship God has intrusted thousands of dollars. There are those who would be greatly blessed in putting a portion of their means where it would help the cause of God and benefit their fellow-men. Our College can never make money enough to pay its debts and make needed improvements, without raising the price of tuition so high as to deprive many of its benefits. This it must never do. Our people must not fail to support our College, and build it up, and make it more and more efficient. I am thankful to God for its existence, and shall ever pray for its prosperity. Brethren, let us not fall behind the world in our interest in a noble, Christian education.

MINGLING WITH STRANGERS.

THE effect of mingling with new people, who have new methods of thought, is very salutary. Always to see the same people, do the same way, produces a stagnant condition of the mind and heart that is very distressing to behold. There are thousands of invalids who might be greatly benefited by getting away from home, to mingle with strangers, and be touched with the magnetism of the great world as it courses in its accustomed rounds. And there are mental invalids who need the same change, to get their minds and hearts enlarged, and let in a little more of the great light of life.

Outside influences are very valuable to those who at home have been well trained by healthful influences in early youth, so that they can avoid the snares and pitfalls into which these so often blindly fall.—*Selected.*

GRIT AND LONG LIFE.

THE force of will is a potent element in determining longevity. This single point must be granted without argument, that of two men every way alike, and similarly circumstanced, the one who has the greater courage and grit will be the longer lived. One does not need to practice medicine long to learn that men die who might as well live if they resolved to live, and that myriads who are invalids could become strong if they had the native or acquired will to avow the determination to do so. Those who have no other quality favorable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset with life-shortening influences, do yet live by will alone.—*Dr. Geo. M. Beard.*

—Common sense is the gift of Heaven. Enough of it is genius.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 22, 1881.

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

WHERE THE PINCH COMES.

As in most other cities of the Union, so it is in St. Louis; the question of a better observance of Sunday is being violently agitated among the people. Quite a lengthy article, clipped from a St. Louis paper, has been sent us, in which the editor makes the following sharp point in reference to those who are agitating the Sunday movement. He says:—

"We are not ready to admit that the majority has the right to enforce its views on the minority on a question of religious observance; but we do insist most strenuously that such enforcement is absurd when demanded by a minority; and we are quite certain that the rigid Sabbatarians [Sunday-keepers] are a very small minority in St. Louis; and even they are not agreed upon the principle of Sunday observance. When they are so agreed, it will be time to consider whether their plan is in conflict with the natural rights of others and the best interests of the commonwealth."

The charge of disagreement upon the principles of Sunday observance touches a very sore spot in that question. It is a fact apparent to all who have the least acquaintance with the state of the controversy; and it is one which, more than all else, is calculated to destroy the moral effect of all the efforts which Sunday advocates may put forth. Truth is a unit, and the arguments by which it is sustained are consistent, uniform, and harmonious. How, then, can the different positions assumed in behalf of Sunday-keeping, and the conflicting and self-destroying arguments urged by different parties in its behalf, be harmonized with the claim that Sunday is a divine institution? Here is the embarrassing point with first-day advocates, and on this ground we apprehend that the strongest feelings will be raised against those who, entrenched behind the Scripture arguments for the seventh day, are exposing the weakness and falsity of the rival institution; for the world will say, as they have a right to say, to those who would impose upon them any religious test, Agree among yourselves before you demand of us a recognition of your claims.

THE VOICE OF OPPRESSION.

FELIX R. BRUNOT, president of the National Reform Association, and Elliott E. Swift, recently sent to the *Commercial Gazette*, of Pittsburg, Pa., a copy of the bill (bill 122) which is before the Legislature of Pennsylvania, providing for the exemption of those who keep the seventh day from the pains and penalties of the stringent Pennsylvania Sunday law of 1794. With the bill they addressed to the editors the following note:—

"The accompanying bill, No. 122, has just been handed to us, with the statement that it has already passed a second reading in the Legislature of Pennsylvania. Its enactment will lead toward the destruction of the Christian Sabbath in this Commonwealth. It is very desirable that the bill should be understood by our people, and that numerous and emphatic protests be adopted and forwarded immediately. We therefore request you to publish it."

The bill referred to simply provides for the carrying out of the provision of the Constitution of the United States that every citizen shall have "the right to worship God according to the dictates of his own conscience," and only provides that those who conscientiously observe the seventh day as the Sabbath may have the privilege of carrying on their usual labor on the first day of the week (provided they do this in a manner not to disturb those who wish to spend the day in quiet and in worship), and not be sub-

ject to the penalties of the Sunday law referred to.

But Messrs. Brunot and Swift are alarmed at the prospect of the passage of this bill, and at the prospect that men should thus be granted liberty of conscience and of worship. Hence they come forward in haste, and urge that numerous and emphatic protests be adopted, and the passage of the bill prevented if possible. Nothing could more clearly show the spirit of the Constitutional-Amendment movement, and the determination of these men to maintain the Sunday law, however much it may violate the spirit of the Constitution of the United States, and whatever hardships it may impose upon dissenters.

Commenting upon this bill, the *Gazette* says:—

"It was presented ostensibly in the interest of the Seventh-day Baptists, a sect which observes the Jewish Sabbath; but it would, of course, similarly benefit the Jews. There is undoubtedly a hardship in imposing penalties upon those who, religiously observing the seventh day as the Sabbath, follow their usual avocations on the first day, or Sunday; but the question arises whether it is desirable to recognize two Sabbaths."

Here it is in plain terms. It is undoubtedly a "hardship" to impose penalties upon you Sabbath-keepers; but what of that? The penalties should be imposed just the same; for it is not desirable to recognize two Sabbaths. The same principle has been used to justify every act of religious oppression ever committed by religious bigots. We care nothing for the spirit of intolerance, nor the probable practical results involved in this movement; but we do object to the hypocritical pretensions that this movement is born of lamb-like innocence, and is not intended to abridge the liberty or interfere with the conscientious scruples of any class of people. We have been forewarned in prophecy of the nature and results of this movement, and it might as well throw off its lamb-like clothing, and appear in its true colors.

MOVING TO BATTLE CREEK.

ABLER pens than mine have canvassed this subject quite thoroughly in the past, but there is still an evil which needs a remedy in connection with this moving spirit. There seems to be on the part of many a wonderful desire to get to Battle Creek. Perhaps this is not so much to be wondered at, as so much has been said about the importance of this central point, where our institutions are located. With our cause and people, such a point must ever be very important as a *working center*, from which an influence extends to all parts of the body. Our Office of Publication, our College, and the Sanitarium are very important institutions to our cause. To make these more effective, by supplying them with intelligent and God-fearing workers, by surrounding them with the most favorable influences, and by relieving them from embarrassments, will ever be one of the most important considerations connected with the prosperity of our work. We cannot prosper if this object is neglected.

Battle Creek is an important point to us *because* our institutions are located there. Many of our most earnest workers are there. It is not a Rome, a Mecca, nor a Jerusalem, the sight of which will admit one to paradise. Neither is it an asylum nor a retreat, where the aged, the hopelessly infirm, the unfortunate, and the poor and needy, should gather, expecting to find those who have nothing in particular to do but to take care of them. Neither is it the place for those to go who are broken down in fortune, with the hope of improving their financial condition. There are probably eight hundred Sabbath-keepers in Battle Creek, nearly all of them persons who have to work hard to maintain their families. There are many young people there for the purpose of obtaining an education, who try to find odd jobs with which to eke out their slender finances. It is about the busiest place I ever saw. All kinds of business accessible to our people are overcrowded. Those who are faithfully trying to uphold the cause and bear its burdens, are worse overworked

in Battle Creek than in any other place I know of. Part of this overwork is caused by those going there who never should have gone.

This church, at the center of the work, has more calls for means than other churches. My soul sympathizes with those who are trying faithfully to uphold the truth in Battle Creek. Their burdens are many and heavy. Those who should go there, are students who need the benefits of the College; patients, who need treatment at the Sanitarium; such help as the managers of the Office and Sanitarium and College require to assist in these important institutions; and persons of means and stable character who have a mind to work and sacrifice for the truth's sake in helping to bear the heavy burdens which center there. Such persons as those last mentioned, will wait till they are solicited to move there, generally, because they realize the difficulties of the position.

But there are many who seem to think if they could get to Battle Creek, they would be very near to the gate of Heaven. They go there with the vague idea that it must be a wonderfully fine place to live in, and that is the main thing they are after. After being there awhile, they usually degenerate into chronic grumblers, fault-finders, become spiritual burdens, and, in some cases, temporal burdens. Much has been said on this subject before. But still the difficulty increases. The class who cause the trouble seem to pay no attention to that which is said to keep them back. New cases of this kind are still occurring. The editor of the REVIEW appeals to me for counsel as to what can be done to hold in check this growing evil. From personal knowledge, I know that the Battle Creek church is suffering great anxiety in reference to this question. Large sums have already been paid out by the church for the purpose of alleviating distress, and to save persons from being thrown on the town. And still the stream continues to flow. No one who has not become conversant with the facts can imagine the difficulties of the position. Something must be done, or the liberalities of this church, which should be largely employed in advancing the truth and assisting in carrying the burdens growing out of the presence of our institutions in their midst, will be absorbed by caring for those who come floating in from other communities to avail themselves of the privileges centering here.

We appeal to the officers of our Conferences and tract societies, and especially to our ministers, to use their influence to restrain this tide of emigration. The number of Sabbath-keepers in Battle Creek is far too large already. The presence of so many who have no special burden of the work is a hindrance to the spiritual condition of the church. They cannot have the watchcare they need. Many do not bear burdens or take part in meeting. They wither spiritually, and their influence affects others. We plead with our leading brethren in all parts of the field to discourage those from going to Battle Creek, whom they know should not go. In extreme cases, correspond with the officers of your Conference, that they may know in season the intentions of such persons. These should write to such persons and kindly advise and entreat them not to go. We believe still further that the officers of Conferences have a duty to do in reference to those who have gone from them and have become a pecuniary burden to that church. They should use their influence to have them return. We think it would be right for the Battle Creek church to make appeals to Conferences that have persons from their limits who have become a burden upon them, for assistance.

