

# 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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### The Review and Herald

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#### SILENCE.

"THERE is no speech nor language." So it reads  
Within the Hebrew psalm;  
The voice of God is not in words, but deeds,  
As in the heaven's deep calm  
The stars sing their sweet choral through the years;  
Our hearts can hear the song that's voiceless to our ears.

The light comes pulsing through the fields of space,  
Chasing the night away,  
Painting the bloom upon fair childhood's face,  
Waking the busy day;  
We hear the lark above the springing corn,  
But on her silent pinion flies the silent dawn.

'Tis spring to-day, and April's sun and rain  
Call forth the buried flowers;  
The leaves are bursting into life again—  
Heralds of summer hours;  
But not a sound is heard as buds expand,  
And spring rings out her flower-bells o'er a rescued land.

We hear the voices of our Babel strife,  
The whirl, the roar, the din,  
As each man seeks to find his better life,  
In righteousness or sin;  
But human speech, however deftly wrought,  
Is but the voicing forth of ever-silent thought.

Ah, soul! and wouldst thou hide from "strife of tongues?"  
He hath his "secret place,"  
His bright pavilion with the rest and songs,  
Where thou canst see his face;  
For on the mountain solitude "apart"  
We best shall read the secrets of his loving heart!  
—The Advance.

### The Sermon.

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

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

BY ELD. W. H. LITTLEJOHN.

(Continued.)

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

ADAM AND EVE. GEN. 2:16, 17.

GOING back to the first pair, we learn that sin and all its attendant calamities were brought into the world by the venturesome spirit of one who questioned the wisdom of the great God in denying to her a variety of fruit which, though forbidden, appeared to her to be good for food.

CAIN AND ABEL. GEN. 4:3-8.

Advancing a little farther, and passing out of the garden, from which the first pair had been expelled, to the less inviting world now under the curse, we discern the fact that God has already instructed men in regard to redemption through the blood of a Saviour to be crucified,

and that he has required them to rear altars and to offer the bodies of slain victims thereupon.

Two brothers—the one reverential and the other reckless in the matter of strict obedience to the divine injunction—present themselves, each with an offering. That of the former is a lamb; while that of the latter is made up of the fruits of the earth. So far as appearances are concerned, the luscious grapes and the rich products of the soil, as well as those of the fruit-bearing trees, seem the more inviting offering of the two. They are, perhaps, also in every respect equally valuable with the firstlings of the flock. Such, I say, would be the impression which the individual might receive when contemplating the two offerings. He might also reason, with logic at least satisfactory to himself, that the offering presented by Cain would be more acceptable to God than would that of Abel.

But how did God himself look upon the matter? The record informs us that while he accepted the offering of Abel, he utterly rejected that of his elder brother; at the same time informing him that, if he would still find favor in his eyes, a sin-offering was at the door, *i. e.*, that there was at hand a lamb which he might offer.

Do you inquire why the Lord was thus rigorous in his demands for rigid conformity to the system of offerings which he had ordained? I reply, It was because it was necessary that Jehovah should, thus early in the history of the world, impress upon his creatures the necessity of acknowledging that the wisdom of the Infinite One was superior to that of finite beings, and that perfect obedience would be demanded at their hands.

Should you inquire also as to the spirit of Cain, who ventured upon the departure in question, I reply, that it was undoubtedly wrong, as proved by his subsequent career; since out of that departure, and as a legitimate result thereof, came the first murder which ever reddened the soil of this then apostate world.

NADAB AND ABIHU. LEV. 10:1-6.

Passing forward now through the long ages, during which slight departures from the divine will gradually grew into utter disregard of all obligations to obey his behests, we cross the period of the flood, and advance to the point where God is endeavoring to introduce once more into the earth a knowledge of his law.

For that purpose, he personally descends upon Mount Sinai, and gives to the people his commandments, statutes, and judgments. In process of time, he causes his sanctuary to be built, appoints the priesthood, and institutes a complete system of worship. Among other things, he enjoins upon Aaron and his sons that they should employ in the altar service nothing but the fire which he had provided. If that fire differed from that which was in common use, the discernment of that fact was not possible to the physical eye. How natural, therefore, that individuals should fail to appreciate the importance of strict compliance with the ceremonial regulations on that subject! At length Nadab and Abihu, venturing to substitute the profane for the sacred fire, are suddenly blasted by the breath of offended Heaven, and while lying dead, Moses is instructed that they should be carried out of the camp in their coats, as they died, for the purpose of burial, and that Aaron should not indulge the natural instinct of paternal grief for their fate;

since it was the design of God by this terrible judgment to teach the people and the priesthood that he would be sanctified in those who came near to minister before him. In other words, God intended to impress all—those living now as well as those who lived at that time—that implicit and unquestioning obedience is to be rendered to the Majesty of Heaven, even in matters in which there is no *apparent* reason why a slight deviation from statutory provisions might not be indulged in with impunity.

NAAMAN THE LEPER. 2 KINGS 5:10-14.

Centuries pass.

Naaman, the Syrian leper, having heard of the wonderful power of the God of the Hebrews, resorts to the far-famed Elisha for relief from the terrible scourge which had rendered him odious to others, and almost intolerable to himself. The stern old prophet tells him to go and bathe himself seven times in the Jordan. His pride of nationality is touched. As to the waters of the Jordan, he regards them in no wise superior to those of Abana and Pharpar. He therefore hesitates to comply with the injunction given. While he does so, deliverance also delays. Finally, his servant suggests that if he had been commanded to do some great thing, he would have obeyed; and, therefore, why not obey when that which he was called upon to perform was easily done. Feeling the force of the logic, he yields, performs the necessary ablutions in the place indicated by the Spirit of God, and as a result, is immediately healed.

The moral of this transaction is obvious. God designed to teach Naaman—and us through him—that it is the duty of man to obey God's requirements in the minutest detail, even where it is as impossible to decide just why he has commanded what he has commanded as it was for the natural eye of the Syrian to detect any difference between the waters of the Jordan and those of Abana and Pharpar.

SAUL AND SAMUEL. 1 SAM. 15:13-23.

Again: Israel having reached the promised land, and having insisted that a king should be given them, God raised up Saul to fill that position. In the outset he was humble and teachable; but in process of time he became self-reliant, and unwilling to submit fully to the leading of the God of the Hebrews. Having been commanded to make war with the Amalekites, and to spare neither man nor woman, infant nor suckling, ox nor sheep, camel nor ass (1 Sam. 15), he ventured to deviate from the divine injunction so far as to preserve Agag, the king, and the best of the sheep and oxen, though in other respects he had done well, fighting valiantly and putting to death without mercy the citizens of a nation which had shown itself obstinately hostile to the children of Israel in the day of their greatest need.

Samuel, having through the Spirit been made aware of the disobedience of the king, followed him to Gilgal. As he drew near the monarch, the latter saluted him cordially, addressing him as the "blessed of the Lord," and saying, "I have performed the commandment of the Lord." His demeanor was that of one who hailed Samuel as a person who, like himself, was a devout worshiper of the true God. The venerable prophet, however, was not to be deceived by empty words employed by one who in reality had set at naught,

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in at least two particulars, the requirements of Heaven. He therefore addresses him in this language: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

To this the king replied as follows: "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God; and the rest we have utterly destroyed."

To these words Samuel, in turn, offers this rejoinder: "The Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?"

And Saul said unto Samuel, "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."

And Samuel said, "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Perhaps it would be impossible for one who had offended by departing in some particular from the express commands of Jehovah to make a more plausible defense than did the king of Israel at the time under consideration. In the main, he had obeyed orders, as evidenced by the blackened ruins of desolated cities, and the ghastly heaps of their inhabitants slain by his hand. Wherein, also, he had failed to comply fully with the directions given, he might have pleaded that the deviation was slight; consisting, as it did, in the sparing of but one man and a few of the best of the sheep and the oxen. As to the latter, again, he could have urged that they were not saved for his own emolument; but, rather, that as smoking victims they might honor the God whose vengeance had swept away their original owners.

Such a defense, however, was of no avail. The stalwart old seer instantly overwhelmed its author with a logic which was irresistible. The king repented; but it was too late. From that hour his doom was sealed. His disposition to trifle with the behest of the King of kings cost him not only his kingdom, but also his own soul.

(To be continued.)

#### SEVEN TYPICAL SHEPHERDS.

MR. SPURGEON remarks that in the Old Testament there were seven typical shepherds who foreshadowed the Lord Jesus. Abel, the witnessing shepherd, poured out his blood. Gen. 4:4. Abram, the separating shepherd, led forth his flock to a strange land. Gen. 12:13. Isaac, the quiet shepherd, digged wells and fed his flock in peace beside them in the midst of enemies. Gen. 26. Jacob, the surety shepherd, earned them all by long toil and weariness, and preserved them by his lonely midnight prayers. Gen. 29:32. Joseph became head of Egypt for Israel's sake, and all power was committed to him. Gen. 41:45. David, the shepherd-king, fought for his sheep at the risk of his own life. 1 Sam. 17:33-37. "The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters."—Selected.

—There are strangers on your street. We have seen them in church. Have you called upon them? They say that the church people pay no attention to them. Perhaps they exaggerate, but have you done your duty by them?

## Our Contributors.

### NATURE AND THE BIBLE.

BY N. W. VINCENT.

In all Jehovah's works, we see  
His Godhead and his majesty,  
His boundless might in worlds above;  
But in his Book we see his love.

The gentle rain, the sunshine bland,  
Proclaim his mercy to the land;  
But in his Holy Book I see  
That Christ, his Son, has died for me.

Wondrous thy works! sought out with joy!  
Let thankful songs our tongues employ.  
Reading thy word, our spirits burn,  
And grateful hymns to anthems turn.

Here Christ we see, so kind and meek,  
Hear him and his apostles speak;  
While shouts of prophets greet our ears,  
And blend with songs from heavenly spheres.

### PROGRESSION.

BY ELD. R. F. COTTELL.

THE watchword of spiritualists is progression. This is their boast; and with this they decoy those void of understanding. But their progression is in the wrong direction; it is from bad to worse. Its victims are led on from one degree of infidelity and sin to another, till they become acquainted with the very "depths of Satan." And this sort of progression is rapid and accelerating; for it is a downhill course, and consequently easy and agreeable to the carnal mind. When one is perfectly given over to it, the lowest level is soon found. Those who do not rapidly descend to this lowest level are still under some kind of restraint which makes them cautious and half-hearted in the service of the devil. But their master does not care for this, for he knows they are on the direct and sure way to ruin; and indeed he is more than willing that they should keep up some sort of respectable appearance among men, the better to decoy others into the fatal net. This accounts for the different degrees of progress among them, in their downward course.

But there is another kind of progression,—a progression in an opposite direction. And though it may seem uphill work, the result will be transcendently glorious. It is a cross-bearing way, but it is upward to God. The end of it is life everlasting. Though it is the few that choose this way, yet those who do, will at length see that they made the wise choice.

While spiritualism is doing up the last work of Satan, to sweep mankind down to destruction, the Lord, by the progressive light of revealed truth, is preparing a people for translation into his kingdom, which is about to come, in answer to the Heaven-taught petition, "Thy kingdom come." While spiritualism is leading its votaries to discard the precious truths of the Bible, the work of the Lord leads men to love and cherish the sacred word with increasing delight. While the former leads men to break every commandment of God, the latter is leading the erring back to every precept of the decalogue. By this we may know where and what the present work of the Lord is. It is opposed to spiritualism in all its leading features. It is reasonable to believe, that when Satan is permitted to work with such power, the Lord has a work to do for his people which is the very reverse of it.

There is but one people in the world that stands opposed to all the false doctrines of spiritualism. They teach a theory of man's nature and destiny, utterly opposed to it. This, together with the teaching of all the commandments of the moral law, is found with no other people but those that are being moved out by the fulfillment of the message of Rev. 14:9-12. No other people, I say, present a bold and directly opposing front to this wily foe. Those, then, who are heeding this Heaven-appointed message, are progressing in the right direction. It is progression toward the Bible, its truths and its Author, and toward the New Jerusalem; and soon its golden

gates will be swung open to welcome them in. Rev. 22:14; Isa. 26:1, 2. Onward, onward, then, the goal will soon be reached; the prize will soon be given.

### READ AND PRESERVE.

THERE has been issued in the interest of a better observance of Sunday, and widely circulated, a sheet called the "Centennial Voice," from which we take the following article. On its first page, in large letters covering about two-thirds of the page, the fourth commandment is quoted entire. It is strange that such a quotation should be used as a preface to a defense for Sunday-keeping, or that such a magnificent defense of the law should be put forth, as herewith given, as if it sustained the Sunday institution. The writer evidently does not understand the question in all its bearings. Nevertheless, it will be good testimony for our people to use in behalf of the truth. The sheet is published by the American Tract Society:—

#### HAS THE LAW CEASED TO BIND US?

If it has, where is the proof? It cannot be found in the words of Scripture. It is as true now as it ever was that God is the Creator of men. He may and does say to us, as to his people of old, "In six days the Lord made heaven and earth, the sea, and all that in them is." God claimed authority over Cyrus, because Jehovah had "formed" him. Till we cease to be creatures, we cannot cease to be truly and firmly held to obey every divine precept. It is true that he who enacts a statute may repeal it. But Jehovah has never repealed any precept of the decalogue. Where is the proof? No man can give us chapter and verse for such repeal of the law of the Sabbath. Human governments repeal laws which are found to be mischievous. But the law of the Sabbath never wrought ill to any man. Sometimes a law ordained by man to meet an exigency is afterward fitly repealed. When a law of man is found to do harm, and not good, it ought to be set aside. But Jehovah, who knows the end from the beginning, and who rules the world in wisdom, knows that man as much needs a Sabbath now as at any previous history of the world. All admit that the law of the Sabbath was in force till the world was more than four thousand years old. What competent authority has set it aside? There has been One on earth competent to declare God's will on all subjects. Jesus Christ was the brightness of his Father's glory and the express image of his person. But he never said that any part of the decalogue was or could be abolished. Hear him: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Men sometimes say that our Lord was here speaking of the ceremonial law; but the whole context shows that he was discoursing of the moral law, and was rescuing it from the glosses and false interpretations put upon it.

Some say that all the commands of God are not equally great, and that we need not concern ourselves respecting the minor precepts; and then they say that the fourth commandment is one of the lesser precepts. But Jesus Christ cuts up this plea by the roots. It is wholly vain. He goes on to say, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19. Let no man make shipwreck of a good conscience on this dangerous rock.

Sometimes a law ceases to be in force because it expires by its own terms. Thus the law of copyright fixes a limit beyond which he who uses an invention shall not be bound to pay the inventor anything. But on the face of it, and

wherever it is spoken of in God's word, the fourth precept of the decalogue is without any limit. No hint is anywhere dropped that by-and-by men may cease to hallow that day and be guiltless.

It is true that sometimes it becomes impossible to keep certain laws enacted by men. Obedience is impracticable. Then it is cruel in human rulers to punish men for not doing what could not be done. But the whole of the moral law is practicable. Christ kept it perfectly. Good men on earth keep it sincerely and honestly. The law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from Mount Sinai, it was given to a numerous people on a long journey, to whom were wanting many conveniences which we enjoy for its careful observance. If this law was ever in its nature practicable, it is so now. It has never been set aside.

IF ANY PRECEPT OF THE MORAL LAW BINDS, THE FOURTH COMMANDMENT IS NOT AN EXCEPTION.

How can we think otherwise? The Sabbath is the keystone of the moral arch. Every law is to be known by its place in a code. This is in the middle of a code, all the rest of which is acknowledged to be binding; and why not this? Were the other precepts of this code spoken by God from Sinai, amid blackness and darkness, and tempest and terrors? So was this. Were the others written by the finger of God on tables of stone? So was this. Were the others deposited in the ark of the testimony, in the holy of holies, under the wing of the cherubim? So was this. No ceremonial or repealable law given to the Jews had these marks of honor put upon it. Did Christ say, "I came not to destroy, but to fulfil the law?" He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments? So did they keep this. Luke 23:56.

### THE PERPETUAL COVENANT.

BY A. SMITH.

"WHEREFORE the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:16, 17.

The covenant thus made with Israel was to be perpetual; or, in other words, the Sabbath, as a memorial of creation, must be kept as long as Israel should exist. The obligation of the Sabbath could not be transferred to some other day, nor could the Sabbath be made to memorialize any other event than that of creation, without breaking the covenant.

As to the period of time covered by the existence of Israel as a nation, the prophet Jeremiah thus testifies: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. 31:35, 36.

Reader, when the sun reaches his meridian, go forth and gaze into his lidless eye, till, blinded by the light, you shall confess that God has placed him there to rule the day, even to the nineteenth century of the Christian era. So, just as surely, does the nation of Israel exist, and the Sabbath, as a memorial of creation, continue.

Have you by night watched the full moon or the resplendent stars, and, awed by the contemplation, decided that these ordinances of heaven have at length so far failed that you are now able to answer affirmatively the question of the Almighty: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" If these ordinances depart, so shall Israel cease to be a nation, and the Sabbath to be a memorial of creation.

Have you stood by the surging ocean in the

darkness of night, and felt the earth tremble as successive billows lashed the shore? or have you been tossed upon the storm-driven waves till hope had well-nigh fled, and your heart sank within you as you heard the roaring of the elements? And have you not at such times felt that the sea had not lost its power, nor failed to fulfill the behests of God? Even so Israel has not failed as a nation, nor the Sabbath as a sign.

When Noah came out of the ark, God assured him that there should never be another flood of water to drown the earth; and as a sign, or token, of that covenant, for perpetual generations, he placed the bow in the cloud. (See Gen. 9:8-17.) Have you, reader, ever seen a rainbow? then you must have some idea of what God meant by the terms "perpetual generations" and "everlasting covenant," as used in this connection. So God has ordained that Israel shall keep the Sabbath throughout their generations, for a perpetual covenant. (See Ex. 31:16.)

When you see a rainbow as the token of one covenant, remember that the Sabbath, as the sign of another, is co-existent. "But," says one, "that covenant was made with Israel, and not with Gentile Christians." In reply, I would say to the Christian reader in the language of Paul, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. "Now we, brethren, as Isaac was, are the children of promise." Chap. 4:28. (See, also, Eph. 2:11-19.)

Had Israel faithfully kept the first covenant made with them at Sinai, they would doubtless have continued to exist as an independent earthly nation to the end of time. But they broke the covenant, and lost the earthly blessings which it secured; and hence the way was opened for the new covenant, marked features of which are, that it was made with Israel, and that the law written upon tables of stone, which formed the basis of the old covenant, is also the foundation of the new, being written in the hearts of the true Israel of God. At the opening of the temple of God in Heaven, near the end of time, the prototype of this law is recognized as still existing. (Rev. 11:19.) That law forms the basis of Christ's ministration in the sanctuary. (Rom. 7:7; 1 John 3:4, 5; Heb. 9:14, 15.)

The general transgression of this law by mankind will finally involve the earth in utter ruin. (Zeph. 1:14-18; Jer. 25:32, 33; 4:23-28; Isa. 25:17-21.) The reason for this visitation of judgment upon the earth is thus stated by the prophet: "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5. The laws so transgressed are doubtless all such as God has ordained for the good of man, especially the moral law. The everlasting covenant referred to is doubtless that of the Sabbath as a sign between God and his people. The same power that changed the Sabbath, as predicted in Dan. 7:25, in so doing broke this covenant between God and his people by forcing upon them the observance of the heathen feast-day of the sun. And not only so, but all Christian nations, also, have received the same token of papal authority.

For twelve hundred and sixty years, the MAN OF SIN prevailed against the saints of the Most High, and during that time most of the Israel of God unwittingly broke the perpetual covenant. Did God then reject his people? No, because they did it ignorantly. But the sin lies at the door of papal Rome. The Sabbath, as a covenant, has never become utterly lost; a few during the time of papal supremacy still preserved its integrity. In the last days a reform on this point is due, and those who engage in this mission are termed the "repairers of the breach." (Isa. 58:12, 13.) A distinctive characteristic of the Christian church in the last days is, that they keep the commandments of God, as is proved by Rev. 12:17; 14:12. By comparing these texts with James 2:10, and considering the fact that Christians generally, from apostolic days, have acknowledged and taught the binding obligation of the moral law, we conclude that the remnant church differs from them in regard to the law of God only on the point of the Sabbath; their pred-

ecessors in the faith of Jesus having accepted, at the hand of Rome, the first day of the week as a substitute for the Bible Sabbath.

Do you, Christian reader, claim to be living under the new covenant, as a participant of its blessings and promises? If your claim is just, you are a child of Israel by adoption, and under obligation to observe the perpetual covenant of the Sabbath. Do you believe the Bible? Why, then, resort to traditional evidence, and philosophical reasoning to prove first-day sanctity? Do you really wish in your heart that all men would keep the Sabbath of the Bible? If so, you thereby indirectly acknowledge its binding obligation upon you. And why do you make such a wish? Oh! because there would then be no cross in Sabbath observance; it would not stand in the way of your worldly interests; you would not lose your position in business circles.

O child of God, where is your faith? Is not the Lord of the Sabbath able to provide for his children? But suppose you should suffer loss, have not others borne a like cross before you? Thus Paul testifies: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3:8. We suffer for Christ's sake when we endure worldly loss in order to be in harmony with any revealed point of divine truth. The sentiment of every true Christian is beautifully expressed in the following stanza:—

"I'm not ashamed to bear my cross,  
For this I count all things but loss;  
Whate'er I'm bid to do or say,  
When Christ commands I will obey."

### THOUGHTS ON HEB. 12:25, 26.

BY ELD. E. VAN DEUSEN.

"FOR if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven, whose voice then shook the earth; but now he hath promised, saying, *Yet once more* I shake not the earth only, but also Heaven."

In Chap. 1:2, the apostle says that God "hath in these last days spoken unto us by his Son." This is a reference to the personal teaching of Christ; for Christ had said, "The word which ye hear is not mine, but the Father's which sent me." John 14:24.

The expression, "For if they escaped not who refused Him that spake on earth," must refer to those who had heard him speak and had rejected and murdered him. (Acts 7:52.) These will finally be "destroyed from among the people." Acts 3:23.

Then follows the declaration, "Much more shall not we escape, if we turn away from Him that speaketh from Heaven." Three times has this voice from Heaven been heard, and "man doth live." At the baptism of the Saviour it was announced, "This is my beloved Son, in whom I am well pleased." Matt. 3:17. Again, on the mount of transfiguration, a voice out of the cloud was heard saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5. And once before, amid scenes of awful and terrible grandeur, the voice which "then shook the earth," pronounced the "ten words" of the law of God. The "yet once more" will doubtless be the time mentioned in Rev. 16:17, when "a great voice out of the temple of Heaven, from the throne," shall say, "It is done." The prophet Joel says of this time, "The Lord also shall roar [speak] out of Zion [Zion above; Heb. 12:22], and utter his voice from Jerusalem [Jerusalem above; Gal. 4:26]; and the heavens and the earth shall shake." Joel 3:16. Haggai saw and mentioned the same time: "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Chap. 2:6.

To "turn away from Him that speaketh from Heaven," "whose voice then shook the earth," must be to reject some of his words. We now ask those who accept Christ and reject the Father and his law, how they are going to escape.

If the apostle could not tell, shall we presume to? While we accept nine of the precepts given "from Heaven," and reject the one that points out the rest-day of the Creator, and "refuse" to obey the claims of Him whose voice will again shake not the earth only, but also heaven, the question remains unanswered, "How shall we escape?"

### HUMILITY.

BY VESTA J. OLSEN.

As Bunyan's Pilgrim went on his way, he saw Faithful before him upon his journey. Then said Christian aloud, "Stay, and I will be your companion." At that Faithful looked behind him, to whom Christian cried again, "Stay, stay till I come up to you." But Faithful answered, "No, I am upon my life, and the avenger of blood is behind me." At this, Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also over-run him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him. Then they went very lovingly on together, and had sweet discourse of all things that happened to them in their pilgrimage.

May we not learn a lesson from this misfortune of Christian? "Let him that thinketh he standeth, take heed lest he fall." Many professors, thinking they are better than their brethren, or feeling an ambition to out-do their fellow-Christians, have stumbled in the same way, and cannot recover themselves from the snare of the enemy till those they have thought to out-run come to their assistance. When we can feel an interest in one another, in honor preferring one another, then can the blessing of Christ be with us; we can walk in love, enjoy the communion of saints, profit by the experience of the past, and look forward with joy to the eternal city.

### A WRONG ISSUE.

BY N. J. BOWERS.

THERE are those who seem to think that because the words *soul* and *spirit* are found in the Bible, they are justified in charging the deniers of natural immortality to man with dishonesty and deception; and they think to shut the mouths of their opponents by quoting texts containing these words. Now the charge is by no means fair, nor the reply logical. We do not deny that the Bible has a great deal to say about *soul* and *spirit*, and that it uses the words a great many times. We have no disposition to make such denial, but we do deny that the conclusions reached by those who differ with us because of the occurrence of such words, are either proper or necessary. We do not deny that man has a soul, we only differ with our friends as to the nature of that soul. They say it is an entity, having the inherent capacities of continuous, endless life. This we deny. They seem to think that because the Bible speaks of *soul* and *spirit*, they are, therefore, "immortal" and "deathless." This by no means follows. These are attributes not given them by divine inspiration. We have here a wide breach between premise and conclusion, which breach is bridged over only by human dogmatism.

The word *soul*, standing alone, does not define its nature, any more than the word *man* defines the characteristics belonging to man. We gain no more from the word alone than we do from the word *man*. We have no more right to assume that the soul is immortal because the word is found in the Bible, than we have, that man is, because that word occurs there. We certainly cannot tell from the single term *man* anything about the qualities and attributes of that to which the word belongs; we cannot even know whether it is stone, plant, bird, brute, or human. That must be ascertained in some other way, and from some other source. So of *soul* and *spirit*.

Again: after having found out that *man*

means a human being, we cannot know, from that fact alone, whether the particular human being that the word may at any time represent, is old or young; short or tall; white, black, or copper-colored; rich or poor; good or bad. We must get this additional information elsewhere than from the word alone. So of the words under notice. They cannot, of themselves, inform us of the qualities and capabilities of that which is indicated by them, whether it will live for a day or last through all eternity.

In looking at the various adjectives connected with the word *soul* in the Bible, we find *living soul* (Gen. 2:7); *idle soul* (Prov. 19:15); *liberal soul* (Prov. 11:25); *thirsty soul* (Prov. 25:25); *hungry soul* (Prov. 27:7); *afflicted soul* (Isa. 58:10); *righteous soul* (2 Pet. 2:8); and *unstable souls* (v. 14); but never *immortal* or *never-dying soul*. We there read of a *broken and contrite spirit* (Ps. 51:17); of an *excellent spirit* (Dan. 5:12); of a *faithful spirit* (Prov. 11:13); of a *good spirit* (Neh. 9:20); of a *haughty spirit* (Prov. 16:18); of a *humble spirit* (Prov. 16:19); of a *meek and quiet spirit* (1 Pet. 3:4); of a *new spirit* (Eze. 11:19); of a *patient spirit* (Eccl. 7:8); of a *perverse spirit* (Isa. 19:14); of a *quickenning spirit* (1 Cor. 15:45); of a *right spirit* (Ps. 51:10); of a *sorrowful spirit* (1 Sam. 1:15); of an *unclean spirit* (Mark 3:30); of a *wounded spirit* (Prov. 18:14); but never of an *immortal* or *deathless spirit*.

### BAPTISM IN SYMBOLS.

THERE are several passages of Scripture in which baptism is presented to us under certain resemblances, figures, or symbols. These divinely approved similitudes to represent baptism ought, carefully studied, to suggest useful collateral hints as to what baptism properly is, perhaps also as to who may properly receive baptism. If we know what a thing in question is like, we are at least so much nearer knowing what that thing in question is. Let us, accordingly, in the present paper, give ourselves a thoughtful examination of the symbols under which the Spirit of God has chosen to set forth baptism in his holy word.

One conspicuous Scriptural passage in which baptism is expressly, and therefore unmistakably, referred to, in the way of symbol or emblem, occurs in the tenth chapter of the first letter to the Corinthians. The following are the words: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."

I feel that a word needs to be premised of justification for the seriousness with which I shall presently treat the strangely perverse interpretation that the advocates of sprinkling for baptism, the less enlightened, that is to say, among them, seek to put upon this passage of Scripture. I cite in illustration a comment from Arthur's "Tongue of Fire," p. 30, curious for perfectly reckless assertion on the part of the author: "The only other case in which the mode of contact between the baptizing element and baptized persons is indicated is this: 'And were all baptized unto Moses in the cloud and in the sea.' They were not dipped in the cloud, but the cloud descended upon them; they were not plunged into the sea, but the sea sprinkled them as they passed." It is such a popular comment as this, unaffected by scholarship either possessed or borrowed by the commentator, that still continues to blind the eyes of thousands upon thousands of conscientious non-Baptist Christians all over the world. Meantime, of course, really competent scholars of all denominations hold substantially the same doctrine concerning the passage now under consideration, as that which is here about to be set forth.

In the present passage a special emphasis rests on the word *all*. Paul is enforcing the idea that no one should be over-confident of final salvation on the ground of any forms or rites observed, or of any privilege enjoyed. *All* the fathers, he says, shared the high experiences enumerated; but not all were brought safely through their wanderings in the wilderness. For the practical pur-

pose of rendering the historic example more impressive, Paul uses language in a way to make the case of the ancient Israelites seem as closely parallel as possible with that of Christians. In accordance with this plan of discourse, having mentioned the abiding of the fathers under the cloud, and their passing through the sea, he immediately seizes upon the thought of treating these experiences of theirs as constituting a kind of baptism. We examine now, let us keep in mind, this turn of Paul's rhetoric for the sake of finding out what is incidentally taught in it of a certain subordinate matter. Our question is simply this: What hint as to the true nature and form of baptism does Paul's implied comparison contain? The right way of reaching an answer will of course be by attentively considering what the comparison implied is.

I say the "comparison," but perhaps I should say "the comparisons," rather; for I am inclined to think that we have here, not one single compound comparison, in which "cloud" and "sea" are both together concerned, but two distinct comparisons instead,—first, of baptism to the relation of the Israelites with the cloud, and secondly, of baptism to the relation of the Israelites with the sea. That is, I believe the quick and teeming mind of Paul saw, in two different great experiences of the Israelites, two different available symbols for baptism, and used them both. I draw this conclusion partly from a study of the language of the passage before us, and partly from a study of the Old-Testament history. Paul does not say, "All our fathers were under the cloud while they passed through the sea," or, "All our fathers passed through the sea under the cloud;" he says, "All our fathers were under the cloud and they all passed through the sea." The repetition of the word "all" would hardly have occurred if one and the same experience on the part of the Israelites had been intended. They all, Paul would say, had *this* experience, and they all had *that* experience. The experiences were two: first, that of being under the cloud; secondly, that of passing through the sea. With this understanding of the first verse, agrees the phraseology of the second. For it is not said, "And were all baptized unto Moses in the cloud and sea," as if sea and cloud united to give them one baptism; but it is said, "And were all baptized unto Moses in the cloud and in the sea," the preposition *in* being repeated, as if to indicate two separate experiences on their part, each experience capable of being likened to baptism. We scrutinize the history of the passage of the Red Sea, and we find our view confirmed. It is distinctly stated in Exodus, that on the eve of the Israelites' commencing their dread adventure of fording the Red Sea, the cloud "went from before their face, and stood behind them." There is not the smallest hint to show that *at this time* the cloud was over the Israelites. The cloud *had* been before them. It was removed and took its station behind them. Whether in making this change it passed over the host, or fetched a circuit to one side of them, nothing is said that encourages us to form a conjecture. But at all events, the cloud, during the whole of the night in which the whole of the passage was effected, stood in the rear of the Israelites, bright in its aspect toward them, while dark in its aspect toward the Egyptians. There is therefore no natural way in which the cloud could *meanwhile* have supplied a means of baptism to the Israelites. Elsewhere in the Old-Testament history, it is stated that the cloud stood *over* the Israelites and was *upon* them. The time when, is not given. When, however, fixed in that local relation to the host, the cloud might in at least one conceivable way have "baptized" them. Standing behind them, it could not have done so in any way that seems natural. We conclude, therefore, with much confidence, that Paul introduces in the verses here being considered, not one symbol of baptism made up of two parts, but two different symbols instead. There was a symbolic baptism in the cloud, and there was besides a symbolic baptism in the sea. Now the point is, How were these baptisms in a symbol effected? Or, rather, exactly what were the occurrences or experiences

that Paul here uses rhetorically as analogues of baptism? Take first the symbol in which the cloud is concerned.

Two mutually contradictory answers have been proposed. One is that the cloud sprinkled water upon the Israelites. To this answer, there are various objections. First, there is no evidence that the cloud was an aqueous cloud. It was dark by day, and it was light at night, having in the latter case the appearance of fire. It is purely and wholly gratuitous to assume that the cloud was vapor of water. More, it is against probability. Secondly, let it have been granted that the cloud was compact of water, still it is sheer assumption,—assumption again contrary to likelihood,—that the cloud shed down showers upon the Israelites. Are we to suppose that the cloud kept the Israelites constantly sprinkled? That it did so upon occasions? When? Why? Thirdly, the proposition is against this view. "In the cloud," is the phrase. Insert "sprinkled" for "baptized," and see how the clause looks. "Were sprinkled in the cloud." Does this seem natural? Even if the cloud had indeed shed water upon the Israelites from its position *over* them, still surely that fact would not have been stated in the phrase, "were sprinkled in the cloud." Fourthly, the word baptized is against this view. Baptized means covered with, or in, or under, as for example, with, or in, or under, water. That, however, we must not now say. That is here a begging of the question. We do not yet know what baptized means. We are seeking to know. And we must not use the lexicon for the purpose. We must keep to the symbol here employed to represent baptism.

The three objections above named put sprinkling out of the question. It is not certain that the cloud sprinkled water. It is not likely that the cloud sprinkled water. It is not certain that the cloud contained water. It is not likely that the cloud contained water. But if, in spite of no evidence for it, and in spite of likelihood against it, the cloud did yet both contain water and sprinkle water, still that fact would not naturally be alluded to in the expression, "were baptized in the cloud." Nay, if sprinkling is baptism, and if the sprinkling supposed took place, then that sprinkling would not have been used as Paul here uses what did take place, namely, in the way of a *symbol* for baptism. A symbol is founded in, not identity, but resemblance. If a sprinkling with water is baptism, then a sprinkling with water is not a symbol of baptism. The whole purport of the passage is nullified if you try to make out a sprinkling with water to resemble a sprinkling with water. The Lord's supper in the context is symbolized by the manna for the bread, and by the miraculous water for wine. Here is resemblance, but not identity. Just so baptism is symbolized by something that is like baptism, but that is not baptism. By what then? Why, nothing is more simple. By the hovering of the cloud over the Israelites, as the water for a moment covers the subject in baptism. But some one says, "Stay, the cloud, you hold, was not vapor of water. No water, and yet baptism?" Certainly, baptism in symbol, not baptism in fact. "The cloud simply over the Israelites, they not enveloped in it. No immersion, and yet baptism?" Certainly, the symbol may not be perfect. Symbols seldom are. Still, we do not know but the cloud, as the Rabbis think it did, may have wrapped the Israelites quite round in its folds. This, however, it is not at all necessary to suppose. The cloud covered the Israelites, according to the expression of the psalm, "He spread a cloud for a covering." This representation is quite sufficient for the purpose of the symbol. The feature of burial in baptism, one of the most important features of the rite as itself a symbol, is strikingly set forth. This amply suffices the purpose.