The prosperity of the Battle Creek church should be ever a matter of deep interest to our people generally. We should sympathize with it in bearing its burdens and do all we can for its prosperity. Let us pray for the prosperity of this important church, and let us do what we can to help bear these heavy burdens.

GEO. I. BUTLER, *Pres. Gen. Conf.*

—Joys are our wings, sorrows our spurs.

THE LITTLE THINGS.—No. 5.

CARE should be taken never to expose the faults of any member of the family before outsiders. It should not be done, either in jest or in earnest. No good ever comes of it, while much evil is often done. It always mortifies one to have his weaknesses, faults, or sins spread out before the public; and the more sensitive a person is, the worse it hurts. Instead of convicting and softening, it irritates and maddens. It gives one grounds to feel that he is abused, and thus hardens and makes him more desperate. I have always observed that in families where the parents reprove or punish their children in the presence of others, there the children are invariably bad. The cause is evident. Such a course crushes all the manliness out of the child, and arouses its indignation and evil passions in self-defense.

I claim no wisdom nor excellence on this subject myself; but I have carefully observed how others do, and what the results are. My children have been placed under the care of one who has succeeded admirably in training them; but no word of reproof, no punishment, is ever given them before others. All this is done quietly and alone. I am more than pleased with the result. It has taught me a lesson from which I hope to profit in the future in dealing with others.

If children do not like to have their faults exposed before others, much less do older people. And if it is not wise in the one case, it is not in the other. Husbands and wives should carefully guard against rallying each other before others on their weaknesses or faults. Such a course hurts, and alienates hearts. It is one of the little foxes which spoil the tender vines.

The countenance, or settled expression of the face, is but the outward manifestation of the spirit within. Let a person for awhile indulge in gloomy feelings, in a sour spirit, or a harsh temper and hard words, and the features of the face will soon become molded into a similar expression. If this spirit be indulged till it becomes a habit, the features will also become settled into a look expressive of such a state of feeling. The reason is evident: The face naturally reflects the emotions of the heart; and the muscles being kept in one position awhile come to retain that as the natural position.

Hence, we all invariably judge persons' characters by the expression of their faces. This is one great reason why a "sweet face" is so much commended, while an ugly face is suspected and avoided. Many ladies will spend hours with paint and powder, and brush and jewelry, to make their faces appear attractive. They do not know that ill-nature will destroy more beauty from within than they can put on from without. In a measure, every person has the making of his or her own face. A cross look at a brother or sister sketches a line of ugliness upon the face; every petulant answer to mother draws it plainer; and every fretful feeling chisels it deeper. So, on the other hand, pleasant looks, gentle words, and a sweet spirit, draw lines of grace all over the face. And is it not true that this is but the mirror of the real character within? If so, is not character formed more by the constant practice of little things, than by the occasional doing of greater things? So I most solemnly believe.

Sometimes when we are petulant, cross, and irritable, we justify ourselves by saying that we have worked so hard that we are "nervous," and hence allowance must be made for us. With this understanding, we feel free to indulge in any amount of meanness toward those around us, especially our own family. We quiet our consciences with the assumption that this "nervousness" was caused by overwork done through pure love for those who now might possibly get the erroneous idea that we don't love them tenderly! Why should we work ourselves nearly to death for them, if we don't love them? Alas! how the old carnal nature will shift to save itself! The truth is, that an ugly temper is allowed to go uncontrolled, and that the

owner of it has very little regard for other people's feelings. Ask the persons who are thus required to endure this "nervousness," and they will quickly say that they would much rather put up with far less work if they could have a little more pleasantness. Even we ministers sometimes seek to justify our cross words by the vain excuse that we have worked so hard for the Lord that we have become nervous. But frequently one cross remark will do more harm than ten able sermons can do good. A little less work and a little more of the gentle spirit of Christ would doubtless be fully as acceptable to the Lord.

No; while some cannot help being nervous, from disease or other causes, they can and must, if they will be Christians, control their tempers, guard their words, and be gentle and kind to all at all times, however strong the natural inclination to do otherwise. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. D. M. CANRIGHT.

A SYNOPSIS.—No. 1.

WE propose to give the reader a synoptical view of the evidence against infidelity and atheism, and some of the testimony in support of the authenticity of the Holy Scriptures. This is drawn mainly from the work entitled, "The Bible from Heaven."

INTRODUCTORY THOUGHTS.

1. Most infidels are wholly unacquainted with the Bible.
2. Many never so much as read the Bible through once.
3. They are ignorant of Bible facts and Bible language.
4. But few of them ever read *one* of the hundreds of books which prove the truthfulness of the Bible.
5. They rarely quote a passage of Scripture correctly.
6. As Judgment-bound souls, they ought to stop and *investigate* and *know* what they are doing.

THERE IS AN ALMIGHTY CREATOR.

Telescopic Evidence.—The solar system. Eight large planets, 300 asteroids, and several secondary planets, all revolving around the sun.

1. Sun, 800 times larger than *all* the planets.
2. Planet systems, or satellite neighborhoods.
3. Solar systems, or planet neighborhoods.
4. Group systems, or solar neighborhoods.
5. Cluster systems, or central sun neighborhoods.
6. Nebulae systems, or clusters of groups.
7. Eight million suns belong to our firmament.
8. More than four thousand such firmaments visible.
9. Who created this wonderful and magnificent machinery of the heavens? Who set it running in perfect order? From all the created universe comes the answer, God.

Microscopic Evidence.—Nature's perfection of details.

1. Scan that beautiful and delicate leaf.
2. Analyze that diminutive flea.
3. Examine that drop of stagnant water.
4. Scrutinize the tinted and polished antennae of the moth.
5. Examine the wing of that butterfly.
6. Subject to the most skillful notice of science and art, the smallest veins of an animal or vegetable.
7. Subject that last visible minimum of organization in the crystalline lens of the cod, with its 5,000,000 muscles and 60,000,000 teeth, to the most searching criticism of the superb microscope.
8. What exquisite details! What elaborate refinement of workmanship! "The Lord knoweth the thoughts of man." Ps. 94:11. "But the very hairs of your head are numbered." Matt. 10:30.

The Exact Order of all Nature is another evidence of an almighty Creator.

1. Sun, and all the heavenly bodies.
2. Earth, unvarying in its revolutions.

3. The wonderful mechanism of the human body.
4. The eye, its location, adaptabilities, etc.
5. The animal and vegetable kingdoms.
6. Could a *watch* come by chance?
7. There is no object self-created.
8. It is easier to believe in an all-wise Creator, than not. "If weak thy faith, why choose the harder side?" H. A. ST. JOHN.

GROWN OLD.

It is easy and natural for us to distinguish, approximately, the age of almost everything we come in contact with. Of the twig we say, "It grew all that last year;" of the sapling, "It has grown so much in three years;" of the giant oak, "Its annual rings indicate a growth of one hundred years." And so on throughout the vegetable kingdom.

The same is true in the animal kingdom. Cattle betray their age by the wrinkles on their horns; horses, by their teeth. But the reader will readily call to mind the innumerable age-indications throughout this entire kingdom up to its highest type of animal,—man.

We pass through the mineral kingdom in very much the same way, *only* with a little more difficulty, and a *great deal* more of *inaccuracy*. "Science falsely so called" makes some wonderful leaps into the dark when speculating about such non-essentials as the age of the world as determined by the "deposits" and the "formations of the rocks." It claims that the earth is young, and the world is in its infancy. The science referred to and God's science are at swords' points. God's Biblical or historic and prophetic science does not conflict with, or give the lie to, what his science in the "deposits" and "rock formations" proclaims. God's science in the book of nature, as also that of revelation, proclaim the fact that the world was in its boyhood when *Christ*, "by the Spirit," through *Noah*, went and preached to "the spirits in prison," beyond the flood. It reached its manhood and decline of years, when David, the sweet singer of Israel, took down his harp, tuned it at God's altar, and sang songs of gladness for Zion through all her toilsome journey, to the end of time.

The world comes to us to-day with white and silver hairs, wrinkled brows, sunken eyes, furrowed cheeks, pallid lips, stammering tongue, tottering limbs, and heavy foot-fall, to stand upon the grave of an eternal burial. Its indications of age, to those who "keep the commandments of God and the faith of Jesus," are many. For thirty-six years past the third angel's message criers have been calling attention to the world's white and silver hairs, as seen in the "signs of the times," such as the darkened sun and moon, the falling stars, the "sick man of Europe," the overthrow of the pope's temporal power, the convulsions of nature, the distress of nations, the constitutional-amendment movement, and so on.

Common courtesy demands that we honor gray hairs. These gray and white hairs have been tossed in the political and ecclesiastical winds of the nations for many years. God's warning hand on the dial of time points to them as they take their places in history. Those who would "shine as the stars, forever and ever," will take the timely warning. The time is near when God's hand on the dial will point, not only fifteen degrees backward, but nearly six thousand years, to all the signs given with regard to the age of the world; and those who are giving the second-advent message shall proclaim with loud voice, "*Ne plus ultra*,"—nothing beyond. "The great day of his wrath is come, and who shall be able to stand?" Soon the last silver hair will become white as snow on the crown of this drunken, reveling, perishing world, and a Hand unseen, save by the commandment-keepers, shall come forth and write this glowing epitaph just over the drunken revelers, on the arch of time,—"*For the fashion of this world passeth [has passed] away.*" 1 Cor. 7:31. The Master says, "What I say unto *you*, I say unto *all*, WATCH." Mark 13:37. JNO. A. OPPY.

DRIFTING AWAY.

BY ALLIE A. SANTEE.

DRIFTING AWAY! drifting away!
Sometimes to weep by a dead friend's clay,
Sometimes tears by a couch of pain;
But time brings smiles to the lips again.
So through this life we wend our way—
We are drifting, drifting, drifting away!

Drifting away! drifting away!
Hair that was auburn is turning gray;
Faces once smooth are furrowed by care,
For the burdens of life are hard to bear;
Flowers once gorgeous are faded away—
We are drifting, drifting, drifting away!