The symbol for baptism contained in the relation of the Israelites to the cloud, appears thus to exclude sprinkling as the rite intended to be alluded to. Immersion, on the contrary, for baptism, entirely satisfies the conditions of the case. So much for baptism, then, as it is presented in the symbol of the cloud. A very brief notice will

enable us to dismiss the symbol contained in the passing of the Red Sea.

In order to make this symbol seem consistent with a mistaken view of what baptism is, it has been assumed by some (Arthur in his "Tongue of Fire" affords an example) that the divided sea scattered spray on the Israelites as they passed through between the walls of water on either side. This assumption is purely gratuitous. There is not the slightest evidence in its favor. There is every probability against it. Is it to be supposed that God would so imperfectly work his attempted miracle? Is it like the Wonderful in Working that he should indeed separate the body of the sea to make dry land in its bed, and yet wet the Israelites as they passed with spray from the waves? Of course, if it were related that such was the case, there would be nothing for us but to believe it and to believe it for wise and good. But it not being related, will anybody pretend that it is probable?

On the other hand, how like an immersion it was!—like, observe, without being the same,—for the Israelites to venture themselves down to the bottom of the sea and enclose themselves within those dread walls of water heaped up on either side! Conceive the event as a spectacle. The observer beholds the great procession of the Israelites descending between those beetling watery walls into a lane stretched out long and narrow across the whole breadth of the sea, at the point where the passage was made. The host are lost, as it were, in "the midst of the sea." After an interval, they issue from their entombment in a resurrection upon the farther shore. How vividly like the majestic enactment on a colossal scale of a baptism, with its submersion, its instant of disappearance from view, its subsequent emersion, on the part of the subject! How worthily impressive an image of the beautiful ordinance by which the obedient disciple signifies his death to sin and his resurrection to righteousness, is thus seen to be that great critical act of the Israelites, in which they give themselves irrevocably up to the leadership of Moses, passing from the bondage of Egypt through a tomb in the sea to emerge beyond this entombment into their new life of national freedom and power! Is it less than irreverence, unconscious irreverence, it may be, toward the word of God, to treat this passage as the upholders of sprinkling for baptism are forced to do? Think of Paul's bringing forward an inexpressibly august and awful event of Jewish history, the crossing of the Red Sea, to make, pray, what use of it? Why, forsooth, to separate from it an incident, namely, the sprinkling of the Israelites with spray, an incident that if it ever occurred at all, which is in the highest degree improbable, was certainly deemed by the sacred historical writers too trivial to deserve even a mention at their hands—to separate, I say, an incident so insignificant from so tremendously significant an event, making it the type of a Christian ordinance which the whole of the context shows Paul meant to signify to the utmost possible impressiveness! Is this not an anti-climax, nay, a plunge into bathos, impossible to the rhetoric of Paul?

It ought, perhaps, to be noted that the "were baptized" of our common English version should, according to the best authorities, read "baptized themselves," or "caused themselves to be baptized,"—the sense thus being that the baptism was an act performed by the Israelites of their own accord. The bearing of this on the question, What persons may justly receive baptism? is too obvious to need pointing out.

Before the final dismissal of the present passage from consideration, it may be well to remark that the finding in it of two symbols for baptism instead of one, is not in the least material to the conclusion drawn as to its teaching on the form of the rite. If you please still to regard the symbolic baptism as a single one, jointly made up from the cloud and the sea, the result is the same. The baptism in that case consists in the enclosing of the Israelites in the sea while they are canopied over with the cloud. In any case, the nature of the symbol employed requires that the thing symbolized, namely, baptism, should be immersion.—*Wm. C. Wilkinson, in The Watchman.*

### THE BEAUTIFUL GARDEN.

[The following, from *The Household Journal*, is so truthful, and right to the point, that I send it to the REVIEW for publication.  
G. W. ROGERS.]

THERE was a certain man who had a young son, Azfur Ali by name, whom he greatly loved, and whom he daily loaded with favor. One day this father said unto Azfur Ali, "Come with me into the garden which I have purchased and prepared, that it may be a goodly possession for you, O my son."

The father then led the way to a beautiful garden, in which were all kinds of flowers, some lovely in color, some sweet in scent. The garden was divided into seven portions; and the flowers in the seventh portion were white as snow on the tops of the mountains.

"Now, my son, take your pleasure in six portions of the garden," said the father; "but this seventh I have kept for myself. Let not your foot wander o'er the border; enjoy the scent of the flowers from a little distance, but lay not a hand upon them. Behold! they are mine, and by abstaining from touching them, your obedience shall be shown. It is my love for you, Azfur Ali, that makes me thus reserve the seventh portion. To the white flowers which blossom there on the plants, will succeed a delicious fruit, to look upon which will be pleasure, and to eat which will be health. The seventh portion is to be to you even a greater blessing than the other six; but now I call it mine, so trespass not on the ground reserved."

After awhile the father departed for a time to a distant place, leaving his young son behind him.

From morning till night Azfur Ali amused himself in the garden; he gathered the flowers at his pleasure, and formed wreaths of the fairest blossoms, red, yellow, and blue; but his eyes often wandered to the forbidden ground on which his feet were never to tread.

"Why should I be tied and bow down to these six portions of the garden?" cried Azfur Ali. "I do not like the scent of those white flowers; if I pull them out, I could put in their place golden flowers, that I like much better. As for the fruit of which my father spoke, I do not believe it will ever come; at least, I cannot wait for it. A hard and unreasonable thing it is, to shut me out from a seventh part of my garden."

So Azfur Ali ran into the forbidden ground, trampling down the plants, and crushing the fair white blossoms, and some he tore up by the roots. Then he tried to put in their places plants that had golden flowers; but they flourished not, but withered, and the seventh portion of the garden was soon covered with weeds, and became a desolation!

When the father returned, his wrath was great. "Azfur Ali," he cried, "thou hast broken my command; thou hast trespassed on the seventh portion of the garden, which I reserved for myself, and hast destroyed the flowers, which would have borne precious fruit. Thou hast forfeited all right from henceforth to possess any part of my garden."

This story is a parable. The garden is the garden of time, and the seventh portion is the Sabbath, which the Heavenly Father has reserved for himself, as we read in his holy word: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The white blossoms that grow in this garden are the blossoms of prayer and praise, and the perusal of the Holy Scriptures. The fragrance of them is as the fragrance of the garden of Eden. But the full sweetness of the fruit which follows will be enjoyed in Heaven, where the hymn of praise on earth will be changed for the song of the Lord's redeemed.

## The Family Circle.

### IN THE CUP.

#### There is grief in the cup!

I saw a proud mother set wine on the board;  
The eyes of her son sparkled bright as she poured.  
The ruddy stream into the glass in his hand.  
The cup was of silver; the lady was grand  
In her satins and laces; her proud heart was glad  
In the love of her fair, noble son; but oh! sad,  
Oh, so sad! when only a year had passed by,  
The soft light had gone from her beautiful eye.  
For the boy that she loved, with a love strong as death,  
In the chill hour of morn, with a drunkard's foul breath,  
And the drunkard's fierce oath, reeled and staggered his way  
To his home,—a dark blot on the face of the day.

#### There is shame in the cup!

The tempter said, "Drink!" and a fair maiden quaffed  
Till her cheeks glowed the hue of the dangerous draught;  
The voice of the tempter spoke low in her ear  
Words that once would have started the quick, angry tear;  
But wine blunts the conscience and wine dulls the brain.  
She listened and smiled, and he whispered again;  
He lifted the goblet: "Once more," he said, "drink!"  
And the soul of the maiden was lost in the brink.

#### There is death in the cup!

A man in God's image, strong, noble, and grand,  
With talents that crowned him a prince of the land,  
Sipped the bright, ruddy wine—sipped it lightly at first,  
Until from its chains broke the demon of thirst;  
And thirst became master, and man became slave,  
And he ended his life in the drunkard's poor grave;  
Wealth, fame, talents, beauty, and life swallowed up.  
Grief, shame, death, destruction, are all in the cup.

### FROM PRINCIPLE.

"You have left Clark & Upham, Henry, after all the pains your father took to get you the situation?"

"Yes, mother, I obeyed father during my minority. I am twenty-one now, and it is right that I should act for myself."

"Why do you object to retaining your present position, my son? Mr. Clark told your father only yesterday that he was thinking of making you confidential clerk, in place of Grant, who has left on account of ill-health. That implies an increase of salary, of course."

"The subject was broached to me last night, mother, but I refused the situation. I don't wish to make any outside talk about it, but I leave Clark & Upham from principle. They are, I am sorry to say, neither Christian men nor temperance men. In the elegant little apartment, half office, half reception-room, off the great salesroom, where they entertain their country customers, there is kept a variety of nice fruits and liquors. Many an unwary, but well-meaning young merchant has lost his self-control there, and gone out to be dragged into the yawning pit-falls of this great city, because he had not the moral courage to refuse the hospitalities of the prosperous merchants with whom he had been dealing."

"If I accept the position of confidential clerk, I shall be obliged to entertain the customers in that way, and sometimes to take them out to see the city sights, which, with some people, means all that is fast and 'loud' and bad. I have occasionally been required to take Grant's place when he has had one of his 'bad spells,' so I know all about it. Poor Grant's 'bad spells,' by the way, are caused by too much wine, instead of 'heart disease.' He was a church-member and a temperance man when he became an employee of the house ten years ago. He took the situation of confidential clerk, when it was offered to him, under a conscientious self-protest, because he felt that he had grown up with the business, understood it perfectly, and had earned the right to the increased salary."

"I also began at the foot of the ladder, so I have the same grounds for feeling that I have earned the situation, and the same scruples about accepting it. He was socially inclined, and after a while came to breaking over the barrier so hard to define, and taking a glass or two too much. Having his sad downfall as an example, I have made up my mind that I will black boots or clean sidewalks, if necessary, but I will never use my influence toward leading a brother man to destruction."

"Father will be greatly disappointed, of course, but when he understands the situation he may feel differently."

"Who am I that I dare to pray daily, 'Lead us not into temptation,' and then go into that room and handle those dainty crystal wine-cups and those exquisite, cut-glass decanters?"

Mrs. Benedict said no more upon the subject. She had been very proud of her son's situation in one of

the largest wholesale houses in the city, and had thought it all over, how she would say when he was inquired for, "Henry is Clark & Upham's confidential clerk." But she felt that her child was right, and she knew in her heart that she had now more cause for pride in him than she had ever had before.

Henry was not out of a situation for a single day. Soon after giving his required "notice," he found a place as subordinate clerk in a great shipping warehouse at wages barely sufficient to pay his board. He took the situation with the understanding that he was to leave on a week's notice whenever he could obtain a better position. One cold winter morning he was much surprised at being sent for to come to the private office of the senior member of the firm. This gentleman was so seldom at the warehouse that Henry was by no means the only clerk who did not even know him by sight.

Going forward, and being announced by one of the junior partners, the young man was surprised to see, sitting in an arm-chair behind the mahogany desk, an old gentleman in a rough-cloth morning-coat, whom he had seen frequently at prayer and temperance meetings, not taking part in the exercises, but sitting quietly, watching the proceedings from under his shaggy eyebrows. On the opposite side of the glowing grate sat Mr. Clark, his former employer.

"Good morning, Benedict, good morning," said the old gentleman, rubbing his hands in a satisfied way, "I had known you for some time before you were employed here. Perhaps you may remember having seen me?"

"Your face is quite familiar. I have so often seen you at our church," replied Henry, truthfully, "but I never thought to ask your name."

"Ha, ha," laughed the old man, "of course you didn't think such an old foggy as I am was of much consequence, but you seated me in a warm, cozy place near the register one cold night, I remember. I have always been a little particular about the clerks I take into my warehouse, and I never hire a man until I know where he spends his evenings. I have had an eye on you for some time. I engaged you quick enough when the opportunity offered, and I do n't intend to let you go unless you disappoint me in some way. Now, my young friend, how would you like, in conjunction with your present duties, to attend my private bar,—where I treat my customers, I mean? Your salary would be doubled, of course."

A look of blank surprise overspread Henry's honest face. Were the two men making sport of him? But he quietly replied, "I thought you were a temperance man, sir. I understood that there was no such objectionable apartment in your establishment."

"Ha, ha, ha," laughed the old man again. "You were informed rightly, my boy. My son-in-law, Clark, here—perhaps you did n't know Clark was my son-in-law?"

"No, sir," admitted Henry, more and more surprised.

"Well, Clark & Upham have failed, just as I supposed they would if I gave them time enough, when I set them up twelve years ago. Now, I am going to take the business off their hands if I can find some one who understands all the ins and outs of the trade, to manage it for me. Clark spoke of you. What do you think about it?"

The young man looked very grave for a few moments, then he said, honestly,—

"I think, sir, with the present corps of clerks, and with the wine-closet and its contents removed from the private office, that George Grant and I could carry on the business of the firm successfully."

"Would you dare trust George Grant?" asked the old gentleman in surprise.

"Yes, sir. He has signed the pledge, and he will endeavor to keep out of temptation. He is older than I, has rare business capacity, and has been longer in the business than I have. The best way to set him upon his feet again is to show that you have confidence in him."

The transfer was made immediately, with as little stir as possible. That was some time ago. Henry Benedict and George Grant are partners now. The business has prospered without the wine, but there is always good cheer in the little room where a great many heavy bargains are closed weekly.

There is always conspicuously posted in the counting-room a list of religious services, temperance meetings, lectures, and all the moral entertainments in the city, and there is always some gentlemanly young fellow among the clerks, detailed to keep the stranger company if he desires, and show him the good side of city life. This has been the established custom for years, and there is not to be found a firm where a better feeling exists between merchant and customer than that of Grant & Benedict.

### DEACON BARNES'S SUNDAY.

"BEAUTIFUL, beautiful," mentally ejaculated Deacon Barnes, at the close of a sermon about Heaven. "Those are my ideas exactly."

And so enrapt was he with his thoughts, as he passed out of the church, that he forgot to ask lame old Mrs. Howe to ride home with him, as was his custom.

"Perhaps it is just as well," he thought, "for she is a worldly old woman, and would probably have drawn my thoughts away from Heaven."

At the dinner table, his son exclaimed, "O father, I have a situation at last."

"Have you forgotten that it is Sunday, John?" asked his father, sternly. "Don't let me hear any more such talk."

John ate his dinner in silence. How could his situation be a wrong thing to speak of on Sunday! He was so thankful for it that it seemed to come from the hand of God. God knew all about the restless months in which he had answered an advertisement a day.

When the minister gave thanks in church for all the mercies of the past week, John's heart gave a grateful throb, and he determined anew to acknowledge God in all his ways.

John ate his dinner in silence, while his father thought about Heaven.

In the afternoon, Mr. Barnes's nephew, a stranger in the place, came over from his boarding-place opposite, and sat on the piazza, talking with John.

"I can't allow this, Tom," said Mr. Barnes, coming to the door with the Bible in his hand, "You must not sit here breaking the Sabbath. Go back to your boarding-house and read some good book."

Tom started up angrily, and spent the afternoon fishing and bathing with an old colored man, his only other acquaintance in the place, while Deacon Barnes sat in a large rocker on the piazza, with a handkerchief over his face, and thought about Heaven.

Presently his two little granddaughters came out on the piazza with a large picture book, and sat down near him. There was a flutter of leaves, and a great deal of buzzing as the little yellow heads bent over the book, and finally they laughed outright.

"Children, where is your mother?" sternly demanded Deacon Barnes, springing to his feet.

"Up stairs, putting baby to sleep," they answered, both together.

Deacon Barnes strode into the hall. "Ellen! Ellen!" he shouted, "I should think you might keep these children quiet on the Sabbath. They won't allow me to think."

Ellen had been awake all night with a fretful baby. She had hushed him, and had just fallen asleep when her father's voice aroused her and awoke the baby.

"Please send them up stairs," she said wearily.

And all the sultry afternoon she amused the three children in a close upper room, while her father rocked and fanned himself and thought about Heaven.

### AFRAID TO SWEAR ALONE.

THE wicked practice of swearing, which is so common as to offend the ear in every hotel, and almost in every street, is often mere bravado. Boys think it sounds manly to be profane, and men think it gives force and character to their sayings. Unlike most other vices, it is done openly, and is intended by the swearer for other people's ears. It is a public sin against God, and a public insult to all good men. The boldest blasphemers are often the greatest cowards.

"I will give you ten dollars," said a man to a profane swearer, "if you will go into the village graveyard at twelve o'clock to-night, and there, when you are alone with God, swear the same oaths you have just uttered."

"Agreed!" said the man; "an easy way to make ten dollars."

"Well, come to-morrow and say you have done it, and you shall have the money."

Midnight came. It was a night of great darkness. As the swearer entered the cemetery, not a sound was heard; all was still as death.

Then came the gentleman's words to his mind. "Alone with God," rang in his ears. He did not dare to utter an oath, but fled from the place, crying, "God be merciful to me, a sinner!"

—We are hanging up pictures every day about the chamber walls of our hearts, that we shall have to look at when we sit in the evening shadows.

**"GIRLS, DON'T DO IT."**

"Don't do what?" our fair young readers will ask. There are a great many things you ought to do, and a great number that you would better not do. Foremost and prominent among the latter is, to undertake to reform a drunkard by marrying him. Depend upon it, if you cannot keep him sober during those days of the average woman's strongest influence over wayward men, the season of courtship, the chances will be against success. Some women have succeeded in this labor of love, but there are ten thousand failures to one success. It is a field of missionary labor that few of the sex are fitted to enter. If John gets drunk once a month whilst he is courting, depend upon it he will require semi-monthly seasons of Bacchanalian recreation when he becomes a married man. A man who gets drunk is necessarily a bad or foolish man when he is under the influence of liquor, and is very apt to soon become a bad man whether drunk or sober. The drunkard is generally addicted to a number of other vices, each one of which ought to be considered as repulsive as that of drinking. Still we find pure, virtuous, refined, and delicate women risking their lives and happiness in the delusive hope of rescuing and restoring them. Instances of the terrible failure in this missionary field are to be found in every street and lane of a great city, accompanied by scores of the desolate widows and orphans of those who have staggered into drunkards' graves. Still the experiment is tried by new votaries, who think they can succeed where others fail. It is a terrible delusion. Love and devotion are powerless on a drunkard. Nothing but an iron will, and a firmness that few women possess, can check the career of a man who has once taken hold of strong drink. He must become subject to her will, and be restrained from evil courses by a power stronger than love or kindness. There are enough men who become drunkards after marriage for all reasonable purposes of experiment, without taking them fully trained in a career of vice and debauchery. There are others' interests involved. The wives of drunkards often become the mothers of *idiots*,—oftener still the mothers of *drunken sons*, who inherit their father's appetites. What could justify any woman in running such a risk? "Girls don't do it!"—*Selected.*

**MRS. H. W. BEECHER ON DRESS.**

We have little hope that our feeble words will be accepted or receive a moment's attention. But if those who have passed girlhood and taken their places in society, cannot be influenced, surely mothers should pause and consider the temptations they are spreading before their little girls. Little girls! Where can we find them now? See how a child of four, six, eight or ten years is dressed, even when not preparing for some entertainment; for childish sports and amusements are quite too low for such over-dressed, stylish little midgets, that now walk demurely into a room and soberly take their places on the floor, ready for a genteel dance. If we long to see a little girl, we must go far back into the country—so far back that their mothers, not themselves contaminated by fashionable society, dress them neatly of course, but with the simplicity that so beautifully adorns childhood. Then they are not indulged in parties, late hours, and amusements such as are depriving our city children of the pure, sweet life of young girlhood. The young daughters particularly who are indulged in over-dressing, public amusements, and late hours, in visiting or receiving much company, are losing half the advantages our schools are offering them. Their vanity catered to by dresses too costly and elaborate to be put on little girls, intoxicated by the excitement and glare of fashionable amusements and gay society, and seeing that their mothers' chief thoughts are given to such things, they will soon lose all relish for books or study, or for real, childish play, such as is needed to make them strong and healthy. If mothers will not heed these tokens, they are cheating their daughters of solid happiness, and burdening their own souls with a sin which they may not realize till old age reveals the full extent of the mischief caused by their negligence.—*Christian Union.*

**A VICTORY BY PRAYER.**

A WIFE'S dilemma about the theater was solved for her, in answer to prayer, recently. She had been converted, but her husband had not given his heart to God. He invited her to accompany him to the theater, but she refused, whereupon he commanded her to go out with him. She felt compelled to obey, but pleaded with the Lord to help her. The man went to

one theater and found the house full; in an obstinate fit he proceeded to go to another, his wife *walking prayerfully by his side*. Suddenly he said, "It is too late, I am tired; I will not go at all," and has never attempted to go since. Thus the victory was gained in gentleness and by prayer.—*Christian Herald.*

**HOW TO MANAGE HIM.**

HUSBANDS can be coaxed to do almost anything; but it will not do to drive them. If the wife is fond of her own way, the husband is tolerably certain to be similarly inclined; and mutual misery is the result. There should be but one will with a married couple who are truly mated, and that should be the will of—both. To those who know the sweet authority of love, this will not seem like a paradox. We have known couples—not so many as we could wish!—both of whom could truthfully say, after a dozen or twenty years' walking of the long path together, that they had had their own way, because the necessary mutual yielding had been done so cheerfully and so wholly that but the one way remained. The worst of husbands—provided he is not dissipated, of course—can be managed if you, his wife, can keep him in love with you. When that can be done, all the rest follows. How it can be done, we do not know; you ought to, if you know what he loved you for in the first place. We do not mean simply faithful, and provident, and kind, but genuinely loving. Few mortals can withstand the power of faithful, loving devotion.—*Christian Advocate.*

**GIVE THE BOYS TOOLS.**

ALMOST all boys are natural mechanics. The constructive and imitative faculties are developed, in part, at a very early age. All boys are not capable of being developed into good, practical, working mechanics, but most of them show their bent that way. There are a few cases in which the boy has no competent idea of the production of a fabricated result from inorganic material, but such cases are rare. Given the proper encouragement and the means, and many boys whose mechanical aptness is allowed to run to waste, or is diverted from its natural course, would become good workmen, useful, producing members of the industrial community.

The mechanical boy ought to have a shop of his own. Let it be the attic, or an unused room, or a place in the barn or the woodshed. Give him a place and tools. Let him have a good pocket-knife, gimlets, chisels, gouges, planes, saws, cutting nippers, a hammer, a foot rule, and material to work. Let the boy have a chance. If he is a mechanic, it will come out, and he will do himself credit. If he fails, he is to follow some calling that does not demand mechanical skill.—*Boston Journal of Commerce.*

**ANIMAL REASONING.**

A CORRESPONDENT of *Nature*, writing from Cambridge, Mass., says: A lady, a friend of mine, was at one time matron of a hospital for poor women and children, which was maintained by subscription. One of the inmates was a blind girl who was there not as a patient, but temporarily, till a home could be found for her. She had learned to feed herself, and at meal-times a tray containing her dinner was placed on her knees, as she sat in a comfortable chair, for her special convenience in feeding herself. One day while she was eating, the pet cat of the establishment placed herself before the girl and looked long and earnestly at her, so earnestly that the matron, fearing the animal meditated some mischief to the girl, took her out of the room. Again the next day, at the same hour, the cat entered the room, but this time walked quietly to the girl's side, reared herself on her hind legs, and noiselessly, stealthily, reached out her paw to the plate, selected and seized a morsel that pleased her, and, silently as she came, departed to enjoy her stolen meal. The girl never noticed her loss, and when told of it by her companions laughed very heartily.

It is evident that the cat, from observation, had entirely satisfied herself that the girl could not see, and by a process of reasoning decided she could steal a good dinner by this practical use of her knowledge.

—Oftentimes could I wish that I had held my peace when I have spoken; and that I had not been in company. Why do we talk so willingly, when, notwithstanding, we seldom return to silence without hurt of conscience?

**The Sabbath School.**

"Feed my Lambs." John 21:15.

**IOWA SABBATH-SCHOOLS.**

[A few days too late for publication with the rest of the reports in the *Instructor*, the report of the Iowa Sabbath-school Association was received, with words of good cheer from the secretary. It seems that the delay of the report was not due to negligence on his part, and we gladly insert the following summary report of work during the last quarter, thinking it will be of interest to others besides the schools of Iowa. E. B.]

OUR schools showed a commendable zeal in reporting last quarter. Thirty-seven schools reported a membership of 1,101, with an average attendance of 707. Contributions amounted to \$46.62, and \$8.52 was sent to the State Association. Many of the schools report a growing interest. In those schools where both young and old work together, the best work is done.

We are sorry to know that in a number of schools adults do not manifest the real interest that the work demands.

When all the members of the church are members of the Sabbath-school, the good influence of the school is easily carried into the social meetings, and labor for the youth and children is more readily performed, is better directed, and is far more successful. Such schools are indeed nurseries of the church.

The advancement of the general Sabbath-school work in our State depends largely upon the real success of the schools individually; so to you, the success of this work is intrusted. Will you not labor earnestly to forward such a good work?  
L. T. NICOLA, Sec.

—There are fifty Sunday-schools in Berlin the German capital, with seven hundred teachers and twelve hundred scholars.

—Give the Sabbath-school your countenance, your presence, if possible, and make your children feel that it is a matter of importance.

**Our Basket.**

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

—Freedom in Christ is too often confounded with freedom from Christ.

—He loves you better who strives to make you good than he who strives to please you.

—He has done about half his work in convincing another of error who has first convinced him that he loves him.

—If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.—*Galic Proverb.*

—"Him that cometh to Me I will in no wise cast out." It is not a hope as to whether Christ will accept you; it is a certainty.—*Spurgeon.*

—Why does n't some really good man pretend to be a rogue, to commend himself to the public and make friends with the ungodly? The frequency with which bad men pretend to a life of Christian faith and practice to enable them to cheat men of the world, looks as if Christianity, with all the faults of its professors, had a good name among money-changers.

—If we sincerely loved the will of God, and only this, we should change our earth into a Heaven. We should thank God for everything—for evil as well as good, because evil would become good from his hand. O my God, what do I see in the course of the stars, in the revolutions of the seasons, in the events of life, but the accomplishment of thy will! May it also be accomplished in me, and may I love it. May I sweeten and endear all events to me. May I annihilate my own to make thy will reign in me. For it is thine, Lord, to will, and mine to obey.—*Fenelon.*

# The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 5, 1881.

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

## THE MICHIGAN CONFERENCE.

THE cause is one everywhere. The field of labor for the workers in the cause of present truth is the world. The command in the original commission, "Go ye into all the world, and preach the gospel to every creature," is as imperative now as when first spoken by our Lord. And the gospel field in the period of the last message is more extensive than that occupied by Christ's first ministers. From our own good country the closing message is to go forth to "many peoples, and nations, and tongues, and kings." Rev. 10:11.

We repeat, The cause is one everywhere. The history of the Michigan Conference shows that she has taken this view of the subject from the time of her organization, about twenty years ago. The brethren in this State have acted a noble and liberal part, from the very commencement of our work. The first number of our little sheet entitled *The Present Truth*, published in 1849, met a hearty response from the little band of Adventists at Jackson, Michigan, brought to the faith of the third angel's message through the labors of Elder Joseph Bates. One of their number, on receiving the paper, wrote cheering words, as follows:—

"Your paper is joyfully received. Brother Bates has been here speaking to us, and our entire little band have embraced the Sabbath. Let your wants be known. Brother Dan [D. R. Palmer] is ready to cash over."

The men who first visited Michigan were paid liberally to meet their expenses, and to support their families. Brother Palmer of Jackson adopted the plan, which he carried out for several years, of giving each minister who should share the hospitalities of his home for the night a five-dollar gold-piece on his departure. Paul would probably call this helping them on their way "after a godly sort."

In the absence of organized Conferences, and Conference funds, the few faithful brethren in Michigan at that time liberally remunerated those laborers who visited them from the East, and also gave them money to sustain them in opening new fields in the great Northwest. And when the few friends in Michigan heartily welcomed the Office of the REVIEW AND HERALD to their State, in the year 1855, they received a great blessing.

There have not been schisms and divisions among the brethren in this State as have existed in other States. The brethren in the State of Michigan have responded to the efforts of the laborers quite as well as have the brethren in other States. It is with pleasure that we call to mind the labors of former years as we visited nearly all the churches in the State of Michigan, accompanied by Mrs. W., in our private carriage. And we are happy here to state that the strong confidence and union then mutually enjoyed still exists.

And while it is true that the cause in Michigan has not had the labors of ministers sent to the State and supported by the brethren in other States, it is also true that the brethren in this State have not only received the pioneers in the cause and dealt with them liberally, but the Michigan Conference has sent her ministers into almost every part of the wide harvest-field.

The Michigan Conference supported Elder Joseph Bates in his declining years and in his poverty, he having used his property in the Advent cause. His last days were made useful and happy by the kindness and liberality of his brethren in Michigan. From this

State he visited other States, and labored successfully until within a few years of his death.

In our feebleness and poverty, Mrs. W. and the writer were welcomed by the brethren in Michigan. Here we found comparative rest, and that sympathy which commends itself in acts of liberality. These, with the blessing of God, gave us hope and health. Since that time we have labored in Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Dakota, Colorado, Kansas, Missouri, Texas, California, and Mrs. W. in Nevada, Oregon, and Washington.

And it was at a time when Elder Loughborough had left the field of active labor in great discouragement and poverty, to work with his hands for his daily bread, that the brethren in Michigan gave him a good home at Battle Creek, and furnished it with all the comforts and conveniences of humble life. This was followed by his useful labors in Michigan, New England, Ohio, the Northwest, California, and the Pacific Coast generally, and later, as our Missionary to England.

Elder Waggoner labored in Wisconsin as long as his limited means lasted. Then he became a member of the Michigan Conference, from which he received a good home, and support for his family. The Conference then consented that he should labor in Iowa. Since that time his field has been Michigan, Ohio, Maine, Iowa, Oregon, and California, where he now fills positions of responsibility.

Thus liberally has the Michigan Conference dealt with the pioneers of the cause, while at the same time the Conference since its existence has not enjoyed, on the whole, a tithe of their labors. And what may be said of those younger ministers, who may be counted among the worthy sons of Michigan? These, too, as soon as they have grown to men of ability and experience, have gone forth to help build up other Conferences, leaving to Michigan only a few old men, and those whose youth and want of experience held them within the bounds of the Conference.

Elder Van Horn labored in Ohio, Minnesota, and California before he entered upon his successful mission on the North Pacific, where he is now president of the Oregon Conference.

Elder Canright has labored in Maine, Vermont, the New England Conference, New York, Ohio, Minnesota, Iowa, California, and in the South.

Elder E. B. Lane has labored in Indiana, Ohio, New England, and Virginia, while the field of his brother's labors, Elder S. H. Lane, president of the Indiana Conference, has been in that good State for some years.

Elder Corliss has labored in most of the States, Maine, Virginia, and Colorado in particular, and is now in California. Elder Littlejohn has labored more or less in most of our Conferences, and Elder Jones labored in Colorado last season, and in a few days will take his family with him to labor in Colorado.

Noble Michigan Conference! Self-sacrificing, liberal, and true! How much she has blessed the world with the light of present truth, eternity alone can tell. It has been her privilege to support the pioneers in the cause in their poverty and feebleness on account of overwork in other fields, to send out her true sons to build up other Conferences; and God has judged her worthy to have our institutions planted in her midst. May his blessing ever abide with the Michigan Conference! This leads us to speak of what has been done by the brethren within the limits of the Michigan Conference to build up our several institutions.

1. The Publishing Association. The amount taken in stock up to the present time, is \$23,370. Of this sum, Michigan brethren have taken stock to the amount of \$7,350, which is very nearly one-third of the entire amount taken in stock. The whole amount of donations to the Association up to date, is \$8,652.17. Of this amount, Michigan, as nearly as can be ascertained, has given nearly one-half, so that on the

whole, the brethren in Michigan have given not less than one-third of the entire amount taken in shares and donated. The whole amount received in legacies up to date is \$2,410. The entire amount received in shares, donations, and legacies is \$34,432.17, and not \$35,000, as we stated in a recent issue.

2. The College. The amount taken in stock in the Educational Society is \$54,943.86. Of this sum, Michigan has supplied \$23,021.16, it being only \$4,450.77 less than one-half the entire amount.

3. The amount of stock taken in the Health Institute (now Sanitarium), up to 1873, was \$33,775. Of this sum the brethren in Michigan furnished \$11,700, somewhat more than one-third of the entire amount. But little stock has been taken in that institution the last eight years; but of this Michigan has taken fully one-third.

Faithful Michigan Conference! True as steel to the cause at home and abroad! The brethren in Michigan have been no less liberal in their offerings to the Pacific Press, and to our missions, than to the institutions located in their State. The Michigan Conference has suffered great loss in permitting her ablest men to be sent here and there, and at the same time has put from one to three thousand dollars annually into the General Conference treasury to support her own ministers in other fields.

We plead for Michigan. The people of no State are more intelligent and candid than the people of Michigan. The brethren in this State respond to faithful labor quite as well as the brethren of any other State. And considering the number of churches in the Michigan Conference, and the fact that our important institutions are located in this Conference, we regard this the most really destitute field where the message has been proclaimed at all, under the broad heavens.

J. W.

## OUR INSTITUTIONS.

We regard our Publishing House, our College, and our Sanitarium, located at Battle Creek, of great importance to the cause. And if conducted with the same industry and economy that are exercised by the liberal donors to these institutions, financial success is certain to attend them. In point of importance to the cause, the Publishing House is first. Our periodicals and other numerous publications are the right arm of our strength.

Our ministers can do a good work with the Bible alone in hand; but with the Bible and the power of the gospel, they can add very much to their usefulness by actively circulating our publications. The number of our efficient ministers is small compared with the number of churches, and the numerous calls for labor in new fields. Again, the reasons of our faith and hope must be studied, and not merely heard from the speaker's stand. Our publications must be read and carefully studied, in order that believers may be able to stand against the wily forms of opposition of this time. The religious press, sanctified and baptized by the power of Christ, is a mighty lever to lift men and women from the degradation of sin, up to the path of holiness and the way to Heaven.

Second in importance to the cause is our beloved College. Would to God there was more sanctified education in the ranks of S. D. Adventists. And while it is a fact to be deplored that many of the denominational schools of our time are so lax in their management, and so destitute of vital piety, as to be a curse to the denominations who patronize them, it is also a fact that this should not and need not be the case with our school. The College is in a comparatively prosperous condition in all respects. But it will need the most vigilant care on the part of its managers, and the moral and financial support of its friends, in order to exert an influence on the cause according to the will of God.

Physical culture, and health which is the precious fruit of such culture, are conducive to mental and spir-



itual growth. And yet physical and mental culture alone cannot save a single soul in the kingdom of God. Time is short. What is done to save dying men and women must be done quickly. We should spend our time, and use our means, in the interests of physical, mental, and religious culture, according to the comparative importance of each to the progress of the last message. We suggest that in point of importance, the gospel of Christ, whether heralded by the living preacher, or sent forth from the religious press, ranks first in importance to our cause, education second, and the improvement of health third. We should not adopt one to the exclusion of the others; but let all have attention according to the importance of each. We repeat what we have frequently said in public, and through the REVIEW, for the last ten years: The Publishing House first, the College second, and the Sanitarium third. J. W.

### AN OPEN QUESTION.

A CORRESPONDENT writes from Kankakee Co., Ill.: "Dear Editors: Could you inform us of the whereabouts of the 'ministers' of Illinois, and what they are doing?" A similar inquiry comes in respecting the ministers of Iowa. The occasion of the inquiry, as given by both correspondents, is that they hear nothing from said ministers in the REVIEW. Besides feeling an interest in their work, as every lover of the cause must do, brethren frequently want to write to the ministers, but perhaps find themselves in the position of our Illinois brother, who says: "I have watched the columns of the REVIEW, for 'lo, these many months,' to get their address, but thus far all in vain."