Drifting away! drifting away!
Nearing ever the Judgment day,
Nearing ever the city bright,
Or the awful gloom of a hopeless night!
Oh! let us weep, and God's pity pray;
For souls to perdition are drifting away!

Drifting away! drifting away!
Flowers that are fairest never stay;
Sometimes the orange-wreath weaves its spell;
Sometimes to wear death's asphodels;
Soon come the shadows of dying day—
We are drifting, drifting, drifting away!

Drifting away! drifting away!
Over the heavens fierce lightnings play;
Over the earth sad mortals weep,
Till the Lord gives his beloved sleep.
Soon shall our earth-life pass for aye—
We are drifting, drifting, drifting away!

Parsons, Kansas.

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.

Blair, March 15.—The past three weeks have been spent with the Blair church. The members have been brought nearer together, and a few of the interested ones from without have decided to keep the commandments, and to serve God. Dear brethren, be careful in little things. CHAS. L. BOYD.

INDIANA.

Hobart, Lake Co.—My meetings here have continued two weeks. The attendance has increased from eight to one hundred and seventy-five. The regular nightly congregations number from fifty to seventy-five.

I am now presenting the Sabbath question. What the result will be, I am not able to determine. Some seem interested. I have sold nearly \$3.00 worth of books, and the donations have met all expenses.

S. H. LANE.

KANSAS.

Topeka, March 17.—The storms have interfered very much with my meetings here, so that I have had to suspend them at times. My congregations have been small, but there are some interested hearers. There are about ten Sabbath-keepers in the city, and I think that before I leave, arrangements will be made to keep up regular meetings. SMITH SHARP.

Berlin, Bourbon Co., March 7.—Last night I closed my labors here, for the present. Have been here most of the time since my last report. On account of sickness and storms, our meetings have been broken up several times. We hope, however, that some good has been done. Most of the friends are firm in the truth, and are advancing in the work of overcoming. We commenced an organization with eleven members; twelve signed the tithing pledge, and four joined the tract society. I now go to a new field of labor. Brethren, remember me in your prayers.

R. F. BARTON.

ALABAMA.

Bladen Springs, March 8.—The monthly meeting at church No. 2 last Sabbath and first-day, was well attended. I held evening meetings in private houses in different neighborhoods, and had liberty in presenting the claims of God's law and his holy Sabbath. One aged lady and her daughter told me that they felt greatly condemned for working some last Sabbath; they thought they should keep the next. Others expressed themselves favorable to the truth,

and thought they should keep all of God's holy commandments. The house of worship could not hold all that came to hear on Sunday. C. O. TAYLOR.

MINNESOTA.

Stoe Prairie, Todd Co., March 14.—Commenced meetings here about three weeks ago. The Lord has blessed the effort. The attendance has not been large, but the hearers are very regular and attentive. The school-teacher, an influential young man, and his wife, and a few others, have begun to keep the Sabbath. Nearly all who have attended the meetings are convinced of the truth, and I think others will obey when they are fully tested.

I have had several invitations to preach in the adjoining neighborhood when the roads are more passable; but I expect to remain here for a while.

JOHN I. COLLINS.

Roscoe, March 14.—We commenced meetings here on the evening of the 5th inst. Have a large and convenient school-house, and the people are very friendly. The school occupied the house three evenings last week, so that we have held only six meetings. On Sunday evenings, the house has been crowded, and we have had very good congregations on the other evenings. Excellent attention has been given to the presentation of the word. If we can be assured of the help of the Lord, we may hope for good results. We earnestly desire the prayers of our brethren, that we may so humble ourselves before the Lord that he can help us to do an acceptable work.

N. BATTIN.

D. P. CURTIS.

Jordan and Merriman Junction, Scott Co.—I am now laboring at Jordan, and near Merriman Junction. The interest in both places is rapidly increasing. The Presbyterians in Jordan have kindly granted the use of their church for five services per week, and the School Board near Merriman Junction have opened the school-house at that point for three services per week, although it had, for some time previous to my coming, been closed against all religious denominations. The way seems to be opening for a good work to be done.

I have found, scattered through this part of the country, within a radius of twelve miles from here, seventeen Sabbath-keepers; and all of them except two have embraced the truth by reading, and previous to my coming had never heard a sermon on present truth. All but two of the families supposed that they were the only Sabbath-keepers in this section of country. I am making an effort to get our publications introduced into these families. I desire the prayers of God's people.

JOHN W. MOORE.

MICHIGAN.

Arcadia, Gratiot Co., March 8.—Feb. 26, I closed my labors in Newark, by reviewing a discourse of a Free Methodist elder against the Sabbath and law of God. The result was good, as those who had accepted the truth plainly saw the weakness of their former positions. I then spent a few days in visiting and encouraging the friends, and listening to opposition discourses. Seven have taken a firm stand for the whole truth, and others are deeply interested.

I have been laboring in Arcadia for a few days, with what remains of this class. There are some honest souls here, who are trying to hold up the light of truth; while others are not living up to the truth they profess to love.

Surely the way is strait, but it is plainly marked out in the word of God. If we would be benefited and saved, we must walk in the light.

L. A. KELLOGG.

IOWA.

Traer, Tama Co.—I commenced meetings here the first of January, and continued them five weeks without interruption. The religious part of the community have been greatly divided by the preaching of a confusing variety of doctrines; yet I am confident that some honest souls desire to know the truth. Ten or fifteen are now keeping the Sabbath as the result of our labors here. We hope to organize a class and a Sabbath-school next Sabbath and Sunday.

Since leaving Traer, I have held some meetings in the vicinity of Vinton. The roads have been blocked up with snow, and the cold has been intense; still some interest has been manifested. Shall do the best I can, trusting the Lord for fruit. J. D. PEGG.

Davis City, Decatur Co.—In company with Eld. H. Nicola, held meetings with the church near Davis City, Feb. 26, 27. This church numbers twenty-one members. Since its organization nearly three years ago, four members have become discouraged and turned away from the truth, two of whom were dismissed from the church during these meetings. Other members are making good progress, and there is a fair prospect that a few others may soon be added to their number. I obtained two subscribers for the REVIEW, and one renewed his subscription. I have noticed in this church, as in others, that those who take our papers, and read them, are growing stronger in the truth; while those who do not, are growing weaker, and are dropping off by the way.

March 13.

C. A. WASHBURN.

OHIO.

Lyons, March 12.—We are still striving to keep the "commandments of God and the faith of Jesus." Eld. A. A. Bigelow preaches for us every two weeks, and his discourses are interesting and instructive. When we have no preaching, we have a social meeting, nearly every one present taking part. We enjoy many precious seasons of peace and joy in serving the Lord. We seem like a happy family whenever we meet, and, so far, have had perfect harmony in our church. Several have been added to our society this winter, and a number will join the church at the first opportunity. Our Sabbath-school grows in numbers and interest, and we expect many more to join our school as soon as the church building is finished. Work on it will begin again as soon as the weather becomes settled. At present we hold our meetings in private houses.

Our tract-society workers are trying to scatter the good seed, sowing in faith, and praying that the Lord may bless it, and that it may bring forth fruit to the glory of God. RETTA WEATHERBY.

KENTUCKY.

Knob Lick, March 9.—Since my last report, I have visited the church at Seatonville. The brethren are all firm in the truth, and punctual in paying their tithes.

I then went to Bowling Green, where there are a few Sabbath-keepers. Spoke four times in the court-house, and then, by invitation, as many times in the Baptist church. A few were interested, but on account of the expense of light and fuel, we had to stop. We are promised the use of the court-house free for future meetings.

At Bear Wallow I visited all the Sabbath-keepers at their homes, and tried to encourage them. Expect to organize a little church here the fourth Sabbath in this month.

I am now at Knob Lick, on my way to Summer-shade, and expect to meet with that church, the 12th and 13th; to be at Edmonton, Tuesday, the 15th; at Knob Lick, Thursday, the 17th, and remain over Sunday if the interest demands. Then, after holding meetings at Bear Wallow the 26th and 27th, I expect to go to Tennessee, and spend about two weeks, where the brethren there may select. We hope to meet all the brethren and sisters in Middle Tennessee. Brethren, make your arrangements in time, and be sure to be there. S. OSBORN.

NEW YORK.

Brookfield, Chittenango Falls, Syracuse, and South Rutland.—Immediately after the Rome meeting, I visited the Brookfield church. The attendance was small, on account of the bad weather and roads, but good was accomplished. Officers were elected, and arrangements made for the settlement of two cases of trial. It remains to be seen who will give heed to the plain testimony, and yield to the judgment of the church, where difficulties exist between brethren that they cannot, or do not, adjust themselves. We met Bro. White at Bro. Abbey's, and were cheered and encouraged by his words of hope and counsel.

Feb. 19, 20, I met with the Chittenango Falls church. Officers were elected, and other church business was transacted. The presence of brethren and sisters from abroad was a source of help and encouragement in the meetings. The Lord blessed in the preaching of the word, and all seemed benefited.

I then spent a few days in Syracuse. There are omens of good here. Our publications are read with interest by quite a number, and some are asking to hear the truth preached. The city has been canvassed this winter for our health and temperance literature, and many very interesting cases have been found. This work has been done to prepare the way for fur-

ther missionary labor or a tent effort, as may be thought best, during the present season.

Held meetings at South Rutland, March 5, 6. There is still a friendly feeling toward the truth on the part of quite a number, and the attendance at our meetings was good. Some that have been reading our publications, are now deciding on the truth.

M. H. BROWN.

MAINE.

Hartland.—We spent five days in meetings at Hartland, where Eld. Goodrich lives. Only a few came from abroad, as the weather and roads were bad; but we had a full house. There has always been a good interest here. I think the church is larger than when I organized it, fourteen years ago. As the young people have grown up, the most of them have become Christians.

Just at this time, they were backward and much discouraged. We labored to inspire them with faith, hope, and love toward God, and charity for their fellows. The effort was well received by all, and quite a number were greatly blessed. The work is to be followed up by extra meetings, in which others promised to take hold. I received a hearty welcome, enjoyed my work, and experienced a blessing myself. Bro. Goodrich was with me. D. M. CANRIGHT.