Now we have a fellow-feeling for these brethren; we sympathize with them; we would gladly relieve them of their suspense; but alas! we here at the Office, are in the same unfortunate condition as themselves in reference to the whereabouts of the ministers and what they are doing, and for the same reason, namely, because their reports are so few and far between.

Our correspondent very naturally goes on to say: "This profound silence is to many, I apprehend, very discouraging, as indicative of inactivity, non-success in labor, or negligence or bashfulness in reporting. The reports of our ministers from the various fields of labor constitute one of the most interesting features of our home paper; and every lover of the truth desires to know how and where the truth is spreading; and of course it is to the ministry we look for our information in this respect."

The writer, who signs himself, "A Lover of the Truth," closes his impassioned appeal with these words: "Dear Editors, stir up our ministers to the importance of reporting, especially those in Illinois."

This appeal is good for other States besides Illinois and Iowa. It suggests a great improvement, that should take place in almost all parts of the field. The largest number of reports in any one issue of the REVIEW thus far during the present volume, has been eighteen, while the average has been a little less than thirteen for each number.

How should it be? Of our two hundred and sixty ministers and licentiates, we will suppose that sixty are from age, feebleness, or other causes, debarred from continuous labor, leaving two hundred active workers in the field. From each one of these we should have a report as often as once in five weeks. This is putting the time long, to be sure to avoid anything like an extreme; and any report that is over five weeks old would generally, in this fast age, be considered stale. But the reader has doubtless already made his figures. To hear from two hundred every five weeks, we must have an average of forty reports each week. But there are some who wish to report, and should report, oftener than once in five weeks; hence it would not be an overdrawn estimate to say that we should receive forty-five or fifty reports each week, instead of the thirteen which have appeared weekly thus far during this volume. Is not this so,

brethren in the ministry? And, readers, how would you like it?

We do not plead for long reports. Give just the bed-rock facts of interest. Indeed, should as many reports be sent as suggested above, but little space could be allotted to any one. Hence let every one gauge his report as to length by the supposition that forty others besides his, will call for space in the two pages allotted to the Progress Department.

### TO CORRESPONDENTS.

W. W. LOCKE: The statement made under "Notes of News" in REVIEW of March 8, that business men of New York had suffered an estimated loss of \$100,000,000 on account of the funding bill, was based on the statement of a leading paper of New York city. The trouble arose from an effort of the banks to control the action of Congress by withdrawing their funds from circulation, rather than accede to the low rate of interest proposed in the funding bill. This created a flurry in the money market, amounting almost to a panic; and in consequence many failures occurred, the aggregate loss amounting, as stated, to over \$100,000,000.

C. P. BOLLMAN: The chronology adopted by the translators of the Bible, and given in the margin, is that of Archbishop James Ussher, an Irish prelate, educated at Trinity College, Dublin, which was founded by his father, Archbishop Henry Ussher. James made rapid advancement in his studies, and in 1596, at the age of sixteen, commenced a "Chronology of the Bible," in Latin, which was the origin of his great work afterward published under the title of "Annals of the Old and New Testaments." Later critics have convicted his work of some serious errors; and so far as it pertains to the gospels, it does not seem to be consistent with the Scripture narrative. Ussher makes the ministry of Christ cover a period of seven years, from A. D. 26 to A. D. 33, whereas there can be made out from the gospel narratives only one-half this time, namely, three years and a half; and in this the best authorities now agree. The baptism of Christ occurred A. D. 27, he being then "about thirty years of age," as he was born between three and four years before the date fixed as A. D. 1. He continued his ministry three years and a half, to A. D. 31, when he was crucified.

MRS. D. STERLING: A sufficient answer to the question proposed by Prof. Dickinson to his students, "Does God think?" is found in Isa. 55:8, 9, and other like texts.

### THE LITTLE THINGS.—NO. 7.

*Husbands should provide little conveniences for their wives.*—The husband is the head of the household, the one who earns the means and provides for the family. He has, very largely, the handling of the money, decides what shall be bought and what shall not. If the house or the premises need fixing, he is the one who should do it, or see that it is done. Women have neither the strength, the time, nor the means to do such things. Yet it is very important, in the endless and tiresome round of household duties, to have things with which to do work as easily as possible.

For want of these, often the health of the wife is sacrificed, her spirits broken, and her temper clouded or soured. The husband did not mean to be unkind or neglectful; but his business looked so large and important, that her wants and work were forgotten. For instance, in the matter of wood. Good dry wood, handy to get at, is of the first importance to a housekeeper. Yet some men provide very poorly in this respect. The wood is green, or rotten, or too long, or has to be cut armful by armful, as needed, or it is left at the pile for the woman to carry, or she has to both cut and carry it herself. Do not such men need to meditate a little upon this precept of Christ, " whatsoever ye would that men should do to you,

do ye even so to them." Matt. 7:12. Is not this, as well as family prayers, a part of family religion? Think of it, you who have need of this suggestion.

I have many times seen a woman on a winter's day wading in the snow and tying an old broken bed-cord from tree to fence, on which to hang her clothes. A very little money and a few hours' work by the man would have furnished a suitable clothes-line, always ready. Fifty cents would buy a new wash-board; yet she is compelled to use the old, broken one long after it is as smooth as glass. The door is left to rub on the floor and squeak on its hinges, when ten minutes' work would cure it. These are very small foxes, but they have destroyed many households for all that.

*Pocket-money for the wife.*—Many a wife of a well-to-do man never has a dollar in her pocket which she can call her own, and which she dares to spend without giving a strict account of it. Yet the husband freely pays out his money whenever he pleases, without consulting her about it. But he earns it. Yes; and so does she. If he had to hire done all the work which she does, he would soon find she earned something. But he clothes her. Well, is that all a woman can earn? Even then she ought to have the privilege of handling the money and buying her clothes herself. There is some satisfaction in that. But is it right, in the sight of God, not to give the wife the privilege and pleasure of using a little money as she likes, for little charities, gifts, etc.? Who does not know that there is a great amount of enjoyment in such little things, especially to a naturally kind and benevolent heart?

*Wives should keep the house tidy.*—There can be little comfort or enjoyment in an untidy house. Yet I have been in families of professed Christians where the house was always in disorder. The windows were dirty, the curtains torn, cobwebs overhead, the stove unblackened, the lamps unfilled and unwashed, the comb full of hair, dirt under the bed, the pantry looking as if dishes and food had been promiscuously thrown in together, flour on the floor and sugar on the shelf, beds unmade at noon, and shirts never ready. Provide all you choose, there will never be plenty nor comfort with such a housekeeper.

Many an ambitious man has been utterly dispirited and his manhood crushed by such house-keeping. He is continually mortified. The children are ashamed of home, and blush when their young friends call to see them. It sends husbands and sons to the bar-room and to ruin. Sisters, is it not a part of good religion to look after these things? Poverty is no excuse, for a shanty can be kept clean and in good order.

*Women should dress neatly at home.*—All women feel the importance of dressing tidily when they go abroad. They will not be respected if they do not. No one can long love or even respect a slovenly woman. But whose love and esteem is more to be desired than that of husband and children? "But we must wash, scrub the floor, and clean the house." Yes; but be careful of your appearance even then. Especially do not come to the table with your hair uncombed and your clothes soiled and in disorder. You will fall in the estimation of your family every time you do so. Better take a few minutes to arrange your toilet so as to look presentable. The meal will taste better, and the influence upon all for good will richly repay the cost.

But what has this to do with religion? Much every way. Read carefully the Bible, especially the New Testament, and it will be seen that its precepts relate largely to family duties, making home peaceful, and throwing sunlight upon the path of all around us. Much of the scolding, fretting, and ill-feeling of family life comes from the neglect of these little duties by the different members of the household. It is the rock on which many a poor soul has been wrecked.

D. M. CANRIGHT.

—True merit is always a little suspicious of praise.

## THE WOMEN TO THE DISCIPLES.

Joy to the world, the Lord has risen!  
Go bid the mourning hearts rejoice,  
For he has left his three-days' prison,  
And we have heard the Master's voice.

When in the garden very early,  
We sought the place where he was laid,  
(Where our hearts led our footsteps followed)  
Bearing sweet spices for our dead.

"Who, when we reach the grave," we pondered,  
"Will roll the heavy stone away?"  
Behold, the stone removed, and near it  
An angel shining like the day.

There lay within the rock-hewn chamber  
No lifeless form to claim our care,—  
In vain our ointment and our spices,  
The Lord beloved was not there.

But in his stead two white-robed angels,  
Where rested feet and thorn-pierced head;  
And in the midst the linen garments  
Lay folded on the burial bed.

"Fear not," they spake (for sore we trembled),  
"We know ye seek the Crucified.  
Seek not among the dead the living,  
Though three days since your Master died.

"He is not here, for he is risen,  
As he before to you hath said;  
Go tell the friends who weep and mourn him,  
That he is risen from the dead.

"And say to them, 'Behold he goeth  
Before you into Galilee,  
And it shall be as we have told you,  
There shall your eyes the Master see.'"

Oh, joyful hour! Oh, blessed vision!  
As on we sped our friends to greet,  
Beside the way himself did meet us,—  
We worshiped at his sacred feet.

We saw our Christ, our Hope arisen;  
Heard his "All Hail," and held him fast;  
And in the rapture of the present  
Forgot the anguish of the past.

His very self! None other weareth  
That holy form which hung and died  
On the dread cross, for still he beareth  
The wounds in feet and hands and side.

Oh, loving were his words of greeting,  
Grazious the thought of our sore need;  
Be ye not faithless, but believing,  
Jesus, our Lord, is risen indeed!

Remember how he spake unto us  
When he raised Lazarus from the dead:  
"Behold, I am the Resurrection,  
I am the Life," the Master said.

No longer let your eyes be holden,  
Does not your heart within you burn?  
And, pondering his sacred teachings,  
Their hidden meanings now discern?

Prepare ye now for his appearing,  
For he hath said, "I surely come,"  
Lord of our hearts and lives forever,  
Yea, even so, we pray thee, come!

—Selected.

## Progress of the Cause.

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

## NEBRASKA.

*Decatur.*—The meetings with this church were well attended, although the storms and deep snow hindered much. The church have zealously engaged in the missionary work, and they are encouraged with evidences that these labors are not in vain. They have an interesting Sabbath-school of about fifty members.

Press on, brethren, in the good work. Soon Jesus will come.

CHAS. L. BOYD.

March 30.

## NEW YORK.

*Sinclairville, March 28.*—We are still trying to live in obedience to the commands of God, and we are grateful for the blessings we enjoy from Sabbath to Sabbath. We have a church membership of eighteen, and in the Sabbath-school, a membership of twenty-nine, some of whom live at a distance. Bro. Torrey has faithfully served as our S. S. superintendent since our church was organized three years ago, and was re-elected last Sabbath for the coming quarter. We are ever grateful for the kindness of our friend, Mr. Washburn Cook, in donating the use of his hall and organ for the benefit of our little company.

May the unity of our members continue to exist

until Christ shall descend to this earth to reward the faithful and true, and may the seeds of truth that are sown bring forth fruit unto the honor and glory of God.

K. C. RUSSELL.

## KANSAS.

*Topeka, March 30.*—I closed my meetings here last Sunday evening, having given thirty-two discourses. Sixteen signed the covenant, and three were baptized. The Baptists kindly granted us the use of their baptistery last Sunday. I expect others will soon follow in this ordinance. Sold over \$10.00 worth of books. A Sabbath-school was organized, and a package of *Instructors* ordered. Received six new subscriptions for our periodicals, and the renewal of two old ones. They have rented a meeting-house on Topeka Avenue, between Fifth and Sixth streets, where Sabbath-school and meetings will be held regularly each Sabbath. I feel confident that their tithe will amount to more than \$100 per year.

The interest was better at the close of the meetings than at any other time. Topeka now contains twenty thousand inhabitants, and is growing very fast, and I think it is a good place for future labor. Mechanics and laborers of all kinds get good wages; but before any of our brethren move there, they should correspond with H. W. Hill or D. T. Shireman.

My address is Ottawa, Kansas.

SMITH SHARP.

## MINNESOTA.

*Clayton, Polk Co., Wis. (Minnesota Conference), March 28.*—I came to this place March 23, to visit the few brethren residing here. Found them trying to live out the truth. Have spoken seven times, three times in English and four times in Danish. The people seem interested. I was told that the Methodist and Episcopal congregations seldom number more than from three to seven, but our meetings have all been well attended. Last evening there were about forty out, half of whom were Scandinavians and half Americans. The appointment was for a Danish meeting, but the Americans told me they would wait patiently until I was through speaking in Danish, if I would speak to them afterward. Accordingly, I spoke three-quarters of an hour in each language, all present paying the best of attention.

I have obtained one subscriber for the *REVIEW*, one for the Swedish paper, and three for the *Instructor*, besides selling some books and receiving in donations more than enough to pay the expenses of this visit.

I expect to return to New Richmond this morning. I earnestly desire the prayers of God's people.

A. M. JOHNSON.

## KENTUCKY.

*Labor among the Churches.*—March 9, I came to Bro. Brunstetter's, at Summer Shade. Found the church firm, but very much discouraged. Spoke four times, and celebrated the ordinances, which was a great privilege for this little church. They have an interesting Sabbath-school. I left them much strengthened.

Near Edmonton I spoke three times on the 13th and 14th. Had a good outside attendance and interest. As a result of these three discourses, and the labors of Bro. Stephen in circulating tracts and other reading matter on present truth, five came out on the Sabbath. I return in two weeks, if the Lord will, to finish up the work there.

March 18-20, gave four discourses at Antioch. The Disciples, after promising us the use of their church, refused to open it; but one of their members, a merchant of the place, opened his dwelling-house, and seated it for the occasion, and we had quite a good meeting.

March 26, 27, spoke four times at Bear Wallow, to good congregations. Sickness prevented all the Sabbath-keepers from attending, and we did not organize, as we had intended, but deferred this work till our quarterly meeting in April.

I am now at Edgefield Junction, Tenn. Will commence meetings here April 1, and continue over Sunday.

March 31.

S. OSBORN.

## MAINE.

*Portland, March 30.*—After an absence of thirteen years, we have again been favored with a visit from Bro. D. M. Canright. We were all glad to have him visit our State once more. Bro. C. has reported the meetings at Norridgewock and Hartland, so I will only say that they were seasons of encouragement to our people generally, and an interest was aroused,

which, if followed up, will, we trust, result in the salvation of precious souls.

We commenced meetings in Portland, March 18, and closed them the 27th with the celebration of the ordinances. A spirit of discouragement has seemed to rest upon the church here for some time. Satan had laid his plans, and executed them well, to divide those of like precious faith; but Bro. C.'s preaching has been of such a nature as to inspire faith, hope, and love in the hearts of all. As the interest increased, and the love of God began to warm hearts, personal trials were easily settled up and put away, without any church meeting. A good work has been started in Portland, and if our brethren and sisters carry out the resolutions that have been made, we shall see others take hold of the truth in this city. Three have united with the church by baptism, and we expect to see others follow soon.

We very much regret that Bro. C. could remain with us no longer. Bro. Hersum and myself will stay here over next Sabbath and first-day, to follow up the work. We expect to see better days in Deering and Portland. We thank God, and take courage.

J. B. GOODRICH.

## ARKANSAS.

ON arriving at Fulton, Ark., I found the waters high, which prevented the conveyance from Locksburg meeting me at that place. The drifts above the railroad bridge prevented the boats from running up Red River, and I was compelled to take passage on board a freight wagon going part way; and by hiring a mule to carry me and my hand baggage the remainder of the distance, I arrived at Locksburg in time for my appointment, Feb. 25.

I labored here about two weeks, amid some prejudice, but no public opposition. A number of the ministers attended, and assisted in the opening exercises, treating me courteously on every occasion. It being court week, quite a number from different parts of the county had the privilege of hearing, and manifested much interest. The interest on the part of the citizens was better at the close, and some expressed regret that they had not heard more. Bro. W. L. Braden was the only one in the place who professed to keep the Sabbath. Others said they would unite with him in the work. He was formerly a Methodist minister, but lost his credentials because he would preach the truth. Himself and family kindly entertained me during the greater part of my stay; but I visited many other families. I preached sixteen discourses; sold about \$25 worth of books and Bibles; obtained one full subscriber for the *REVIEW*, five for the *Signs*, nine for *Good Health*, fifteen for the weekly *Instructor*, and one for the *College Record*. A voluntary contribution of \$7.00 was handed me toward expenses. After the subject of temperance had been presented, seventeen signed the teetotal, and five the anti-rum and tobacco pledge. With but one exception, these were all using coffee, and nearly all were using tobacco in some form or other. Certainly a wide field opens before the lecturer who treats the subject of temperance from a consistent standpoint; and a crying need is felt in this direction when we see children from six ten, and boys and girls in their teens, after signing the teetotal pledge, affected with symptoms similar to those of a whisky inebriate in recovering from a state of intoxication.

Bro. Braden furnished the team to bring me to Star of the West, Pike Co., where I remained over two Sabbaths, holding meetings four miles east of the town. Here I found ten grown persons keeping the Sabbath, and trying to live out the truth, although surrounded by much ignorant prejudice. The truth was first introduced here by tracts and publications sent from Battle Creek. Those who received it are still eager to hear and learn more. The preaching was mostly of a practical character; and in private labor from house to house, we endeavored to impress upon their minds the importance of *living* the truth as well as of *believing* it. A holy life, a godly walk and conversation, can alone sanctify the soul. A use of all the means of grace is necessary to a growth in the divine life. Without regular Sabbath meetings, prayer meetings, and devotion around the family altar, our light is hid under a bushel. We tried to urge upon them these duties, and to lead them to embrace these privileges, and obtain the inestimable blessings found in their performance. They readily engaged in arranging for future Sabbath meetings, and a Sabbath-school of twenty-five members was organized. The temperance question, when presented from a Bible standpoint, caused both men and women who were chewing tobacco or dipping snuff to abandon the filthy weed and sign the pledge. Sold over \$26 worth of Bibles and publications, obtained

five full subscribers for the REVIEW, five for the weekly *Instructor*, and one for *Good Health*, and received \$8.50 on expenses. I left Sunday morning, March 27, in company with Bro. Allen Meeks, for Hot Springs, fifty-five miles, where I take the cars for Texas.