NORTHERN EUROPE.

BRO. BRORSON writes from Denmark, that he is still working to spread the knowledge of the truth, and the Lord blesses his efforts in some degree. He has held meetings in the vicinity of Ribe and Aarhus. In the last place one candidate was baptized, making six, in all, in this place. Two more have commenced to keep the Sabbath.

They had quarterly meeting in Hellum. Thirty-four brethren and sisters were present. The Lord blessed. Seven more have embraced the truth in this vicinity. Bro. B. has held meetings in a number of other places, and says that he never before had so many good meetings in so short a time as he has had since New Year's.

BRO. ROSQVIST writes from Christiana, that the interest is still good, but they long very much for my return. He has labored in Sweden at Grythytted two weeks. We organized a church there last summer. The members were all faithful. The outside interest was good. Many came long distances to attend the preaching, although the weather was extremely cold. Several more have embraced the truth.

My health is improving slowly. The Lord willing, I leave for Europe March 30. J. G. MATTESON.
Battle Creek, March 3.

A CARD.

To those who may wish to communicate with me, I would say that I am again at home, and, by the blessing of God, somewhat improved in health. I also wish to express my heartfelt thanks to the kind friends at Battle Creek and at the Sanitarium, for their many deeds of kindness in my behalf. I shall always gratefully remember them, and pray that their life-work for God may be a success.

As formerly, my address is Madrid Springs, St. Lawrence Co., N. Y. A. H. HALL.

TO MY SCANDINAVIAN BRETHREN IN IOWA AND DAKOTA.

I HAVE for a long time been expecting to visit you, and you have expected me to labor among you, but you have been disappointed. But you need not look for me longer, as the best physicians say that unless I take immediate steps for the recovery of my health, I shall soon sink into the grave. My heart is sad, and my eyes overflow with tears, that I should be obliged to tell you this. It has required a hard struggle for me to come to this decision, but I think it best not to labor at present. I have long felt that I was injuring myself, in laboring as I have for the last eight years.

And now, brethren, take courage in the Lord. He lives and reigns, and is willing to help you. Do not forget to draw near unto him. Be faithful. Do your duty, and ere long you will hear the "Well done." Then I hope we shall meet, to part no more.

I hope the General Conference will immediately take steps to secure the labors of Bro. L. Johnson, of Minnesota, in my place. And now may the Lord direct, guide, and lead us all, and finally save us in his glorious kingdom, for Jesus' sake.

JOHN F. HANSEN.

Our Tract Societies.

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

"ABIDE WITH ME."

SOMETIMES I walk with him, I know,
With him, my patient Guide and Friend,
And say, "It shall be always so;
I will keep near him to the end,—
Keep near him, though the way be steep
And rough as Calvary's rugged side;
Though to his feet I can but creep,
And gaze on him, the Crucified!"

Then what to me were scoffs and jeers,
And all the scorn his foes can fling?
Their "Ecce Homo" brings glad tears—
"Yes, I behold my Lord and King!
Would I his thorny crown might share,
My heart grew faint beneath his pain!
Would I his very cross might bear,
My blood, not his, its rough wood stain!"

Ah me! that from so high estate
Life's cares should draw my spirit down!
I grow so weary while I wait,—
Weary of cross and thorny crown.
My weak heart faints with its own pain—
The heart I deemed so brave and strong.
I fret for ease and rest again;
So toilsome grows the road—so long!

O patient Christ, abide with me,
And bless life's long and weary way!
The day far spent, the night with thee
Shall be more blessed than the day!
I would walk always at thy side,
But ah, 'tis thou must keep me there!
Oh, let me close to thee abide,
And find thee ever—everywhere!

—Mrs. S. M. Walsh, in Christian Union.

HOW IS IT?

BY ELDER R. F. COTTRELL.

It is suggested that since the introduction of our several societies, spirituality in our churches has declined; that business and finance have occupied much of the time formerly devoted to religious services, and as a consequence religion and piety have been dying out.

Though this suggestion may seem plausible, from the fact that there has apparently been a decline in interest, at least in some places, may it not be accounted for in a different way? A part of pure and undefiled religion consists in relieving the wants of the widows and fatherless,—in administering to the physical wants of suffering humanity. And it will not be denied that administering to the spiritual wants of our fellow-creatures, by giving them the saving truths of the gospel, especially the last warning of probationary time, is of equal importance, as a part of true religion. Religion, as taught in the Bible, consists more in doing than in saying; more in practice than in profession. "Faith without works is dead." "My little children, let us not love in word, neither in tongue; but in deed and in truth."

Now is it not possible that this working part of religion has been the means of discovering to us how little religion we had? Instead of causing a decline, have not the calls to labor and sacrifice for the good of others, merely shown us how little of the genuine article we had on hand?

To illustrate: I once heard a young lady bitterly complaining of her parents for having embraced the Sabbath. She said they were good Christians before, and belonged to a good church; "and," said she, "it has made us children a great deal worse than we ever were before." Said I, "Mary, perhaps it has only shown you how bad you were before." She smiled; and the storm was over. Not long afterward, she embraced the truth, to which she still holds at the present time.

Are not the cases similar? For my part, I confess that business meetings, where plans were laid for work in the cause, and resolutions were made to give ourselves and our means in the interest of the cause, (which is for the benefit of those who may be saved through the instrumentality of our efforts,) have been some of the most refreshing seasons of spiritual interest to me. Is it not possible for all, the young as well as the older, to so have the interest of the cause at heart that our business meetings may be, to all, of equal interest with meetings for preaching, prayer, or exhortation?

Our societies give all an opportunity to do something in spreading the truth. The missionary work is sweet to those who have the true missionary spirit. All who would enjoy that spirit, should take a part in

the work. Let each one who desires a revival, try the effect of making a quarterly report of labor performed, with a donation to the cause.

Seeking God in earnest, persevering prayer is certainly necessary to success in our efforts. Severed from the vine, we cannot bear fruit. We must have a connection with Heaven. But when we have the Spirit of Christ, it will show itself in works. Our words and our works must be in harmony.

THE MORAVIANS AMONG NORTH AMERICAN INDIANS.

(Continued.)

THE situation of the missionaries, and also of the converted Indians, was now perilous in the extreme; for, refusing to unite with either of the contending parties, they were exposed, not only to the hatred, but to the murderous attacks, of both. The savages insisted that their converted countrymen should rise in arms against the English, and threatened to murder them if they refused; while the English, many of whom were devoid of principle, had become so exasperated by the horrid barbarities perpetrated by the savages, that they would gladly have exterminated the whole Indian race, and those who were laboring to benefit them, had it been possible. Such circumstances were well calculated to try the faith of both missionaries and converts, but we have no record that any failed to endure the trial. Considering themselves as sheep ready to be slaughtered, and not knowing on retiring to rest at night whether they should ever again behold the light of day, they relied upon God, and were many times preserved in the midst of imminent dangers.

After a time, the scene of conquest between the French and English changed, so that this part of the country again enjoyed tranquillity. During this time of peace, new missionary settlements were formed. For this purpose, land was granted by the government, and in some cases, purchased by the missionaries. Portions of the Scriptures were translated into the Indian language, and prosperity attended the efforts of the missionaries. In 1763, however, hostilities were again renewed in that section of the country, and several premeditated attacks upon the missionary settlements were only averted by what seemed trivial circumstances. The converted Indians were obliged to remain within their enclosures, and maintain a strict watch night and day. One of their number was accused of murder, which greatly incensed the people against them. He was arrested and thrown into prison, but subsequently, at his trial, proved to be innocent of the charge.

At this point, orders were received from Philadelphia, that all the Christian Indians should deliver up their arms, and repair to that city, where they would be placed under the protection of the government. To this they submitted, delivering up their weapons with composure,—an act wholly incompatible with Indian nature; for, in his savage state, an Indian would as soon part with his life as his musket. On their arrival at Philadelphia, the soldiers refused to admit them to the barracks, and after standing five hours in the streets, exposed to the derision and threatenings of a mob, who charged upon them the various outrages that had been committed by the savages, they were ordered to proceed six miles farther, to Providence Island, in the Delaware River, and were lodged in some large buildings, where their wants were supplied by the government. Even here they were not secure from their enemies, who, having burned their homes, and murdered their friends who were left behind, threatened them with the same fate, and the authorities resolved to send them to the English army, by the way of New York.

Accordingly, after a week's journey, they arrived at Amboy, where two sloops were waiting to carry them to their destination; but here they were met by a message from the governor of New York forbidding all Indians from entering that province, which necessitated their return to Philadelphia. Here they were lodged in the barracks, and attended day and night by a military guard. The mob continued to increase, both in number and fury, until it was necessary to double the guard. A rampart was thrown up in the middle of the square, and eight heavy pieces of cannon placed in front of the barracks. An association of citizens, consisting of many of the young Quakers, was also formed by the celebrated Benjamin Franklin, who avowed their readiness to assist in defending the Christian Indians. Twice the conspirators meditated an attack, but were overawed by the preparations made by the government to receive them. Some gentlemen were then appointed to inquire what complaints they had to make, and on the assertion that several of the Indians were murderers, one of the ring-

leaders was admitted into the barracks in order to point out the culprits. This he was unable to do, and the rioters withdrew.

The Indians remained in the barracks nearly fourteen months, and during this time religious meetings were held and largely attended. A school was also established for the young. But notwithstanding this, and the generous support which they received from the government, they became dejected and melancholy in this situation, which, so unlike their former habits of life, seemed to them little better than imprisonment. A fever and the small-pox broke out among them, and about fifty fell victims to these diseases.

On the cessation of hostilities in 1765, the Indians were released from the barracks, and a tract of land on the Susquehanna having been assigned to them, they proceeded thither, accompanied by the missionaries, who had shared their confinement and misfortunes. To avoid the white people, they were obliged to take a very circuitous route. The forests were so dense that it was necessary to cut their way for miles together; the hills so steep and rocky that they were obliged to unload their wagons and carry their luggage in detached parcels, thus traveling over the same ground many times; and the rivers were of such size that they must build rafts on which to cross them. On this journey they also suffered much for food, often subsisting upon the wild roots, etc., of the forest. After five weeks, they arrived at their destination, and began to erect a town, which when completed consisted of forty houses built of wood, thirteen Indian huts, a mission house, and a neat and commodious chapel. The ground adjoining the houses was laid out in gardens, while about two hundred and fifty acres on the river was divided into regular plantations of Indian corn. The town was called Friedenschuetten, or Tents of Peace. M. L. H.

ESTABLISHED FACTS IN THE MISSIONARY WORK.

1. THE tract and missionary enterprise is in harmony with the providence of God, and is one of the means by which the people of this world are to be warned of their approaching doom.

2. The means employed in this work, our periodicals and other publications, are efficient in conveying the light of present truth, and fastening conviction upon the minds of those who peruse them.

3. The distribution of these publications is constantly resulting in the conversion of persons to the truth, in the removal of prejudice and the dissemination of Biblical knowledge; and thus the way is preparing for a mighty ingathering of souls, when the message shall go with a loud cry.

4. Every one who will maintain a living connection with God, and with humility and patience labor in this department of the cause, will be successful, and sooner or later will see the fruit of his efforts.

The question at once arises, If these statements are true, why is it that individuals ever become discouraged, and cease their efforts in the missionary work? Another question might be asked which would admit of nearly the same answer,—Why is it that any who believe, in connection with other important truths for our day, that Christ is soon to come in the clouds of heaven, should become indifferent and careless respecting the necessary preparation for that event? Both are questions which all would do well to consider.

In the past, God's professed people have often failed to comprehend and appreciate their opportunities and privileges. The joyful news of the Saviour's birth was first proclaimed by angels; but the Jewish people were far from God, and not in a condition to comprehend and appreciate that event and its attendant blessings and privileges. In these days, God has unfolded to his people truths connected with the second coming of his Son, and conferred upon them the duty and privilege of making known these truths to others. For the accomplishment of this work, simple but efficient means have been placed in their hands; and angels are watching the development of character, to see who will now appreciate the blessings thus bestowed. Every individual member is deciding this question by the course he pursues.

The nature of the missionary work is such as to test the faith and devotion of those who engage in it. Could persons always see good resulting from their efforts, this would not be the case; still, the results manifested have been, and still are, sufficient to show that God approves the work. Having this assurance, it remains for us to go bravely forward, meeting the difficulties and discouragements of the way with fortitude, and a firm reliance upon God, M. L. H.

WISCONSIN TRACT-SOCIETY DEBT.

AN APPEAL.

FROM an article in the REVIEW of Feb. 22, under the heading, "Financial Standing of the Tract Societies," it appears that Wisconsin owes the Publishing Association \$1,859.61. This is not as it should be. The Association needs this money, and an earnest effort must be made on our part to pay it as soon as possible. We therefore appeal to you, brethren and sisters, to consider this matter more seriously than ever before. With a faithful, united effort, we can raise this amount and pay up our debt; and then, with our reserve fund all made up, we shall find ourselves prepared to work with renewed courage and energy.

Now I propose that we set about this work at once, with the determination of accomplishing it the present year. I know that you are all interested in this matter. I therefore speak the more confidently, in view of your willingness in the past.

In order to facilitate the accomplishment of this object, I will make the following suggestions:—

1. Let all be prompt in paying the weekly donations that they have pledged for the support of the tract society. If any have not pledged, they should do so at the first opportunity.

2. Let all pay the pledges they have made at other times. Many who made pledges at our last camp-meeting have not paid as yet.

3. The different districts must not expect to draw from the State library books and tracts to the full amount of the money they send to the State secretary. If they do, there will be nothing to apply on our indebtedness. Not infrequently, orders are sent by the district secretaries to the State secretary for bound books, Bibles, etc., and such orders are not accompanied by the cash. At present, we cannot fill these orders, and we do not feel at liberty to order from the Office while we have so large a debt standing there. We shall keep on hand an assortment of tracts for the use of districts and tract-society workers.

For the present, we want to put forth every effort to reduce our debt, and in this we shall look to you all for help and co-operation.

O. A. OLSEN, Pres.

Ft. Howard, Wis., March 11.

FRUIT-BEARING.

THE theme for thought at a prayer-meeting was "fruit-bearing." During the evening, a sister related an incident in her own experience:—

"We were occupying, during a season, the residence of a friend, whose family was abroad, and whose business called him from home for weeks together. The grounds adjoining the house were extensive and well stocked with fruit; but my especial wonder and delight was in an arbor, covered with a grape-vine both luxuriant and prolific. The arbor provided a cool retreat during the warm summer days, the thick foliage of the vines forming an effectual screen from the rays of the sun, while the still green fruit hung in abundant clusters from the branches.

"When the owner of the place came to visit us, I took him at once to the arbor, that he might share in my pleasure. He looked awhile in silence, and then, taking a knife from his pocket, began cutting off the leaves. One by one they fell upon the ground at my feet, covering it thickly, while the vine looked sadly stripped, and the sunlight, streaming in, flecked the leafy carpet upon which we stood.

"'Oh! what have you done?' exclaimed I. 'The beautiful arbor is well-nigh spoiled.'

"'But the fruit is not spoiled,' he answered. 'It could never ripen under the dense shade of those leaves. They had to be taken away, that the sun might reach the fruit.'

"And truly, the grapes almost immediately began to swell, and mellow, and glow with the deepening color, until at last they hung in rich, ripe, purple clusters from every branch of the vine."

Let each one who reads ponder, as did this sister, the incident, and its application to his or her own Christian experience. When the Lord, the owner of the vineyard, knowing well the conditions of spiritual growth and fruit-bearing, cuts off here and there, it may be thick and fast, the leaves of empty professions, of carnal desires, of worldly pleasures, of cherished affections which come between our souls and him, let us not cry out against his providences, but, kissing the hand that smites in love, let us open our hearts that they may receive the full rays of the Sun of Righteousness, and glorify the Father by bringing forth much fruit.—Selected.

SPECIAL MENTION.

LIFE INSURANCE.

A SHORT article on this subject in the REVIEW of March 1, has called forth some strictures from the Michigan Tribune, published in this city. In said article a brief extract was given from Testimony No. 12, admonishing S. D. Adventists that they should not engage in life insurance, as it is a kind of commerce with the world of which God does not approve.

With this the Tribune takes issue, and regrets that we hold this view of the subject. Nevertheless, in its effort to defend the insurance business, candor and an imposing array of stubborn facts in the past history of insurance companies, compel it to make the following admissions, which we give in its own language:—

"While many life insurance companies may have been no credit to the projectors and no benefit to the insured, it does not follow that all are dishonestly inclined, and that after a few years of success they would make a failure of the enterprise and defraud the people," etc.

Again it says:—

"To be sure, a large number of the old line insurance companies have failed, some of them honestly, some otherwise; but we cannot see wherein particular exception should be taken to mutual associations, or those which have a secret organization."

Here is a frank confession that many life insurance companies have been no credit to the projectors, and no benefit to the insured. But if they have been no benefit to the insured, they have been an injury; for they have taken money from them for which they have rendered no equivalent. And this, in the aggregate, amounts to an immense injury inflicted on the community.

Again it is admitted, that "a large number of the old line insurance companies have failed, some of them honestly, some otherwise." In either case, the insured lost all they had paid. The fact that there have been exceptions, and that not all have been either unfortunate or dishonest, does not materially alter the case. Could the facts as they now appear have been known from the beginning, what course would a sound business policy have led a person to pursue? It seems to us he would have reasoned something like this: "A large number of these companies are destined to fail. I do not know which ones. Some will fail dishonestly. This class will be as likely to work up a large patronage as the others, and probably more so. I am therefore far more likely to lose than to gain. Hence my best course is to keep out of them altogether."

In the light of the history of insurance companies for the past twelve years, it must be admitted that such reasoning would have been sound, and such a course prudent. But this is virtually just the counsel given in the Testimony above referred to. That was published fourteen years ago, before the grand collapse of insurance companies commenced. S. D. Adventists generally heeded it; and what has been the result? Simply this, that thousands upon thousands of dollars, on the Tribune's own showing, have been saved by this people for their legitimate work, which would otherwise have been sunk through the misfortune or fraud of insurance companies.

And further: Insurance agents now urge as one argument to induce people to take out policies, the fact that two out of every three will suffer their policies to lapse, and from the funds thus accruing the company will make a dividend to the third man, who keeps his payments up. It has been ascertained from careful observation that this proportion may be depended on. When, therefore, they receive payment after payment of money from their patrons, they do it with the assured certainty that two-thirds of them will never receive a penny in return. Men may call this "the golden rule," "helping one another," practicing the "greatest virtue, charity," and so on. But all such gush collapses before the fact that the most there is golden about it is the golden harvest reaped

by the companies, and the only rule is that by which a man will knowingly suffer his neighbors to deplete their coffers for the benefit of his own.

A circular issued by the mutual companies against the old line companies has fallen into our hands, in which we find displayed in bold lines and dressed in mourning, these words:—

"In memory of one hundred and forty-three *dead* 'old line' life insurance companies, that died leaving two hundred and thirty nine thousand nine hundred and eleven sorrowing policy-holders, mourning for forty-six millions one hundred and ninety-eight thousand eight hundred and seventy-eight dollars, and causing a loss to widows and orphans of hundreds of millions of life insurance." Then follows a list of "names of the deceased, being only a partial list of insurance companies that have been hurried to untimely graves by the 'get all you can, and keep all you get' system." On the other hand, the old line companies make a similar charge against the "mutuals," substantiating their statements with facts and figures.

We do not overlook the fact that some are benefited; but if the foregoing statements are true, the few are benefited at the expense of the many, something as the winning ticket in the lottery benefits the holder. But we are speaking now of the business as a whole.