While waiting for the train at Hot Springs this afternoon (March 29), I had the privilege of "doing" the city and mountainous surroundings. Here are various springs of iron, arsenic, and magnesia waters, some of which, flowing from inexhaustible fountains, and emerging from the earth at a temperature of 145°, are a wonder indeed. Heated by nature's own agencies to a temperature sufficiently high to take the skin off your hand, they are yet pleasant to the taste, and afford, for the bath, steam, vapor, and hot and cold water. By combining the two latter, I enjoyed a luxurious bath.

R. M. KILGORE.

#### NOTICE TO BRETHREN IN KANSAS.

In a few weeks it will be time for our annual camp-meeting. Our camp-meeting and tent fund is exhausted; and as we will so soon need some money to defray the expenses of that meeting, I suggest that each church in the Conference at once raise from one dollar to three dollars (according to the ability of the members) and send it to A. G. Miller, Topeka, Kan. If it cannot be raised at once, raise it and send it in by your delegate to the Conference. If this is done, it will obviate the necessity of making a call at camp-meeting. The meeting will probably be held at the same time and place that it was last spring.

SMITH SHARP.

#### TESTIMONY FOR THE CHURCH, NO. 30.

I HAVE lately had the privilege of reading Testimony No. 30. Since it was first published, I have rejoiced that there was a "word from the Lord." I have received much light and encouragement from it, and I hope all our Scandinavian brethren who can read English will send for it immediately. I expect to read it many times. I keep No. 29 by me nearly all the time, and gain some new blessing every time I read it. Oh that we could appreciate the goodness of God, when he does so much for his children in this generation. Oh that we would love him who first loved us. Dear brethren and sisters, let us read the "Testimonies." They are for us, and will do us good. "Do not my words do good to him that walketh uprightly?" Micah 2:7. Praise the Lord for the "spirit of prophecy."

L. JOHNSON.

#### SPIRIT OF PROPHECY.

I HAVE just finished reading the three volumes of "Spirit of Prophecy." Although this is the third time, yet they bring new light and encouragement to my mind and rejoicing to my heart. It seems to me there can be nothing, outside of the Bible, that could be read with so much interest and profit by all as these three volumes, and especially by our brethren who do not enjoy the privileges of meetings and of listening to the minister. The great plan of salvation through Christ is beautifully portrayed before the mind, and the dangers and duties of these times of spiritual darkness are plainly pointed out. The exceeding sinfulness of sin, and the devices of Satan, of which we should not be ignorant, are vividly shown.

Dear brethren, let us hear what "the Spirit saith unto the churches," and make it a point to read these volumes and the Testimonies through carefully and prayerfully, at least once a year. We should be mindful of these things. Let those that are not able to provide themselves with them, borrow; those that are able, should have a full set. Those that own them should try hard to lend them. The dragon is wrath with the remnant, which keep the commandments of God, and have the testimony of Jesus Christ. The testimony of Jesus is the spirit of prophecy. Rev. 12:17; 19:10. Let us thank God and take heed to it.

D. T. BIGGS.

Howard, D. T., March 6, 1881.

—If we love God, the reward promised us is nothing less than the sight of God himself, face to face; not transiently, not as a glorious flash of light, but an abiding vision, a glory and a gladness, a marvelous rapture of the will, for evermore. Think how such a reward transcends all the expectations, all the possibilities even, of our nature! How God must love us, and how, too, he must love our love, to have prepared for us such joys as these, which eye hath not seen, nor ear heard, nor man's heart conceived!—P. W. Faber.

## Our Tract Societies.

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

### THE CITY OF GOD.

BY L. D. SANTEE.

Oh! a beautiful home is the city of God,  
That home of the pilgrim stranger,  
Whose feet the deserts of earth have trod;  
They have stood on the plains of danger;  
With tears they have sown the seed so fair,  
That shall spring in life unending;  
But the forms once bowed shall cleave the air  
When they see their Lord descending.

And at last, when the pearly gate swings wide,  
Oh, the beauty it discloses!  
The tree of life by the river-side,  
And endless Junes with their roses;  
There are cloudless skies in a tropical clime;  
There are waving palms in the heavens;  
There is music sweeter than morning's chime  
From the blood-washed throng forgiven.

The glory of God fills all the place,  
A molten sea of splendor,  
While angels attend with a heavenly grace,  
And a love divinely tender;  
And the ransomed throng that shall gather there,  
With their starry eyes of sweetness,  
And glorious forms divinely fair,  
Shall taste of Heaven's completeness.

An endless life in the city of God  
Is the lot of the dear immortals  
Whose feet have the path of duty trod  
On their way to the pearly portals.  
Thank God, thank God, in that world of light  
Our loved will us remember,—  
That land where comes no gloom of night,  
No chilling, bleak December.  
Parsons, Kan.

### SYSTEMATIC COLPORTAGE.

BY ELD S. N. HASKELL.

BUT few have realized the importance of engaging in the work of colportage. Hearts are most easily reached by personal labor in the home circle,—at the fireside. A forcible sermon has its effect, but impressions thus produced are often soon effaced. The apostle, referring to men who should arise speaking perverse things after his departure, exhorts the church to remember that he had not ceased to warn them "night and day with tears." He labored in season and out of season; in public and in private. He became all things to all men, that by any means he might gain some. Personal labor is the essential part of the ministry.

There are thousands of cities and villages which should be entered and thoroughly canvassed. Men of culture, with hearts softened by the influence of God's Holy Spirit, should enter upon this work with as much earnestness and devotion as he who stands behind the sacred desk enters upon his. To many, it would be a preparatory step to the ministry. Some, realizing the importance, and feeling the burden of this work, have entered upon it. Visiting from house to house, obtaining subscribers for periodicals, distributing publications, etc., they have, almost before they were aware of it, found themselves preaching with good success.

After an interest has been awakened in the heart, men are not so particular how the truth is presented. It is the truth, the plain simple truth, that is wanted, not so much the rhetorical flourish. An earnest effort prompted by the love of souls will be appreciated.

Heretofore there has been no definite plan by which our brethren could work, and as a consequence only a few have done anything, and that in a general way. But our labor should be concentrated; and the interest awakened should be carried forward to perfection. The work should be thorough, warning every man. Every family should be visited and the attention of its members called to our work, and after an interest has once been awakened, it should not be left until it has ripened off. Those who engage in the work should be instructed. There are hundreds of men and women among us, who, with devotion, could be successful in this kind of labor. Where it is evident that God accepts such labor, persons should be remunerated from their respective Conferences, as much as the ministers.

In California and New England we are adopting the following plan, and, from present indications, we can recommend it to other Conferences:—

1. Procure the addresses of the heads of families in the town or village which is to be canvassed, to whom order the *Signs of the Times* for one month. These

addresses can be obtained by the aid of the tax-list or directory.

2. As soon as the first number is received, or at most the second, commence to canvass, visiting each family receiving the paper.

3. Let the first visit be an introductory one; state your object in sending them the paper, and learn their religious sentiments, carefully avoiding controversial points. This will secure an interest to read the paper, which, as its name is not denominational, they will be the more ready to do.

During the second visit it will be readily seen whether there is an interest to read. Publications should be taken to supply any who may wish to read on any particular subject. Where an interest is awakened, it should be followed up by frequent visits. Before the month expires, the names of those who wish to subscribe should be taken, also the names of interested persons, to be placed in the hands of judicious V. M. workers. This will concentrate the labors of the latter, and thereby increase their usefulness. They will also have more reason to believe that their labors will be appreciated.

We recommend that this plan be followed in sections where camp-meetings or tent-meetings are to be held. It will secure a large attendance, and as the interest arises in the meetings, more subscribers can be obtained. We have but a short time to work, and it is evident that the cloud is rising before the people of God. It becomes us, as a people and as individuals, to gird on the armor anew, and valiantly press the battle forward.

### THE MORAVIANS AMONG NORTH AMERICAN INDIANS.

(Continued.)

AFTER a captivity of several days, the missionaries were released, but were forced to remove with their people to another part of the country. This involved the loss of three beautiful settlements, and property to the amount of twelve thousand dollars. As they left their homes, their course was directed by a troop of savages, who surrounded them on all sides, and by their unfriendly acts greatly increased the hardships and fatigue of the journey. Not one word of complaint or dissatisfaction was heard, however, from any one in the company. Committing their case unto the Lord, they were enabled to trust and rejoice in him. At the expiration of four weeks, they arrived at Sandusky Creek, and in this dreary wilderness, where there was neither game nor provisions, the savages left them. They decided to spend the winter in upper Sandusky, and there constructed small huts of logs and barks to shield them from the inclemency of the weather. Their blankets and nearly every other article had been stolen from them by the savages; and so great was their want of food that one of the missionaries and several of the Indians were induced to return to their forsaken settlements after some of the corn which they had left standing in the field. In this hazardous undertaking, six of the company were taken prisoners, but the remainder returned in safety, with four hundred bushels of corn.

Before they had become settled in their own home, the missionaries were summoned to appear at Fort Detroit, and answer to accusations which had been made against them. Accordingly, four of the brethren and some native assistants set out on a long and perilous journey to that place. While the Delaware Indians were friendly to them, they had assisted them in reading and answering letters in the English language, and for doing this, they were now represented as having carried on a treasonable correspondence. Of this charge they were declared innocent, and having been supplied with clothing and other articles taken from them by the savages, they were sent back to the settlement, with the approval of the authorities.

Owing to the severity of the winter, many of the cattle belonging to the Christian Indians died from starvation; and absolute famine, with all its terrors, began to appear. Several parties returned to their old plantation after the corn which was standing in the field. While in the act of gathering it, they were accosted by a party of white people, who at first pretended great friendship for them, but having secured their weapons, they suddenly seized upon them. Other Christian Indians living in the vicinity were also captured, and it was decided that all should be put to death the following day. Although at first overcome with astonishment and terror, the Indians soon became composed and resigned. The night was spent by them in prayer and mutual exhortation, and as morning approached, they united in singing to the praise of their adorable Redeemer.

Two houses were selected for the execution,—one for the men, the other for the women and children,—and

here the unfortunate victims, bound with ropes, were scalped and murdered in cold blood, without regard to sex or age. Not less than ninety-six persons thus perished, among whom were five valuable assistants, and thirty-five children. The patience, piety, and resignation with which they met their fate, was such that even their murderers acknowledged that "they were good Indians, as they sung and prayed to their latest breath." Only two of the company escaped the massacre. One, a young lad, having disengaged himself from the ropes with which he was bound, crept unobserved into the cellar; the other, having received a blow upon the head, was scalped and left for dead. Shortly after, he recovered his senses, and remaining perfectly still until night, escaped to the woods.

About this time, also, the governor of Fort Detroit saw fit to remove the missionaries and their families from Sandusky. This was a severe stroke to them,—the more so on the account of the apostasy of some of the converts,—and also to the Christian Indians, who manifested the most heart-rending grief. The missionaries, however, pointed out the duty of implicit resignation to the divine will, and the venerable Zeisberger, in a fervent and appropriate prayer, "committed them to God, and the word of his grace."

After the departure of the missionaries from Sandusky, daily meetings were continued for a time, but soon orders were received by the congregation to leave that part of the country. Fortunately, in this case, they could not do otherwise than obey; for unknown to themselves and those from whom they had received the orders, their enemies, who had lately massacred their friends, were on their way to mete out to them a similar fate.

(Concluded next week.)

M. L. H.

### ENCOURAGING.

BY ELD. S. H. LANE.

THE members of the Indiana Tract Society who attended the State meeting held in connection with the camp-meeting at Rochester, in 1879, will remember that Bro. Pottenger, of Kankakee, Ill., was present, and stated that he expected to pass through the State, and return, with his own private conveyance; and if the society thought proper to furnish him with tracts, he would endeavor to distribute them in a judicious manner, without expense to the society. The proposition was willingly acceded to, and ten dollars' worth of tracts were donated for this purpose. Bro. P. faithfully scattered them, and promptly reported to the society. It seems that by correspondence, he also followed up the interest aroused, and already good has resulted, as the following letter, which I have just received, will testify:—

"DEAR BROTHER IN CHRIST: Having been brought to see the truth concerning the Sabbath by a correspondence with Bro. Wilson Pottenger, of Kankakee, Ill., and by tracts, etc., which he received from you and furnished to me, I hereby thank you for this reading matter, which gave me so much information. I write this to let you know how much good it has done, by God's blessing, so that you may be encouraged to go forward in the good work. I have given some of the tracts to a member of the Baptist Church who seems to be interested in them. For years I have been trying to find the truths of God's word; for I knew that our popular preachers were far from teaching them.

"I was born in England, and christened (as they call it) into the English Episcopal Church when an infant. I was brought up under the doctrines of this church, and in obedience to my parents, was confirmed by the bishop when fourteen years of age; but I had already seen that this church was not in harmony with the word of God, and I soon after joined the Methodists. Afterward, finding that their mode of baptism was not Scriptural, I became a Baptist; then I found some of the Plymouth brethren, who taught the coming of the Lord, and finding that this was according to Scripture, I joined them. Although I had never heard of the Seventh-day Adventists, I had been brought, by searching the Scriptures, to believe many of their doctrines, such as the destruction of the wicked, the unconscious state of the dead, etc.; but I had thought that we were not under the law at all, but under grace, until I read your tracts and examined the Scriptures on the subject."

The above letter should encourage every member of our society. Should no other fruit of the donation appear, we should feel amply repaid. Eternity alone can develop the results of the tracts distributed.

We should labor on with renewed diligence, from the fact that since the organization of our society, we have not put forth a single united effort without seeing some good results. We have never experienced a failure yet, and we never shall so long as we do our

duty. May the Lord graciously bless all T. and M. workers, and inspire our hearts with the zeal and fire of the grand old commission, "Go ye therefore, and teach all nations."

### ASHAMED.

ON presenting a paper, tract, or any religious matter to an individual, why act as one conscious of being guilty of something improper or degrading? You believe the work you are offering is worthy of the thought, yes, the careful study, of the reader. You believe, too, that it is laden with precious, though condemning, truth,—condemning, unless obeyed. Then why be ashamed of it? Jesus says, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory." Paul said he was "not ashamed of the gospel of Christ."

Not long since, I was impressed with the importance of confidence in any work, but especially in the tract work, if we would insure success, by the following incident: After changing cars on one of the main lines, my attention was called to a young man, tall, and quite well dressed, standing on the platform with his arms full of pamphlets. As the train moved slowly out from the depot, he jumped aboard the last car, in which I was sitting. On entering the door at the rear end of the car, he drew his cap far over his eyes, hung his head, and rushed down the aisle scattering the reading matter right and left. He was ashamed of his business, as was evident from his anxiety to get through the train without being recognized.

Although the car was filled with intelligent people, but few took the pains to rescue the pamphlets from the dirty floor, where nearly every one had fallen. Imagine my feelings at finding the pamphlet to be one of our own publications, upon the preparation of which for the thinking public, no labor or pains had been spared! I thought, Surely this is casting pearls before swine. How much better to have carefully handed each one a book, with a request to examine its contents, and then to return and gather up those he could not sell, or dispose of in some satisfactory manner; and thus show that he considered the work valuable.

Oh, we do not realize that this is a God-given truth! We do not half prize it! When the last great day comes, and souls reproach us for not having given them the truth, then will we wish we had persuaded men, yea, even forced them, to relinquish their hold upon earth, and place their treasure above. We will not be ashamed of the truth, but will be proud to be a door-keeper in the house of the Master for whom we ought to work now with every energy.

The Saviour is soon coming. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Then shall we "have confidence, and not be ashamed before him at his coming."

C. E. H.

### TO THE MEMBERS OF THE MICHIGAN TRACT SOCIETY.

WE have come to the close of another quarter, and the past, however faithfully or unfaithfully we may have performed its duties, cannot be recalled. The future is before us; the present is with us, and in no way can we better manifest regret at past negligence, and determination to reform in the future, than by improving the present. Now is the time when every member of our tract society should report the labor performed during the past three months.

Our report for the last quarter of 1880 read: No. of members, 1046; No. of reports returned, 377. Does this indicate that only 377 of our number are actually missionary workers, or that 669 neglect to give a summary of their labor? As it is more important that the work should be performed than that it should be reported, it is to be hoped that the small number of reports is due to the latter cause. Still, is it not reasonable to suppose that he who exhibits carelessness in regard to one duty will be less earnest in others? for are not the words of the Great Missionary as true to-day as when uttered over eighteen hundred years ago, "He that is faithful in that which is least is faithful also in much?"

How many will be faithful in reporting this first quarter of 1881? The effect of the opposite course is demoralizing, not only on other members of our own society, but on our sister societies. By showing that your heart is in the work, you are strengthening the hearts and hands of other workers. If you have not already reported, please do so at once, and use your influence to have those around you do the same. What though your report be small, is that a reason why you should deprive others of the moral courage to

be derived from knowing that you have done *something*? The object of the organization is to afford all an opportunity to employ the few moments which they can give to the work. Perhaps you have kept no record of the labor performed, and think that sufficient reason for being silent now; but can you not give an approximate amount? If possible, all should keep a record, and then there will be little difficulty in making up a summary at the close of the quarter. Those belonging to no local society can send their reports direct to the State secretary.

Not one of the societies ought to feel its responsibility so much as ours should feel it; for not one can exert so great an influence to raise or depress the standard of missionary work. Who can tell the good we might do, were we all true missionaries?

JENNIE THAYER, Sec.

### THE V. M. SOCIETY AT DALLAS, TEXAS.

WE have just re-organized our vigilant missionary society, with the view to making such arrangements that we can all work; for we think every Seventh-day Adventist should be a vigilant missionary worker. At our last business meeting, a committee of three was appointed, to see that the machinery of the society works smoothly, and to furnish the best facilities for carrying on this work.