Finally, the *American Machinist*, an authority not to be accused of wild and fanatical views on commercial questions, in its issue of Jan. 1, 1881, says:—

"Speaking of accidents and insurance against them, it needs only a knowledge of the immense sums which the American public annually pay for the privilege of getting disgusted and throwing away their policies in a few years, to lead us to the conclusion that the prevailing system of life insurance in this country is a delusion and a snare."

THE ROMAN CATHOLIC PRIEST AND THE WIFE.

WOMAN, as the Romish priesthood's tool and chief instrument of power and control, is a subject to which my attention is often called in my intercourse with converts from the Romish faith. The following instance, chosen among many, because of its recent date, deeply impressed me, as showing what the Roman Catholic priests are doing with women in the pope's warfare to overthrow our public-school system:

I was waiting for the train the other day at the house of an estimable French Canadian family, recently converted from the Romish faith. The conversation turned upon the subject of the opposition of the priest in that place to the public school. Mrs. L., with whom I was conversing, said that Roman Catholic women knew of things in this connection that they hardly dared to speak about to their husbands. Shortly before her conversion, she related, her husband, being somewhat emancipated from the control of the priest, persisted in sending his children to the public school, notwithstanding the orders of the priest to take them out. One day she called on her pastor, Father V., in relation to having two of her children attend catechism for religious instruction. The priest told her they could not enjoy that privilege so long as they continued in the public school. She insisted that it was their right to receive religious instruction, and that their attendance at the public school was a matter she could not control, as her husband was determined to have them go.

"Well, madam, if they come and take their place at catechism while still pupils in the public school, they will be unceremoniously led out by the ear before the whole class."

Indignant at such a threat she replied,—

"Well, sir, if they come, their mother will come with them; and if they are led out by the ear, it will be over her prostrate body."

The priest, maddened by this show of insubordination, began denouncing her in the vilest terms, adding that she ought, after such words, to fall upon her knees before him and crave his forgiveness, that the judgment of God might not come upon her. Seeing he could not frighten her out of her purpose to protect her children and regard her husband's wishes, he suddenly changed his tactics.

"Well," said he, "I will let this pass, but now, madam, can't we bring your husband around all right? You know he thinks everything of you. Now you just tell him that he must choose between you and tak-

ing the children out of the Protestant school. Just leave him. You and I—it will take both of us together—but you and I can put the screws on him so that he will come around all right; but it will take both of us."

"I did not," she added, "dare to relate that conversation to my husband. I felt that with his quick temper and devotion to his family, he might have blown the priest's brains out; but it was the best thing that could happen, so far as I was concerned, for it opened my eyes to the heartlessness, and tyranny, and iniquity of the Romish system. Nothing less would have broken the spell by which I was bound to that church."—*J. R. Williams, in Home Mission Monthly.*

THE REMEDY FOR MORMONISM.

JUDGE C. C. GOODWIN, in the *North American* for March, closes an admirable article on the political attitude of Mormonism, showing its immense power as a spiritual, anti-republican despotism, with the following truthful words:—

"As the Gulf Stream mixes not with the waters of the ocean on which it rides, and which make its banks, so this theocracy is pursuing and pressing its distinct way through and over the republic. During the past decade it has waived some of its atrocities, but has not surrendered a tenet of its creed, or abated one jot of its purpose of subjugation.

"Is there any remedy? Yes; because, while the masses are sincere, the leaders know perfectly well that the foundation of the whole structure is laid in fraud, and that only its cement of superstition keeps it from toppling and going down with a crash. With them the institution is simply a commercial and political engine, which they work for the purpose of maintaining power and gaining more plunder from their dupes. Nothing can change old Mormons, men or women; but, despite the blinding and benumbing influences of this system, under which so many hearts of women have broken and are breaking, there is among the young a growing restlessness, an increasing sense of shame and wrong. The conditions are becoming dangerous, and the leaders see it. Utah is not Turkey, nor one of the Barbary States; the air is pure; the American flag is overhead; some echoes of the boom of the power-press are beginning to be heard; some flashes of the electric light of knowledge to be seen; and some of the hopes which make jubilant the souls of American youth elsewhere are causing thrills in hearts in Utah which have heretofore been stolid. The thing to do is to strike at the animalism which underlies the Mormon system, and either by a commission, as recommended by President Hayes, or some other means, while guarding carefully all personal and property rights, and shielding those from harm who have sinned through ignorance, wrest the offices (local) from polygamists, make further plural marriages impossible, and never relax until polygamy and the rule of the Mormon church in temporal affairs are forever abandoned. This can be accomplished now. If it is postponed for fifteen years longer, nothing less than an exhaustive civil war will suffice to overcome this open enemy of republican government."

—The negotiations at Constantinople with reference to the Greek frontier, make but little progress toward a solution of the question. The ambassadors of the powers are unweariedly urging upon the Porte the necessity of further concessions, while the Greeks positively refuse to abate a tittle of what they claim the Berlin Conference awarded them. The negotiations, it would seem, are conducted upon a rather novel principle. In order to obtain an identical report upon which the powers may base their communications to one another, and such agreement as they may reach, each ambassador is to interview the representatives of the Porte singly, or in company with one colleague, and urge upon them the desired concessions. These interviews over, the ambassadors will meet in general conference and report the results reached and their impressions as to the intent of the Porte. They will then discuss the results, and draw up an identical report, to be sent by each ambassador to his own government as the basis of its negotiations in the matter. Whatever the results of the conference may be, the probability now is that they will be nullified by the attitude of Greece; for, whatever may be her weaknesses, a lack of tenacity is not one of them. It is probable, however, that the position of two at least of the powers has added not a little to her combativeness. The French circular, predicting that a general European war would follow upon hostilities between Greece and Turkey, was a direct inducement to the Hellenes to persist in their demands. The well-

grounded impression that Germany would as soon see war break out as not, and the publication of the German staff report that Turkey has only 30,000 men on the Greek frontier, instead of the 100,000 she has been claiming, is a further incentive in the same direction. Add to this the disturbances in Crete, where all is ready for a determined revolt, and there seems to be no way of avoiding a war, except by conceding to Greece all she demands.—*Interior.*

—An eminent physician of Edinburgh, Scotland, Dr. Maclaren, who has given much attention to the subject of late years, states that the types of insanity have changed with modern times. A few years since, acute delirious mania was quite prevalent, while it is now comparatively rare. As a result of the overwork and worry of the struggle for existence at the present time, mental enfeeblement, attended with paralysis, a thing almost wholly unknown in the past ages, is becoming more and more common. Dissipation and intemperance are also cited among the modern causes of mental incapacity and insanity.

—The Protestant bishop of Liverpool recently preached to the effect that the world now-a-days was well-nigh drunk with self-conceit about our so-called progress in arts and sciences; but we have fallen on a skeptical and unbelieving age, and are met everywhere with doubts and questions about the truth and value of revelation. There are districts in the great metropolis, in Liverpool, in Manchester, in Birmingham, in the Black country, where Christianity seems practically unknown.

—The morals of the public schools are undergoing investigation in various places in New York. In one city a club was found to exist in the high school for the purchase of obscene literature. Teachers complain almost universally of lying and stealing among the pupils. Some of the members of school committees have been found to be profane and immoral. Evidently there is work to be done among pupils and school boards.

Our Basket.

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

—He who knows right principles is not equal to him who loves them.

—Begin to serve God as soon as you can, and serve him as long as you can.—*Z. Hurd.*

—The best way to keep an evidence of our own acceptance is to be faithful to all around us.—*John Vassar.*

—Since trifles make the sum of human things,
And half our misery from our foibles springs,
Oh! let the ungentle spirit learn from hence,
A small unkindness is a great offense.

—He who diffuses the most happiness and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment.—*Robert Hall.*

—Dr. Cuyler, of Brooklyn, says, "What we need is not the blaze of a few powerful electric lights in certain conspicuous places, but the steady shining of every lamp in the whole church of Christ over the land. Brooklyn is not lighted by two or three calcium burners in its public squares, but by innumerable lamps distributed into every street and alley. A general revival means a trimming of personal lamps."

—We stood by an open grave. Early in the day it had been stormy, and even yet the skies wore a gloomy aspect, but the rain had ceased, and the sharp wind had dried up the ground. Never appeared graveyard more dreary. It did not seem possible to look into the tomb to which the little form was consigned without tears. Under the dark, lowering sky, with the night approaching, the scene was most gloomy. But as the last words were uttered, and the falling clouds echoed the "ashes to ashes, dust to dust," the rays of the setting sun, unseen all that afternoon, burst through the clouds and shone directly into the grave, as though they would chase from it and from our hearts all gloom and sorrow. "The light and brightness and glory of our Christian hope," said the minister; and father, mother, brother, and sisters went away rejoicing in the sure and glorious hope in which we bury our loved ones when they fall asleep in Jesus.

THE LOUD CALL, OR THE DISINTERESTED PARSON.

THERE lived a parson, as we're told,
But when or where, we know not,
Who oft his snoring flock would scold,
Threat'ning that they to Heaven should go not,
But rather down to hell be hurled,
If they would not abjure the world,
And count as dross its filthy mammon, gold.

It chanced at length this goodly wight,
Who stoutly fought the Christian fight,
Elsewhere received a louder call.
What though the stipend was a trifle more,
To one who placed in wealth so little store,
This had no weight, you know, at all.
'Twas not the cash, oh no!
But 'twas the Lord commanded;
And though 'twas hard to go away,
Should he refuse the Lord to obey,
And be a careless servant branded?
No, sure; so he *must* go.

The parting Sabbath now arrived,
And all his simple flock contrived
To hear their priest's farewell.
He plied them long in righteous strain,
Bade them from darling sins refrain,
And in sweet concord dwell;
To hate the world, in holy ways be bold,
And shun the soul's seducer, glittering gold.

The service o'er,
Before the door
The parish gentry gathered round.
Smiling, the good man came among them,
Seized on their offered hands and wrung them;
"A saint on earth!" the grannies cried,
Then rolled their eyeballs up, and sighed,
And dropped their farewell courtesies to the ground.