At present, we are trying to get the truth before the people of Dallas. We aim, if possible, to furnish each family with reading matter on subjects connected with present truth. In this work the brethren and sisters are generous of both time and means; and we hope the brethren and sisters of Texas will do all they can to spread a knowledge of the truth in our own State.

It should be our highest aim to gather precious souls into the garner of Christ. Our Saviour found his greatest joy in rescuing fallen man, and in doing the will of the Father. Moved with compassion, he endured the cross, despising the shame; and he will reap his rich reward in seeing those who through sin were lost and undone, saved in the kingdom of God. Having such an example of unselfish love, ought we not diligently to improve the privilege we have of being co-laborers with Christ?

Our Lord is soon coming; and who is that faithful and wise servant to whom he will say, "Well done?" Brethren and sisters, shall we covenant together to be faithful until Jesus comes? He has gone to prepare a place for us; and he says, "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." Seeing we have such a hope, let us be diligent.

G. M. ELLIS.

### THAT PREMIUM.

BY E. H. GATES.

WITH "Geikie's Life of Christ" as a premium, our tract workers in Ohio should be able to secure scores of new subscribers for the *Signs*. The offer of this book as a premium is limited in time. Let us improve this opportunity. Nearly every week we read of what this paper is doing in bringing precious souls to a knowledge of the truth. Each one, however humble, can aid in disseminating the light of present truth, by means of the *Signs*.

Are there not those in our different districts who would like to canvass for it? Outfits for canvassing, consisting of a copy of "Geikie's Life of Christ," a receipt book, copies of the *Signs*, etc., can be obtained of our State secretary. Price of outfit, one dollar.

While the publishers are doing so much to make the *Signs* a first-class paper, let us show our appreciation of their efforts by extending its circulation.

### GIFTS AND THE GIVER.

It is a strange infatuation that causes us to love the creature rather than the Creator. There is nothing in all this world that is good and bright and gladdening, but comes from the hand of God. Every flower that delights the eye with beauty and flings its fragrance on the air; every sunbeam that cheers the world and dispels its gloom; every flavor that regales the taste; every sound that charms the ear; every sight that delights the eye; every comfort that gladdens the heart, comes from him, our Heavenly Father and our Almighty Friend. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning."

But the Giver is greater than the gift. The fountain must be more than the stream, and He who has bestowed all things upon us, has every possible claim to

receive our supreme affection for what he is, as well as for what he has done. It is no idle nor unreasonable command that we should love the Lord our God with all our hearts and with all our souls. It is the clearest dictate of reason and intelligence that He who blesses us with his bounty, should receive in return our grateful affection. A man bestows upon us some trifling gift, and we thank him. God gives to us a thousand, yea, ten thousand gifts, and there are those who never speak his name except with a curse, who have never thanked him for one thing which he has done for them. How unreasonable, how foolish, how sinful such ingratitude must be! "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." These two commands, if obeyed, will fill us with peace and crown us with blessing. We shall find our highest joy in obeying Him who has blessed us with such wondrous blessings, and who still waits to bestow his gifts upon us, and make us heirs of God and joint-heirs with Jesus Christ.—*The Christian*.

## SPECIAL MENTION.

### THE DEVIL.

Men don't believe in a Devil now, as their fathers used to do;  
They've forced the door of the broadest creed to let His Majesty through.  
There isn't a print of his cloven foot, or a fiery dart from his bow,  
To be found in the earth or air to-day, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain,  
And loads the bier of each passing year with ten hundred thousand slain?  
Who blights the bloom of the land to-day with the fiery breath of hell,  
If the Devil is n't and never was? Won't somebody rise and tell?

Who digs the steps of the toiling saint, and digs the pits for his feet?  
Who sows the taxes in the fields of time wherever God sows his wheat?  
The Devil is voted not to be, and, of course, the thing is true;  
But who is doing the kind of work the Devil alone should do?

We are told he does not go about as a roaring lion now;  
But whom shall we hold responsible for the everlasting row  
To be heard in home, in church, in State, to the earth's remotest bound,  
If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow, and show  
How the frauds and the crimes of a single day spring up?  
We want to know.  
The Devil was fairly voted out, and, of course, the Devil's gone;  
But simple people would like to know who carries his business on?

—Rev. Alfred J. Hough, in *Independent*.

## THE WORLD'S FINANCIAL CENTER.

THE words of Bishop Berkley in his poem on America, "Westward the course of empire takes its way," are finding continual confirmation in the wonderful development of the United States in every element of martial prestige, social importance, and financial strength. Of this latter point particular note is made in the extract given below. It is a significant, and, from our point of view, a startling thought that the greatest financial center of the world is now found in our own country, and that here the bank clearings of a single city in a single year amounted to over thirty-eight thousand millions of dollars! Yet such appears to be the fact. In the *Germantown Telegraph* of Feb. 2, 1882, we find the following statements:—

"Few developments of recent date are so extraordinary or important as the remarkable fact just appearing in print, that the bank clearings of New York city in the year 1880 were above \$38,000,000,000, while the bank clearings of London do not exceed \$30,000,000,000. These figures show the contrast between the ever-increasing business activity of the New World and the plodding movements of old Europe. In one former year of great and unusual excitement and speculative activity in New York, the bank clearings of that city rose to the level of those of London. But that was exceptional in character. In the last three years, however, New York has been steadily gaining in financial strength, and at length her posi-

tion is fully assured as the greatest financial center in the world. To those who have been in the habit of regarding New York as chiefly foreign in its interests, this will perhaps be thought a fresh illustration of the enormous influence of foreign capital in America. But this is a great mistake. An immense majority of the transactions of a business kind in New York are purely domestic, and relate only to American products of the farm, the plantation, the forest, the mine, the factory, and the workshop. This must necessarily be the case, in view of the fact that the foreign goods consumed in the country really constitute but a small fraction of the entire consumption. We have in this great aggregate of New York bank clearings, therefore, a clear proof of the rapid growth of American civilization, and of the enormous extent to which its progress is controlled by American production."

## NIHILISM AND LIBERTY IN RUSSIA.

It is well that we should understand exactly what this Nihilism is. It has not many adherents in Russia, although it has been in some measure fostered and protected by the general discontent which reigns in the empire. The emancipated serfs are discontented because their wild and unreasonable hopes have not been at once realized. They have had their "Freedman's Bureau," and it has done much more for them than was promised in the edict; but it has not made them rich, nor enabled them to live without work, and this is a disappointment. The people generally are dissatisfied with the administration. It is centralized, cumbersome, and corrupt. They do not know exactly what they want; but it must be change.

The nobles, and especially the old landholders, are more dissatisfied than any other class. They have lost the power and influence which they had before the emancipation of the serfs, and they have gained nothing in place of it. They are often men of education, and their heads are full of all manner of fantastic ideas as to everything connected with government, religion, and society. They dream of a new civilization, which is to be developed by the Slavic races, and imposed upon the world by Russia. They seize on a new idea with wild enthusiasm, worship it for a time, and then drop it in disgust. They wish a constitution which shall put the political power into their hands, and they were agitating this question when the emperor destroyed their influence by emancipating the serfs. The students in the universities, who come, to a large extent, from this class, are in a chronic state of dissatisfaction. Most of them have no religious belief to balance and steady their minds, and their reading is generally adapted to fill their heads with extreme Socialistic views. The Russian students in the European universities are all Socialists. There is discontent in the army, the navy, and the civil administration. It is very freely expressed by all classes—to foreigners, at least, as I can testify. It is not disloyalty to the Czar, as a general rule; but a vague discontent with the existing order of things. Under the protection of this feeling, the Nihilists have grown up and developed their plans in comparative security.

Russian Socialism, as represented by the Nihilists, differs *toto caelo* from German Socialism. Its fundamental principle is individualism. There is no God, no supreme government, and there should be no human government of any kind. Existing society must be abolished, at any cost, and each individual be left to himself. German Socialism is equally without God; but it would establish a despotic government, which should annihilate individualism, own all property, direct all labor, and control all actions. The Nihilists do not represent the liberal party in Russia, which favors constitutional government, although this party has been tolerant of Nihilism, in the hope that it might frighten the Czar into granting the empire a constitution. It has been a mistaken policy from the outset, and there can be no reform in Russia unless society sets itself resolutely against this mad fanaticism. It is fanaticism. These Nihilists are terribly in earnest. It is not gain or notoriety they seek. They count their lives for nothing. It is a revolt in the depth of the soul against human government, as they see it, and divine government, as they conceive it. They have killed the emperor. They will probably try to kill his successor. So far as they can be caught, they will be killed themselves. But what next? Nothing good can come from them in any way.

It is well known that the new Czar is impressed with the importance of reforming the administration, and, as Americans, we must sympathize with this feeling. It is to be hoped, however, that he will not be driven by public opinion to attempt impossibilities. The great weakness of the Russian government is that it is centralized. The Czar is responsible for everything. He has not even a counsel of ministers in any

proper sense of the word. Each minister is responsible directly to the Czar for his own department. He is the head of the army, the navy, and the civil administration. From the most distant provinces everything comes up to him. As he is neither omniscient nor omnipresent, this makes good government impossible. The first need of Russia is genuine decentralization. This can only be accomplished by the establishment of local self-government. This exists in small communes now in some parts of Russia; but there should be provincial self-government somewhat on the plan of our State governments. This is the more necessary as Russia is made up of many nations, that have but few common interests or sympathies. An imperial parliament might come in time, as a growth out of these local assemblies; but at present, parliamentary government in Russia is an impossibility,—almost as much so as it would be in China.

There is civilization and enlightenment in Russia; but the empire as a whole is not civilized. Even in Russia proper the mass of the population is sunk in ignorance and superstition. This is the great obstacle in the way of reform and civil liberty. Nihilism can do nothing to remove this state of things. The emperor himself can do but little more than initiate measures for the gradual improvement of the people. Alexander did more in this direction than any of his ancestors, and many think that he did too much. Under the most favorable circumstances, it will be many years before his reforms can produce much fruit. It is a terrible inheritance which he has left to his son,—a vast empire, held together by military power, overburdened with debt, full of corruption among the officials and discontent among the people; with half executed plans of reform, that have unsettled the minds of the lower classes and filled the heads of thinking people with Utopian dreams; with an administration which has become unmanageable and with a throne surrounded by assassins. . . . It is even feared that the present emperor, who is known to be very hostile to Germany, will find an opportunity to involve all Europe in war. This does not seem to me probable. I think that, after an effort to exterminate the Nihilists, he will make an honest effort to improve his government and ameliorate the condition of his subjects. In this task he will have the sympathy of the best men of all nations. Let us not refuse this sympathy, if the progress is slow and uncertain. We have learned, in our own experiments with four millions of negroes and a quarter of a million of Indians, that men are not civilized and enlightened in a day, by the decrees of government, or even by the work of philanthropists. The right of suffrage or citizenship does not at once change the characteristics of a race. We cannot expect that the eighty millions of Russia, many of them as savage as our Indians and the majority as ignorant as our slaves, can be much changed in a single generation. Probably the most important reform decreed by Alexander II. was that which abolished the hereditary character of the priesthood and provided for their education; but it will be many years before this can bear fruit in the development of the religious character of the people. The peasants of Russia and many of the upper classes are very religious, very Christian, as they conceive of Christianity; but it is in general a Christianity of dogma and form, rather than a living Christianity. They must get above this before they can make much progress in preparation for civil liberty.—*George Washburn, D. D., President of Robert College, Constantinople, in Independent.*

—Belgium is just now talking some very plain language to the priests that come to the public treasury, clamoring for a support. They are told that there is no sort of contract between the church and the State that the latter must bear the burden of their entire support. The clericals try to make out that the confiscated estates of the clergy make it obligatory on the State to give them something instead, but the clergy themselves fall back on the moral obligation of the State property to support a corps of clergy. To this the Minister of Public Worship and Instruction declares that, even if such is the case, it is the duty of the State to carry it on with due respect to the burdens that the people are thereby called on to bear, and they should make it as light as possible. He then hints that a good many priests have but little to do since the establishment of secular schools, and that they might well follow some other calling rather than to enter the parochial schools to embarrass the public authorities, and then, in an indirect way, make the State pay them for it. The same Minister announces, also, that he intends to give the whole matter of military chaplaincy a thorough overhauling. He sees no reason why the army should have chaplains for themselves exclusively, and proposes that in all garrison towns

the soldiers go to the churches that are supported for the other citizens; if the churches and priests refuse to perform their duty, the State pay will be withheld. Common sense!—*Christian Advocate.*

—I feel astonished and alarmed at the indifference, not to say the opposition, there is to the great theme of our press,—“The Lord is at hand.” Go through all our churches, and observe the studied silence; while in our conventions and associations the important truth is unknown and unheeded as a doctrine at all important in arousing the conscience and quickening zeal! Even the heathen might condemn us, as the following shows: “Mrs. Ingalls, of the Burmah Baptist mission at Tongzai, relates a conversation of some Buddhists whom she met in a railroad carriage, and who thought a new Buddha would soon appear, because they saw such wonderful changes in all things.”—*Geo. Ober, Pastor Baptist Church, Epping, N. H.*

#### EVERY DAY.

O trifling tasks so often done,  
Yet ever to be done anew!  
O cares which come with every sun,  
Morn after morn the long years through!  
We shrink beneath their paltry sway—  
The irksome calls of every day.

The restless sense of wasted power,  
The tiresome round of little things,  
Are hard to bear, as hour by hour  
Its tedious iteration brings;  
Who shall evade or who delay  
The small demands of every day?

The boulder in the torrent's course,  
By tide and tempest lashed in vain,  
Obeys the wave-whirled pebble's force,  
And yields its substance grain by grain;  
So crumble strongest lives away  
Beneath the wear of every day.

Who finds the lion in his lair,  
Who tracks the tiger for his life,  
May wound them ere they are aware,  
Or conquer them in desperate strife;  
Yet powerless he to scathe or slay  
The vexing gnats of every day.

The steady strain that never stops,  
Is mightier than the fiercest shock;  
The constant fall of water-drops  
Will groove the adamantine rock;  
We feel our noblest powers decay  
In feeble wars with every day.

We rise to meet a heavy blow—  
Our souls a sudden bravery fills—  
But we endure not always so  
The drop-by-drop of little ills;  
We still deplore and still obey  
The hard behests of every day.

The heart which boldly faces death  
Upon the battle-field, and dares  
Cannon and bayonet, faints beneath  
The needle-points of frets and cares;  
The stoutest spirits they dismay—  
The tiny stings of every day.

And even saints of holy fame,  
Whose souls by faith have overcome,  
Who wore amid the cruel flame  
The molten crown of martyrdom,  
Bore not without complaint away  
The petty pains of every day.

Ah, more than martyr's aureole,  
And more than hero's heart of fire,  
We need the humble strength of soul  
Which daily toils and ills require;  
Sweet patience! grant us, if you may,  
An added grace for every day!

—*Elizabeth Akers Allen.*

#### Notes of News.

—The Bible has been translated into 226 languages.  
—In Milford, Ind., there are thirty cases of small-pox.  
—A fire in Elizabeth, N. J., destroyed several buildings; loss, \$50,000.  
—A recent fire in Cincinnati destroyed property to the value of \$83,000.  
—The gold and silver plate owned by Queen Victoria is valued at \$15,000,000.  
—The plague has appeared at Kufa, ninety miles south of Bagdad, in Asiatic Turkey.  
—On the 22d of March, Emperor William, of Germany, celebrated his eighty-fourth birthday.  
—Texas has 10,000,000 cattle and 25,000,000 sheep, and is now the empire wool State.  
—The emperors of Germany, Austria, and Russia will probably meet at Ems next summer.

—Virginia and Alabama have been visited by cyclones. In the latter State four persons were killed.

—The new Czar of Russia is already taking steps to give his people a representative government.

—Trains on the Union Pacific Railway are delayed by the extensive flood in the Platte River Valley.

—The reduction of the public debt for the month of March is estimated at not less than \$5,000,000.

—It is said that an extensive forest fire is raging along the line of the Lehigh and Susquehanna Railroad.

—Small-pox is becoming epidemic in Sussex Co., Del., and people are leaving the infected district by hundreds.

—At Tyrone, Pa., a locomotive boiler exploded, shattering everything in the vicinity of the depot, and injuring twenty or more persons.

—A man residing in Canton, Ohio, recently died suddenly of paralysis of the heart, resulting from the fermentation of beer in the stomach.

—Oscar de La Fayette, grandson of General La Fayette, who was to have represented France in the coming centennial celebration at Yorktown, is dead.

—Philadelphia is making arrangements to celebrate the bi-centennial anniversary of William Penn's arrival in Delaware Bay, which occurs Oct. 27, 1882.

—Russia urges international co-operation against conspiracy, and threatens to take measures against Switzerland on account of the Nihilists harbored at Geneva.

—The fruit-growers of Maryland and Delaware say that the extreme cold of the past winter has endangered, not only the peach crop, but the orchards themselves.

—It is estimated that the value of the money and personal property brought into the United States in a year by emigrants amounts, in the aggregate, to \$90,000,000.

—At one place, the distance between Scotland and Ireland is only nineteen miles. It is proposed to unite these two islands by filling the intervening sea-passage at this point.

—The attempt to establish a telegraph line in West Africa, recently led to an engagement between 1,500 natives and 150 French troops, in which the natives were routed.

—The St. Petersburg School of Medicine has been opened to women for eight years. In that time, 111 have been graduated, having completed the five years' course of study.

—At Heidelberg Slope, near Wilkesbarre, Pa., a man engaged in making dynamite cartridges had a string of them around his neck, when, for some cause, they exploded, demolishing the building.

—Affairs in Afghanistan are far from quiet. It is reported that there is a formidable rebellion in Herat; and it is believed that it will be found impossible to withdraw the British troops from Candahar before autumn.

—Russia has manifested her unwillingness to become involved in any foreign difficulty, by recalling General Skobelev because he wished to occupy a point south of Merv, which he could not reach without crossing Persian territory.

—It seems that all the contending forces were not notified of the armistice between the English and Boers in the Transvaal; and on the very day that peace was signed Potchefstroom was surrendered to the Boers, after a hard fight.

—The total amount of funds held by Harvard University is stated as \$3,959,556.08. Term-bills for the past year amounted to \$239,945.43. The sum of \$100,000 has recently been presented to the college to build a new hall for the law-school.

—The powers have warned Greece that they will not intervene if she rejects Turkey's ultimatum. The Greeks consider the Porte's offer a trick,—simply a specimen of the wonderful Ottoman diplomacy,—and say that it is impossible to accept it.

—The sheriff of Presque Isle Co., Mich., has asked the governor for troops to defend himself and the Protestants of Rogers City against a threatened demonstration on the part of the Catholics against everybody who will not be governed by the priest.

—The father of Roussakoff, the assassin who threw the first bomb, which exploded under the Czar's carriage, has twice attempted to commit suicide. The house occupied by the Roussakoff family is guarded by the police to prevent its destruction by the populace.

—Advices from South Africa indicate that the terms of peace between the British and the Boers are not generally satisfactory. The Boers ignore these terms and the rights of loyal citizens, and it is believed that the peace will prove to be only a temporary one.

—The Missouri River is higher this spring than it was ever known to be before, and immense damage has been done. The town of Green Island was swept away by the water and ice, churches, stores, and dwellings going down in one common ruin. Mandau, opposite Bismarck, was also submerged. In the streets of Vermillion the water was ten feet deep. Many boats were wrecked, and cattle drowned.

—The pope has been warned that the day and hour of his murder have been fixed. And Alexander III. has received a telegram from Geneva, the Nihilist headquarters, warning him that if the woman arrested in St. Petersburg for complicity in the murder of the late Czar is executed, his own life will be the penalty. The woman, Sophie Pieoffsky, it is said, was the guiding spirit in the assassination, the other actors in the tragedy

being merely tools in her hands. She is of aristocratic connections, and has a superior education.

—In a report to the Department of State last fall, the United States Consul at Zurich gave details of the systematic shipment of paupers, imbeciles, and criminals to this country by some of the Swiss cantons. At the time, this report was regarded as the work of an over-zealous official; but late developments show that there were the best of grounds for it. Even Swiss papers are beginning to protest against this practice. One of them asserts that there are regularly established agencies whose business it is to rid villages of their criminal and helpless classes in this way.

—The church of Scotland is greatly agitated over the report of its commission to investigate the administration of its mission near Lake Nyassa, Africa. This report shows that the missionaries have been exercising civil and criminal jurisdiction, in the course of which one man was executed for murder, and several were most atrociously flogged. One man who was severely whipped proved to be entirely innocent of the theft charged, and another, for stealing a chest of tea, received 275 lashes, and died before morning. All the missionaries have been recalled, and the matter is to come before Parliament.

#### Obituary Notices.

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

KING.—Died of catarrhal fever, in Albion township, Republic Co., Kan., Feb. 23, 1881, Alice Pearle, youngest child of Chauncey M. and Lottie E. King, aged 2 years and 8 months. Although we miss our little Pearle very much, we are not without the hope of meeting her again. The funeral services were conducted by Eld. H. A. Jenkins. Text, 1 Peter 4:12, 13. METTIE E. WATSON.

GRIFFIN.—Died of consumption and measles, in Portland, Me., Jan. 17, 1881, Deborah E., wife of Bro. G. H. Griffin, aged 24 years. Sister Griffin was a worthy member of the church on Cross Island, where she has borne her testimony for God and his truth. She fell asleep in Jesus, and, we trust, will yet sing the song of victory over death. Remarks by the writer, from 1 Cor. 15:19. G. W. VARNEY.

SCHIRNER.—Josephine Schirner died of apoplexy, in St. Anne, Ill., Jan. 8, 1881. Our deceased sister had been a lifelong follower of Christ; and when, five years ago, present truth was preached here, she gladly accepted it. We miss her, but the parting will not be long. The Lifegiver is near, even at the doors, and she shall come forth changed. Remarks by the writer, from 1 Thess. 4:18. PAUL E. GROS.

ALLEN.—Died of diphtheria, in Marcellon, Wis., March 14, 1881, our beloved daughter, Addie D. Allen, aged 13 years, 11 months, and 8 days. She had kept the Sabbath with us for more than three years, and a year ago last June, she was baptized by Eld. S. S. Smith. Her life was that of a consistent Christian. She expressed a willingness to die, if it was the Lord's will. She was a loving child, and it was hard to part with her, but we mourn not without hope. G. W. AND P. E. ALLEN.

CLARK.—Died in Lake City, Minn., Feb. 28, 1881, Olive D. Clark, wife of Bro. S. B. Clark, aged 60 years. Sister Clark was converted at the age of sixteen, and united with the Seventh-day Baptist church in Saratoga, N. Y. About two years ago, after moving to this place, she became acquainted with present truth, which she accepted. She has lived a consistent, godly life, and her presence will be missed in the church. She leaves a husband and eight children to mourn, but not as those who have no hope. The funeral service was held in the Presbyterian church. Discourse from Rev. 14:13. S. FULTON.

PEVEY.—Died in New Ipswich, N. H., March 9, 1881, Mrs. Nancy D. Pevey, aged 69 years. Mrs. P. became interested in present truth some years ago, by reading “Life Incidents,” “Thoughts on Revelation,” with papers, etc., which resulted in her becoming a Sabbath-keeper. For five or six years she has taken the Review, reading it with interest and profit. In consequence of poor health, and living quite a distance out, she could not often meet with us Sabbaths. In her death, the family have sustained a great loss. She was an exemplary Christian, and a model wife and mother. We believe she sleeps in Jesus. L. W. HASTINGS.

JAMES.—William, son of Franklin T. and Mary E. James, died of scarlet fever, in Litchfield, Ohio, Feb. 18, 1881, in the eighth year of his age. He was a very promising boy, and filled a large place in the hearts of those who knew him. Funeral services were held March 27. Words of consolation by the writer, from Jer. 31:16.

The following lines express the feelings of the parents and grandparents:—

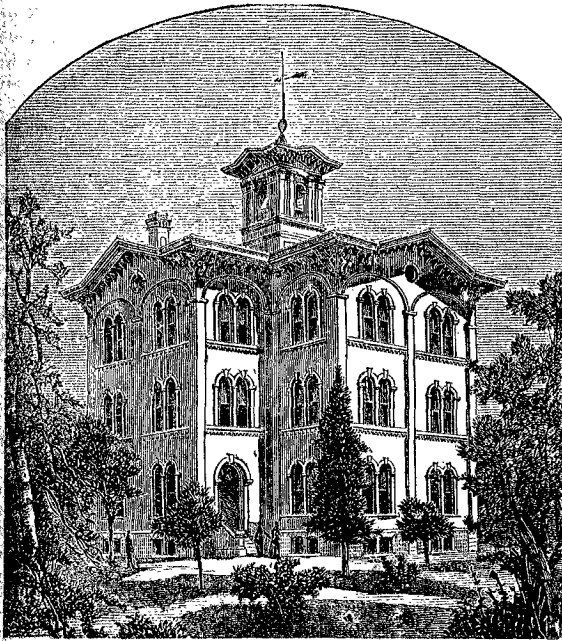
“A vacant place is at our board,  
A void is in our heart;  
Our child, our loved, our darling one,  
'Tis hard with thee to part.

“Yet, Willie, dear one, short thy stay  
Within that narrow bed;  
Thy little form will scarcely feel  
Corruption's withering tread,

“Ere thou shalt hear thy Saviour's voice,  
'Arise, ye dead, and sing.'  
Where is thy victory now, O Grave,  
And where, O Death, thy sting!”

R. A. UNDERWOOD.

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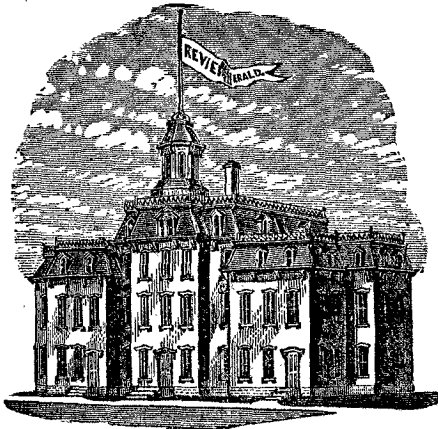
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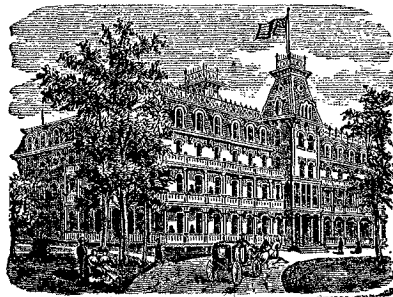
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## The Review and Herald.

Battle Creek, Mich., Tuesday, April 5, 1881.

### THE PUBLISHING ASSOCIATION

We are glad to see our faithful friends and patrons responding to appeals in behalf of the Publishing Association located at Battle Creek. For the past ten years we have been appealing in behalf of the Sanitarium, the College, the Pacific Press, and missions at home and abroad, and in connection with these appeals have stated that the Publishing Association was self-sustaining.

But the condition of things is changed. The Association has nourished the Health Institute, the College, the Tract Society, and the Pacific Press, as the tender mother nourishes her child. The numerous drafts upon the Association have weakened this mother of all our institutions and missions, at a time when the rapid increase of the work demanded a large outlay for buildings and machinery; hence the debts upon the Association of not less than \$60,000.

Changes are taking place favorable to the Association. The managers of all our institutions and missions are Christian gentlemen who love the cause in all its branches.

We suggest that the sum of \$100,000 be raised for the Seventh-day Adventist Publishing Association located at Battle Creek, Mich., during the next two years. Brethren, let your free-will offerings flow this way, until this Office shall be free from debt, the happy condition it enjoyed when we began to appeal for our other institutions and missions.

J. W.

### THOSE TWO SERMONS.

The last two Sabbaths have been good days to the church at Battle Creek. March 26, Mrs. W. spoke on the subject of charity, *love*, making Paul's words, 1 Cor. 13: 1-8, the basis of her remarks. April 2, she spoke to a large and attentive audience of the sin of Achan, Josh. 7, and the judgment of the Lord upon him and upon all his. Put the two discourses together, and they constitute what Paul might call, "speaking the truth in love."

J. W.

### THE SWEDISH PAPER.

At the beginning of the present year the subscription price of *Advent Harolden* was established at 75 cents a year per single copy, for subscribers in this country, and also for subscribers in the old country when paid for by friends in America. It was further decided to give the Way of Life picture in Swedish FREE to every new subscriber. Club rates the same as last year. We hope this reduction in price, and the extraordinary offer of the Way of Life free to new subscribers, will materially aid in securing subscribers for the *Harold*. We ask for the continued assistance of the T. and M. workers, our ministers, and all interested in the cause among our Swedish brethren.

J. W.

We have received the first number of the *Sabbath Chronicle*, published by Bro. N. O. Moore, 1511 State street, Chicago. Under many disadvantages, Bro. Moore raises this voice for the true Sabbath in the western metropolis. It is a small, but neat and spirited, periodical. Terms, 50c per year, in advance. Bro. Moore wishes to obtain subscribers enough so that he can enter the journal as second-class matter at the post-office, and thus greatly reduce his postage bill. Our brethren will do well to assist him in his worthy enterprise.

A friend has sent us an article from the *National Union*, published at Warsaw, Ind., in which the editor denies the existence of a personal devil, and works himself into high dudgeon over the "contemptible fraud." For a full and sufficient answer, we refer the reader to the apt poem in another column, from the *Independent*, simply remarking that the same

arguments which will disprove the existence of a personal devil, will also disprove the existence of personal angels, a personal Christ, and a personal God. He who has got past the devil, has got a long way toward the dreary and dismal swamp of utter atheism.

In REVIEW No. 12 we spoke of the exultation indulged in by the communists of N. Y. city over the assassination of the Czar, and their threats against prominent citizens of this country. In a like strain speaks the *Christian Weekly* of March 26, 1881. After referring to the fact that the news of the assassination "was welcomed" by the communists in New York, "with exultant cheers," that a "crowded meeting applauded to the echo orators who justified the assassination," and "encouraged them to go on in their holy cause of killing and annihilating the aristocracy," and that an "ably-edited daily German newspaper with a wide circulation has daily defended the crime, and applauded the criminals," it says:—

We are not alarmists; but the revelations of the past week should warn our citizens that careless confidence may be criminal infatuation, if they willfully blind their eyes to the fact that apologists for assassins may themselves become assassins when fed and fired by day with the incendiary utterances of a revolutionary and atheistic press.

### OUR STATE QUARTERLY CONFERENCE.

*Who should come.*—At the quarterly Conference we desire the presence of all active ministers in the State. As far as possible, we would like the presence of those who expect to go as helpers with the tents. We confidently expect that the Executive Committee will all be present. Our Conference treasurer and secretary will surely be there. We shall be happy to see the elders of churches, and all others who love the good cause well enough to sacrifice for its advancement.

At this quarterly Conference, we expect a report from the local elder or leader of every society in the State. A blank report, for you to fill out, will be sent to each elder, and we hope there will be no failure, brethren, for we want to hear from you all at that time. There will be room on each blank for a brief letter. Let this space be filled with expressions of your hope and courage, and with a statement of your needs as a church.

Those knowing of good openings for tent-meetings, that could be filled without heavy expenses on the part of the Conference, may report to me at this meeting. Letters from lonely ones, good words from any one, will be thankfully received. Address all reports and letters to

ELD. H. A. ST. JOHN.

Clyde, Sandusky Co., Ohio.

N. B. The meeting will be held at Clyde, Apr. 16-18.

## Appointments.

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

### DISTRICT QUARTERLY MEETINGS.

To be held April 9, 10.

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

DIST. No. 1, Mo., at the Lyons school-house, near Half Rock, Mercer Co. Let us have a good meeting, and go forward in the work of the Lord.

MARCUS ADAMS, Director.

DIST. No. 4, Me., at the Robins school-house, in West Sumner, April 10, at 10:30, A. M. Eld. S. J. Horsum is expected.

GEO. W. WASHBURN, Director.

QUARTERLY meeting for Dist. No. 3, Iowa, at Pilot Grove.

H. NICOLA, Director.

BOULDER, Colorado, Sabbath and Sunday, April 16, 17. Denver, Col., April 23, 24.

E. R. JONES.

There will be a general meeting at Debello, Wis., April 9, 10. Meeting to commence on Sabbath morning, at 10 o'clock. Let all who can come to this meeting make an effort to be present. Either Bro. Decker or Bro. O. A. Olsen will be there.

O. A. JOHNSON.

The State quarterly meeting of the Michigan Tract Society will be held at Spring Arbor, April 16, 17. This will be an important meeting. We request all the directors and all others who are interested in the T. and M. work to attend. Come, praying that the Lord may direct in this important branch of his cause.

J. FARGO, Pres.

QUARTERLY meeting for Dist. No. 4, N. Y., in connection with State meeting at Ellicottsville, N. Y., the fourth Sabbath and Sunday in April.

S. WINKLEY, Director.

The Lord willing, I will attend district quarterly meetings as follows: Dist. No. 2, N. Y., at Roosevelt, April 9, 10. Dist. No. 8, at Bro. Taber's, Pompey Center, April 16, 17. The directors in these two districts will please do all they can to secure a good attendance, and a report from every librarian. Dist. No. 9, as Bro. E. S. Lane may appoint, April 23, 24. The Sabbath-school work will receive due attention. We hope all will be prepared with good lessons.

M. H. BROWN.

The State quarterly meeting of the Pennsylvania Tract and Missionary Society will be held at Ellicottsville, Cattaraugus Co., N. Y., April 23 to 25, 1881.

We desire to see a general attendance of the brethren from all parts of the Conference, and especially request that all the ministers and licentiates of the Conference be present, as we wish to make arrangements for the coming tent season at this meeting.

We request all the district secretaries to be prompt in sending their reports to the State secretary, and to take especial pains to report the entire membership in their respective districts.

It is decided not to hold any State meeting of the New York Tract Society this quarter, but the district secretaries are requested to make their reports promptly, the same as though a meeting were to be held.

B. L. WHITNEY, Pres.

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

S. H. LANE.

The quarterly meeting for Dist. No. 2, Kentucky Tract Society, will be held with the Glover's Creek church, April 30. We defer the meeting to this date, as it seems to be for the interests of the cause to do so. We will gladly welcome as many from Dist. No. 1 as can attend this meeting. Let the members report in season, so that the librarians can send a condensed report to the State secretary before the third Sabbath in April.

JAMES B. FORREST, Pres.

Mt. Pleasant, Iowa, April 16, 17. By special request, I will hold a general meeting for Dist. No. 4, Sabbath and Sunday, as above stated. Communion services will be held on the Sabbath, and we request a general rally of all the Sabbath-keepers in that vicinity. Meetings commence Friday evening. Brn. Washburn and Hankins will be present. Let us have an old-fashioned turnout.

Brighton, Iowa, Sabbath and Sunday, April 23, 24. Meetings will commence Friday evening. Elds. Nicola and Washburn will probably be present. We want all the members of the Brighton church to attend, and all other Sabbath-keepers within a reasonable distance, who can come.

GEO. I. BUTLER.

No providence preventing, the quarterly meeting for Dist. No. 4, Vermont Tract Society, will be held in Jericho on the second Sabbath and Sunday in May. We shall expect to see a good delegation from the Bristol church, and should be pleased to see some of the friends from Dist. No. 2. Can Bro. M. E. Kellogg meet with us? Brethren, remember the pledges that are due at this meeting, and as far as you can, come prepared to pay them. The installment on the *Signs* is due at this time, and should be paid. Come, brethren, let us have a full attendance, and do all we can to make the meeting a success. Remember the time and place, and come.

C. K. DRURY, Director.

## Publishers' Department.

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

During the past week, I have sent blanks to every Sabbath-school in the State, of which I have any knowledge; if any have not received blanks, and will send me the address of the secretary or superintendent, I will send them one.

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