Behind the rest,
To bid the priest good-bye,
In nature's sooty jacket dressed,
Old Caesar came; a wag, and mighty sly.
Bowing, the stick of ebony began
A confab with the gold-despising man.

"Ah, how good massa parson do?
Me hopes me fin' him bery well."
"Well, Caesar, well; and how do you?"
"Ah! massa, Caesar hardly tell;
Dis good, long twenty year
Wid you he worship here,
And now he's sorry from you frook you go."
"Ah! honest Caesar, yes, it must be so.
I'm sorry too that I am forced away;
But then you know 'twould never do,
The Lord's loud call for me to disobey."

"Who? massa, who you say?
De Lord call you away?
Massa, how many poun's a year
Do peoples pay for preaching here?"
"Two hundred." "Todder place give any more?"
"Why, Caesar, yes; I think they offer four."
"Ah! may be it is de Lord who call;
But do n't you think more loud you let him bawl—
Aye, call, and call, till all be true,
'Fore you come back from four to tu?
De Lord he holler till he dumb,
'Fore massa parson eber come."

—Selected.

Notes of News.

- The king of Norway and Sweden is alarmingly ill.
- A provisional president for Peru has been nominated.
- The sum of \$900,000 has been subscribed for the world's fair to be held in 1883.
- A fire at Hyde Park, near Boston, destroyed the Tileston Paper Mills; loss, \$75,000.
- 3,538 clergymen have signed a memorial asking for toleration for ritualism in the Church of England.
- Eight deaths have resulted from the boiler-explosion in Buffalo, N. Y., mentioned in last week's paper.
- Hopson and Shepard, of Utica, N. Y., wholesale crockery dealers, have failed. Liabilities, \$100,000.
- Another severe earthquake shock has visited the Island of Ischia, and many houses have been shaken down.
- The Jews have established a "Society for the Propagation of the Jewish Faith," with its head-quarters in Berlin.
- Yale College has conferred degrees on 11,909 individuals since the year 1702. Less than half of its alumni are now alive.
- Telegraphic communication with the United States of Columbia is to be established, by way of Central America and Mexico.
- On opening the assizes in Kerry, Ireland, the justice announced that 463 crimes had been reported during the last seven months.
- The large establishment of the Wakefield Rattan Company, in Wakefield, Mass., has been burned down; loss, about \$200,000.
- The phylloxera, the pest of European grape-vines, has made its appearance in the vineyards of several counties in California.
- Count Herbert Bismarck, son of the German Prime

Minister, has eloped with the wife of a high official at the court of Berlin. The fugitives are in Italy.

—Thus early in the season Southwestern Missouri has been visited by a tornado. Considerable damage was done, and several persons were injured, two of them mortally.

—Advices from Constantinople indicate that very little confidence is felt in the success of the Greek frontier negotiations, and the Porte is proceeding with military preparations.

—Many German residents of San Francisco are preparing to settle in the neighborhood of Acapulco, Mexico, where they are obtaining land at 40 cents an acre, payable in ten years.

—It seems that the Chicago and Northwestern Railroad has not, as yet, secured the right of way through Bear Butte Canon to the Black Hills. The publication of the matter interfered with the negotiations.

—In California, the ratio between Protestants and Catholics is as 1 to 5; and yet in the disbursement of public money to charitable institutions, the Catholics received \$118,432 out of \$171,831,—a ratio of 118 to 27.

—The Catholics of New York are discussing the advisability of establishing a new daily Catholic newspaper in that city. They object to the secular journals on the ground that they are impure, and foster a love for scandals.

—In South Africa, the armistice between the English and the Boers has terminated, and, peace negotiations having failed, military operations have been resumed. The Boers demanded a republic under a British protectorate.

—During 1879, opium to the value of \$51,000,000 was imported into China. This sum is nearly half the value of the total imports; it exceeds the value of the tea exported by \$5,000,000, and that of the silk exported by \$10,000,000.

—The New York *Observer* states that a band of youthful burglars was arrested near Newburg, N. Y., not long since, nine of whom are now awaiting the action of the Orange county grand jury. Not one of these boys is over fourteen years of age.

—If worst should come to worst, the Crown Prince of Germany could support himself and family by his skill as a turner; his oldest son has also a good trade. It is a good rule that that royal family that every prince should learn some useful trade.

—The bitter feeling between the Hungarians and the Germans of Austria is forcibly illustrated by the action of the General Synod of the Hungarian Reformed Church, in forbidding instruction in the German language in all high schools for girls and in all normal colleges.

—Chicago proposes to erect a literary building, the corner-stone to be laid on the tenth anniversary of the great fire of 1871. An effort will be made to secure a contribution from every man, woman, and child in the city, and sums of five cents and upward will be accepted.

—The Church of the Advent, in Boston, is extremely ritualistic. Its four ministers wear cassocks at all times, practice celibacy, and live in a house by themselves. The parish is very prosperous, has eight hundred communicants, and has erected a new church without going in debt.

—The son of the late Czar has ascended the throne of Russia under the title of Alexander III. There is much speculation as to the policy the new Czar will pursue. The latest indications are that he will endeavor to maintain peaceful relations with foreign powers, and give his attention to the improvement of his own country.

—The New York *Chronicle*, a weekly journal devoted to insurance interests, has just published a report of losses by fire in this country and Canada, in the five years from 1876 to 1880, inclusive. In this time, the aggregate of property destroyed in a total of 55,775 fires, was \$406,269,700, of which \$219,182,800 fell upon insurance companies.

—The new Spanish Cabinet has ordered that all prosecutions against native Protestants and Bible societies be abandoned. On being notified by the pope's nuncio that His Holiness would not approve of the appointment of anti-Catholic and Republican professors to schools and universities, that functionary was politely informed that the Cabinet designed to maintain its sovereign right to decree reforms. The new policy practically amounts to religious liberty in Spain.

—An article in the *Christian Advocate*, on "Germany and the Jewish Question," states that to every 10,000 Catholics in Prussia there are 23 students in the universities; to every 10,000 Protestants, 53; and to every 10,000 Jews, 351. The writer, a German, says that the Jews have, with their financial prosperity, more talent and intellect *per capita* than any other nation. Hence he concludes that the "yoke of Israel's burden and the staff of his oppressor" are broken forever.

—The arms bill has passed the House of Commons by an overwhelming majority. Many arrests have been made in Ireland since the passage of the coercion act. In view of the distressed and distracted condition of Ireland, the Irish branch of the Evangelical Alliance set apart St. Patrick's Day, March 17, as a day of special and united prayer for that country. But famine and the oppression of landlords are not the only causes of Ireland's misery. In spite of their general wretchedness, the Irish people consumed \$50,000,000 worth of whisky last year. Speaking of this fact, the *National Baptist* says, "It is not the landlords or the land laws that keep Ireland down; it is whisky, ignorance, and superstition."

Obituary Notices.

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

OSTRANDER.—Died, in Elmwood, Mich., Feb. 19, 1881, of heart disease, Henry, infant son of Wm. and Ora Ostrander, aged 1 month and 8 days. We robbed him for the tomb, and laid him away to sleep till the Lifegiver comes, when we hope our treasure will be restored to us. M. E. LOCKWOOD.

BODLEY.—Died, Feb. 3, 1881, at the residence of his son-in-law, J. R. Stone, near Hillsdale, Mich., Bro. Charles C. Bodley, in the 74th year of his age.

Another veteran has fallen. Bro. Bodley has been a faithful advocate of the doctrines of Adventism from its earliest history, and ever led an exemplary life. He enjoyed great peace, often exclaiming the day prior to his death, "How happy I am!" He requested the privilege of partaking of the Lord's supper once more, but did not, for lack of opportunity. His remains were interred at his residence near Salem, Ind. He leaves a companion, several children, and a large circle of relatives, to mourn his loss. May they all be prepared to meet him in Heaven. Funeral discourse by the writer. E. B. LANE.

SMITH.—Died, in Battle Creek, Mich., March 9, 1881, of puerperal fever, Lizzie A. Smith, wife of Bro. Joseph Smith, of this city, aged 24 years. Lizzie Anderson was born in Vermland, Sweden, March 1, 1857. With her parents, she came to this country in 1867, and soon took an advance step from the Lutheran faith in which she had been instructed from earliest youth, by uniting with the Baptists. About eight years ago, she embraced the doctrines of S. D. Adventists under the labors of Eld. Canright, and came to this place to attend school five years ago. She was married to Joseph Smith, July 2, 1878. A portion of the time since coming to Battle Creek, she has been employed in the Sanitarium and Review Office, endearing herself to all her acquaintances, and establishing the fullest confidence in her Christian integrity. A large and sympathizing congregation attended the funeral services at the Tabernacle in the afternoon of March 10. U. S.

WARREN.—Died, of old age and a general decline, in Shelby, Macomb Co., Mich., Nov. 10, 1880, our dear father, Ansel B. Warren, aged 75 years, 8 months, and 8 days. During his long illness, he tried faithfully to finish his course, by comforting and counseling his family, and exhorting his neighbors to keep the commandments of God and the faith of Jesus. At fifteen years of age he gave his heart to God, and never grew weary of the narrow way. About twenty-six years ago, he embraced the third angel's message, under the labors of Eld. R. J. Lawrence. He leaves a wife, eight children, and a number of grandchildren. Notwithstanding the mourning, there is great joy in the blessed hope. The separation will not be long, for soon Jesus will come and restore our friends. Funeral discourse by Eld. Cannon, Christian. Text, "Let me die the death of the righteous."

"He sleeps in Jesus;" we cease our grief.
This does afford us sweet relief,
That freed from our death's triumphant reign,
In Heaven he will live again."

MARY I. VAN HORN.

COLEMAN.—Died of consumption, at her home near Delta, Fulton Co., Ohio, Elizabeth Coleman, aged 69 years, 3 months, and 14 days. Sister Coleman was born in Green Co., Pa., Dec. 21, 1811, and was married to Walter S. Coleman in 1830. She was converted in 1836, and joined the Baptist Church, of which she continued a member for twenty-three years. In the summer of 1859, she attended the tent-meeting held by Eld. J. H. Waggoner, at Delta, and became convinced that he was not teaching cunningly devised fables, but the precious truths of the Bible. She commenced at once to observe the Sabbath of the Lord, and continued its observance during the remainder of her life, a period of twenty-two years. During this time she was the only one of the S. D. Adventist faith in her neighborhood. She was truly a lonely one, but the grace of God was ever sufficient. She leaves an aged companion, six children, and many friends, to mourn her loss. Discourse by the writer, from Ps. 146: 5. A. A. BIGELOW.

ATKINSON.—Died, March 4, 1881, at Sand Prairie, Richland Co., Wis., our much loved brother, Eld. John Atkinson, aged 72 years. His disease was dropsy, from which he had been a great sufferer. Though the pain was almost unbearable at times, yet he bore all with Christian meekness and fortitude, and often spoke of the blessed hope which sustained him. He felt that his work was done, and patiently waited for the time to come when he would have rest. Bro. Atkinson embraced the doctrine of the soon coming of Christ in 1844, and was one of those who were disappointed at that time. He embraced the doctrines held by S. D. Adventists in 1864. In 1872, though advanced in years and feeble in health, he began preaching the third angel's message and kindred truths, and continued to do so till a few months before his death. Many in Wisconsin will remember his earnest words and self-sacrificing labor, and his warnings and counsel will long be cherished in many hearts. He had long expressed a desire to live to see the Saviour come, but was resigned to the will of God to sleep awhile. He will be sadly missed at our camp-meetings, in the churches, and in the home-circle; but if faithful, we hope to meet him in the resurrection morning. His funeral was largely attended, and he leaves many relatives and friends to mourn his loss. Funeral discourse by the writer, from Rev. 14: 13. After the sermon, his "Dying Testimony," which appeared in the Review of March 4, was read. He was then borne to his last resting-place, to slumber till the trump of God wakes the silent sleepers, and calls them forth from their dusty beds. A. D. OLSEN.

STANDARD BOOKS

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

- History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00
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The Review and Herald.

Battle Creek, Mich., Tuesday, March 22, 1881.

Bro. C. A. Washburn expresses a desire for the REVIEW to return to its former custom of acknowledging in the paper receipts of money on subscriptions, stating the volume and number to which the money pays. How many second his motion?

It may be mere communistic bombast, and it may be the outcropping of the potent and dangerous spirit working in the ranks of socialism; but Julius Schwab, of New York, declares that such men as Jay Gould and W. H. Vanderbilt may take warning from the assassination of the Czar. They are oppressing the people; and for this, he says, the Czar was slain by the members of the same fraternity he represents. The New York communists met March 14 to congratulate the Nihilists upon the success of their infamous attempt on the life of the Czar.

EVERY EYE SHALL SEE HIM.

A CORRESPONDENT inquires how all the people living on the earth can see the coming of the Son of man, as the earth is round, and any object visible on one side is not visible on the other. We answer, by supposing it will be in the same way that all the inhabitants of the earth see the sun every twenty-four hours.

TO THE CHURCHES IN MICHIGAN.

QUARTERLY Report blanks have been sent to all the church clerks whose post-office addresses were known to the secretary. Any clerk failing to receive the blanks, will please send his address at once to the undersigned. WM. C. GAGE, Conf. Sec. Battle Creek, Mich.

OHIO, NOTICE.

CHURCH clerks, treasurers, and ministers, send your quarterly reports to the State secretary, L. T. Dysert, Clyde, Sandusky Co., Ohio. Let not a single one fail. Elders, please see that these reports are properly made out, and sent as above. We want them at the State meeting. H. A. ST. JOHN.

TESTIMONY FOR THE CHURCH, NO. 30.

TESTIMONY No. 30 is now ready. We hope that every family of our people in Wisconsin will secure it. You cannot do without it. You need the blessing that this Testimony, given of the Lord, will bring. Now that you can get it without delay, I would request our church librarians to ascertain at once how many are wanted in each church, and then send direct to REVIEW AND HERALD, Battle Creek, Mich., for them. Where you can, let the cash accompany the order for the books; but where you cannot, you can send it as soon as you have disposed of the books. Send it direct to the Office. O. A. OLSEN.

TO THE BROTHERS AND SISTERS IN MAINE.

WE wish to make a special effort to pay up our tract-society indebtedness the present quarter, and therefore earnestly desire every member of the tract society to send in a liberal donation with his report. We also invite our scattered brethren and sisters to forward their freewill-offerings for the tract-society work to the State secretary, R. J. Goodrich, Hartland, Maine.

Do not be forgetful of this important branch of the work. We ask for freewill and thank offerings, to support the missionary work in our State. Shall we hear from each one in Maine that loves the cause of God and the third angel's message?

J. B. GOODRICH.

TO THE BROTHERS IN DAKOTA.

As I am hindered by the snow blockade from meeting my appointment at Swan Lake, I address you again through the REVIEW. On account of the very bad traveling, perhaps it will not be best to hold the district quarterly meetings this quarter, but let the churches hold their quarterly meetings at the regular time, and let the librarians promptly report to the district secretaries, so that they can be ready with their reports for the general quarterly meeting, which, on account of the lateness of the season, will probably be held the second Sabbath in May. This arrangement now seems best to us. If for any reason, after further consultation, it seems best to change from this, such change can be made. The appointment will be given in due time. S. B. WHITNEY.

WHO WILL DO IT?

1. How many of our church clerks will promptly report to the Conference secretary on the Monday following the first Sabbath in April, so that he can be able to report to the General Conference?
2. How many church treasurers will do the same thing?
3. How many of our church-members, and those not members here in New England who are observing the Sabbath, will faithfully give into the treasury a tithe of their receipts for the past quarter? Many have pledged to do this, and all should bear it in mind. "Bring ye all the tithes into the storehouse."—*Malachi*. "These things ought ye to have done [that is, to pay tithes], and not to leave the other undone."—*Jesus*. "And here [under the Levitical priesthood] men that die receive tithes; but there [under the present priesthood of Christ] He receiveth them of whom it is witnessed that he liveth."—*Paul*. "Of all that thou shalt give me, I will surely give the tenth unto thee."—*Jacob*.

Who will do it now?

D. A. ROBINSON, Sec. N. E. Conf.

Appointments.

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

THETFORD, Mich., Sabbath and Sunday, March 26, 27. Pottersville, April 2, 3. E. R. JONES.

QUINCY, Branch Co., Mich., April 2. Hope to see all the members of the church at this meeting. H. M. KENYON.

NOTHING preventing, I will meet with the church of Albany, Wis., April 2, 3. Meeting Friday evening. G. C. TENNEY.

MEETING of the East Otto church for the second quarter will be held at Ellicottsville, N. Y. Let there be a full report. D. T. FERRO.

DIST. No. 10, Kan., with the Moline church, April 16, 17. Bro. Sharp will be with us. Let us have a general turnout of all the brethren within a reasonable distance. OSCAR HILL, Director.

THE Lord willing, I will hold meetings at Otsego, Mich., Sabbath and Sunday, April 9 and 10. Preaching Friday evening, Sabbath, Saturday evening, and Sunday at 1:30 and 7 P. M. Would be pleased to see as many from Allegan and Monterey as can come. D. M. CANRIGHT.

MACON CITY, Macon Co., Mo., or vicinity, as the brethren may appoint, March 26 to April 8. Greentop, Schuyler Co., April 4 to 10. We hope to see all the friends of the present truth at these meetings. There will be opportunity for baptism. J. G. WOOD.

NORTH LIBERTY, Ind., March 26, 27
Wolf Lake, " April 2, 3
Ligonier, " " 9, 10
Walkerton, " " 16, 17
Let there be a full attendance at each place mentioned, as matters of importance will be brought up. A. W. BARTLETT.

THE next monthly meeting for the churches of Little Prairie, Oakland, and Johnstown will be held at Milton, Wis., April 9, 10. We hope the friends in Dist. No. 1 will make an earnest effort to attend. It is especially desirable that each member of the Johnstown church should be present or be represented by letter. G. C. TENNEY.

DECATUR, Neb., March 27, 28
Blair, " April 2, 3
Fremont, " " 9, 10
As this will close my labors in this district for the present, I hope to see a general attendance. CHAS. L. BOYD.

QUARTERLY meeting with the church at Newfane, N. Y., second Sabbath and first-day in April. Librarians, please report to our secretary in season. R. F. COTTRELL.

DISTRICT QUARTERLY MEETINGS.

To be held April 9, 10.

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

DISTRICT meeting at Springfield, Ohio. E. H. GATES.
DIST. No. 2, Iowa, at Lisbon. J. T. MITCHELL, Director.

DIST. No. 8, Ill., at Keenville, Wayne Co. Eld. G. F. Shonk is expected. L. A. LOGAN, Director.

DIST. No. 7, Minn., at West Union. I hope to see as good a representation from all the churches in the district as possible. JOHN I. COLLINS.

DIST. No. 9, Ill., at Onarga. No preventing providence, Eld. Andrews will be present. Let each church in the district see to it that it is well represented at the meeting. A. O. TAIT, Director.

DIST. No. 15, Mich., at the school-house near Bro. Bailey's maple grove. Hope all who can attend, will do so. We are falling behind in the work; something must be done; come, praying for the blessing of the Lord. L. G. MOORE, Director.

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

DIST. No. 1, Neb., at the Denmark school-house, eight miles northwest of Fremont. Every officer and worker is requested to attend, as important matters will be considered. Bro. Boyd will be with us. C. S. ANDERSON, Director.

DIST. No. 12, Kan., at Parsons. Nothing preventing, Bro. Smith Sharp will be with us on that occasion. Hope to see a large majority of our brethren and sisters out. Come prepared for a good meeting. Bring provisions and bedding, as the brethren and sisters of Parsons are few in number. Hay will be on the ground for horses. Information will be given at J. J. Brown's, two blocks west of M. K. T. R. R. freight depot. ROBT AYTKEN, Director.

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